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THE JOURNAL
JOHN WESLEY

THE JOURNAL
OF
JOHN WESLEY

POPULAR EDITION CONDENSED

Introduction
By the
Rev. W. L. Watkinson

IN TWO VOLUMES

VOLUME I

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INTRODUCTION

THAT these Journals maintain their interest from generation to generation is a remarkable fact to which this new edition furnishes fresh attestation. Southey began his famous *Life of Wesley* with these words: "The works of Voltaire have found their way wherever the French language is read ; the disciples of Wesley wherever the English is spoken. The principles of the arch-infidel were more rapid in their operation: he who aimed at no such evil as that which he contributed so greatly to bring about, was himself startled at their progress. . . . Wesley's doctrines, meantime, were slowly and gradually winning their way ; but they advanced every succeeding year with accelerated force, and their effect must ultimately be more extensive, more powerful, and more permanent, for he has set mightier principles at work." Eighty years have elapsed since these words were written, and the truth of them is more and more evident. "What is really to last for ever must take some time in growing" ; and whilst time gives its sanction to Wesley's great work, it detracts nothing from the man himself—his personal history and doings possess a perennial and an ever-increasing interest. "Nothing of him that doth fade."

It is not difficult to understand the permanent popularity of the Journals. To a certain extent it is the result of a specially meritorious style. Books sometimes gain the ear of the world and the rank of classics, not on account of their subject-matter, but in consequence of an extraordinary purity and beauty in their expression, just as songs of no moment survive for genera-

tions because of the exquisite music to which they are set. Some notable standard works are almost entirely devoid of living interest, but the literary amber enshrining the trivial or antiquated theme ensures their immortality. Theological and religious writings have, perhaps, suffered more from the lack of style than any other kind of literature, as John Foster long ago pointed out; it is, indeed, sad to think how many precious jewels of exposition and biography have practically perished because of an insipid or a repulsive setting. Wesley shares the distinctive style of genius with such masters as Bacon and Hooker; without any affectation of art he is lucid, eloquent, and picturesque, and the reader is conscious everywhere of the pleasing mastery of a strong, sincere, and luminous understanding.

To a still larger extent the comprehensiveness and human interest of the Journals explain their perennial interest. The diaries of religious men are commonly profoundly uninteresting because they are so entirely abstruse and ghostly; the godly men are so occupied with detached spiritual thoughts and experiences that their autobiographical records are colourless and monotonous in the extreme. Wesley saw life clearly, and saw it whole, and his keen natural sympathies with things as they are render his autobiographical story fascinating throughout. His faith in the interior world was intense, but he was not less alive to the world about him—he noticed everything, was curious about everything, and found an interpretation more or less plausible for most things. George Sand writes: "There is always in truth something trivial, not to the taste of poetic spirits." But Wesley, in common with men of the highest genius, perceived the immense significance of familiar things; he recognised the poetry of the truths and facts of ordinary human life; with him romance did not lie apart from commonplace, he ever discerned the supernatural looming through the natural. He was interested in books of all sorts, people of all sorts, and events of all sorts. Everything in nature, literature, and life interested him, and his pages are full of the charm of observation and philosophy. In his *Life of*

J. M. W. Turner, Hamerton dwells on the great artist's keen appreciation of things about him: "Castles and abbeys Turner has seen in all their grandeur, yet still thinks that the fern-house in Mr. Lock's park is worth drawing, and exhibiting also. This is most characteristic of Turner, and we shall find him throughout his career always ready to turn from great things to little things, his power of taking an interest in what he saw being always active, and neither deadened by too much stimulus, nor atrophied by the insufficiency of it. . . . He had a generally comprehensive interest in human work of all kinds. When he sat down to sketch a scene with an ordinary house in it, he would not omit the house; he never omitted anything that had human interest." The great evangelist had an eye as curious and sympathetic as that of the great painter—nothing great or small in the natural world, in social life, in ecclesiastical or imperial politics, in literature, science, or art, seemed to escape him, and he possessed the faculty that great artists have of setting down realistically and powerfully whatever he saw. Here is another secret of the fresh charm of these old pages.

To the serious reader, however, the chief interest of the Journals is found in following the movements of a great, unselfish worker in that cause of God which is also the cause of humanity. Here we come to the real grandeur of these records. A singularly gifted, magnanimous soul counting everything but loss that he might serve the race in its highest interests is the sublimest spectacle the earth presents; and on such a spectacle these Journals invite us to look. Critics differ in their estimate of Wesley's intellectual power, as they differ widely concerning his ecclesiastical action and influence; but there is no conflict of opinion touching the loftiness of his motives or the disinterestedness of his spirit and aim. His devotion to his high work sprang out of the purest enthusiasm. And nothing in his toil and sacrifice was local or ephemeral; he appealed to mankind, and appealed to that in them which is immortal. In our city streets pavement-artists make the side-walks lurid

with pictures in coloured chalks, which the crowd forthwith tramples under foot, and the next shower of rain obliterates; and much human activity in political, social, and literary spheres seems similarly superficial and evanescent: Wesley, on the other hand, belonged to that higher order of the servants of humanity whose work is rich in divine elements, whose painstaking service exalts the spiritual life of men, and who, in the largest sense, paint for eternity. Such ministers of mankind share in the immortality of the truth they preach. The Journals have also a current interest. They do not supply the history of a movement which has spent itself and passed away; they have far more than an antiquarian interest: they disclose the origin of a movement which still continues in gathering force, they chronicle the beginning of a yet unfinished fight, the issue of which all lovers of the race must watch with keenest interest.

W. L. WATKINSON.

LONDON, *May* 1, 1903.

JOHN WESLEY'S JOURNAL

A PLAIN ACCOUNT OF THE RISE OF THE HOLY CLUB

"The scene presented by these young men, thus struggling for self-purification at the greatest seat of English learning . . . cannot fail to strike any devout mind as a most impressive spectacle."—STEVENS.

OXON, Oct. 18th, 1732.

SIR,—The occasion of my giving you this trouble is of a very extraordinary nature. On Sunday last I was informed that my brother and I had killed your son: that the rigorous fasting which he had imposed upon himself, by our advice, had increased his illness and hastened his death. Now though, considering it in itself, "it is a very small thing with me to be judged by man's judgment"; yet as the being thought guilty of so mischievous an imprudence might make me the less able to do the work I came into the world for, I am obliged to clear myself of it, by observing to you, as I have done to others, that your son left off fasting about a year and a half since; and that it is not yet half a year since I began to practise it.

In one practice for which you blamed your son, I am only concerned as a friend, not as a partner.

That, therefore, I shall consider first. Your own account of it was in effect this:—"He frequently went into poor people's houses, in the villages about Holt, called their children together, and instructed them in their duty to God, their neighbour, and themselves. He likewise explained to them the necessity of private as well as public prayer, and provided them with such forms as were best suited to their several capacities: and being well apprised how much the success of his endeavours depended on their goodwill towards him, to win upon their affections, he sometimes distributed among them a little of that money which he had saved from gaming, and the other fashionable expenses of the place."

In November 1729, at which time I came to reside at Oxford, your son, my brother, myself, and one more, agreed to spend three or four evenings in a week to-

gether. Our design was to read over the classics, which we had before read in private, on common nights, and on Sunday some book in divinity. In the summer following, Mr. Morgan told me he had called at the gaol, to see a man who was condemned for killing his wife ; and that, from the talk he had with one of the debtors, he verily believed it would do much good, if anyone would be at the pains of now and then speaking with them. This he so frequently repeated, that on the 24th of August, 1730, my brother and I walked with him to the castle. We were so well satisfied with our conversation there, that we agreed to go thither once or twice a week ; which we had not done long, before he desired me to go with him to see a poor woman in the town, who was sick. In this employment, too, when we came to reflect upon it, we believed it would be worth while to spend an hour or two in a week ; provided the minister of the parish, in which any such person was, were not against it. But that we might not depend wholly on our own judgments, I wrote an account to my father of our whole design ; withal begging that he, who had lived seventy years in the world, and seen as much of it as most private men have ever done, would advise us whether we had yet gone too far, and whether we should now stand still or go forward.

Part of his answer, dated September 21st, 1730, was this :—

“And now, as to your own designs and employments, what

can I say less of them than, *Valde probo* :¹ and that I have the highest reason to bless God, that he has given me two sons together at Oxford, to whom he has given grace and courage to turn the war against the world and the devil, which is the best way to conquer them. They have but one more enemy to combat with, the flesh ; which if they take care to subdue, by fasting and prayer, there will be no more for them to do, but to proceed steadily in the same course, and expect ‘the crown which fadeth not away.’ You have reason to bless God, as I do, that you have so fast a friend as Mr. Morgan, who, I see, in the most difficult service, is ready to break the ice for you. You do not know of how much good that poor wretch who killed his wife has been the providential occasion. I think I must adopt Mr. Morgan to be my son, together with you and your brother Charles ; and when I have such a ternion to prosecute that war, wherein I am now *miles emeritus*,² I shall not be ashamed when they speak with their enemies in the gate.

“Go on then, in God’s name, in the path to which your Saviour has directed you, and that track wherein your father has gone before you ! For when I was an undergraduate at Oxford, I visited those in the castle there, and reflect on it with great satisfaction to this day. Walk as prudently as you can, though not fearfully, and my heart and prayers are with you.”

¹ I greatly approve.

² A soldier past service.

Soon after, a gentleman of Merton College, who was one of our little company, which now consisted of five persons, acquainted us that he had been much rallied the day before for being a member of *The Holy Club*; and that it has become a common topic of mirth at his college, where they had found out several of our customs, to which we were ourselves utter strangers. Upon this I consulted my father again, in whose answer were these words:—

“December 1st.

“This day I received both yours, and this evening, in the course of our reading, I thought I found an answer that would be more proper than any I myself could dictate; though since it will not be easily translated, I send it in the original. Πολλή μοι καύκησις ὑπὲρ ὑμῶν πεπληρωμαι τῇ παρακλήσει, ὑπερπερισσενομαι τῇ χαρᾷ¹ (2 Cor. vii. 4). For my part, on the present view of your actions and designs, my daily prayers are, that God would keep you humble; and then I am sure that if you continue ‘to suffer for righteousness’ sake,’ though it be but in a lower degree, ‘the Spirit of glory and of God’ shall, in some good measure, ‘rest upon you.’ Be never weary of well-doing; never look back; for you know the prize and the crown are before you: Though I can scarce think so meanly of you, as that you would be discouraged with ‘the crackling of thorns under a pot.’ Be not high-minded, but

¹ Great is my glorying of you: I am filled with comfort, I am exceeding joyful.

fear. Preserve an equal temper of mind under whatever treatment you meet with from a not very just or well-natured world. Bear no more sail than is necessary, but steer steady.”

The outcry daily increasing, we proposed to our friends, or opponents, these or the like questions:—

I. Whether it does not concern all men of all conditions to imitate Him, as much as they can, “who went about doing good”?

Whether all Christians are not concerned in that command, “While we have time let us do good to all men”?

Whether we shall not be more happy hereafter, the more good we do now?

Whether we can be happy at all hereafter, unless we have, according to our power, “fed the hungry, clothed the naked, visited those that are sick, and in prison”; and made all these actions subservient to a higher purpose, even the saving of souls from death?

Whether it be not our bounden duty always to remember, that He did more for us than we can do for Him, who assures us, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me”?

II. Whether, upon these considerations, we may not try to do good to our acquaintance? Particularly, whether we may not try to convince them of the necessity of being Christians?

Whether of the consequent necessity of being scholars?

Whether of the necessity of method and industry, in order to either learning or virtue?

Whether we may not try to persuade them to confirm and increase their industry, by communicating as often as they can?

Whether we may not mention to them the authors whom we conceive to have wrote the best on those subjects?

Whether we may not assist them, as we are able, from time to time, to form resolutions upon what they read in those authors, and to execute them with steadiness and perseverance?

III. Whether, upon the considerations above-mentioned, we may not try to do good to those that are hungry, naked, or sick? In particular, whether, if we know any necessitous family, we may not give them a little food, clothes, or physic, as they want?

Whether we may not give them, if they can read, a Bible, Common-Prayer Book, or Whole Duty of Man?

Whether we may not, now and then, inquire how they have used them; explain what they do not understand, and enforce what they do?

Whether we may not enforce upon them, more especially the necessity of private prayer, and of frequenting the church and sacrament?

Whether we may not contribute what little we are able, toward having their children clothed and taught to read?

Whether we may not take care that they be taught their cate-

chism, and short prayers for morning and evening?

IV. Lastly: Whether, upon the considerations above-mentioned, we may not try to do good to those that are in prison? In particular, Whether we may not release such well-disposed persons as remain in prison for small sums?

Whether we may not lend smaller sums to those that are of any trade, that they may procure themselves tools and materials to work with?

Whether we may not give to them who appear to want it most, a little money, or clothes, or physic?

Whether we may not supply as many as are serious enough to read, with a Bible, and Whole Duty of Man?

Whether we may not, as we have opportunity, explain and enforce these upon them, especially with respect to public and private prayer, and the blessed sacrament?

I do not remember that we met with any person who answered any of these questions in the negative; or who even doubted, whether it were not lawful to apply to this use that time and money which we should else have spent in other diversions. But several we met with who increased our little stock of money for the prisoners and the poor, by subscribing something quarterly to it; so that the more persons we proposed our designs to, the more we were confirmed in the belief of their innocency, and the more determined to pursue

them, in spite of the ridicule which increased fast upon us during the winter. Almost as soon as we had made our first attempts this way, some of the men of wit in Christ Church entered the lists against us; and, between mirth and anger, made a pretty many reflections upon the Sacramentarians, as they were pleased to call us. Soon after, their allies at Merton changed our title, and did us the honour of styling us, The Holy Club. But most of them being persons of well-known characters, they had not the good fortune to gain any proselytes from the sacrament, till a gentleman, eminent for learning and well esteemed for piety, joining them, told his nephew that if he dared to go to the weekly communion any longer, he would immediately turn him out of doors. That argument, indeed, had no success; the young gentleman communicated next week: upon which his uncle, having again tried to convince him that he was in the wrong way by shaking him by the throat to no purpose, changed his method, and by mildness prevailed upon him to absent from it the Sunday following; as he has done five Sundays in six ever since. This much delighted our gay opponents, who increased their number apace; especially when, shortly after, one of the seniors of the college, having been with the Doctor, upon his return from him sent for two young gentlemen severally, who had communicated weekly for some time, and was so successful in his exhortations that for the future they promised to do it only three times

a year. About this time there was a meeting of several of the officers and seniors of the college, wherein it was consulted what would be the speediest way to stop the progress of enthusiasm in it. The result we know not, only it was soon publicly reported that Dr. — and the censors were going to blow up The Godly Club. This was now our common title; though we were sometimes dignified with that of The Enthusiasts, or The Reforming Club.

Your son was now at Holt: however, we continued to meet at our usual times, though our little affairs went on but heavily without him. But at our return from Lincolnshire, in September last, we had the pleasure of seeing him again; when, though he could not be so active with us as formerly, yet we were exceeding glad to spend what time we could in talking and reading with him. It was a little before this time my brother and I were at London, when going into a bookseller's shop (Mr. Rivington's, in St. Paul's Churchyard), after some other conversation, he asked us whether we lived in town; and upon our answering, "No; at Oxford,"—"Then, gentlemen," said he, "let me earnestly recommend to your acquaintance a friend I have there, Mr. Clayton of Brazennose." Of this, having small leisure for contracting new acquaintance, we took no notice for the present. But in the spring following (April 20th), Mr. Clayton meeting me in the street, and giving Mr. Rivington's service, I desired his company to

my room, and then commenced our acquaintance. At the first opportunity I acquainted him with our whole design, which he immediately and heartily closed with : and not long after, Mr. Morgan having then left Oxford, we fixed two evenings in a week to meet on, partly to talk upon that subject, and partly to read something in practical divinity.

The two points whereunto, by the blessing of God and your son's help, we had before attained, we endeavoured to hold fast : I mean, the doing what good we can ; and, in order thereto, communicating as often as we have opportunity. To these, by the advice of Mr. Clayton, we have added a third,—the observing the fasts of the Church ; the general neglect of

which we can by no means apprehend to be a lawful excuse for neglecting them. As for the names of Methodists, Supererogation-men, and so on, with which some of our neighbours are pleased to compliment us, we do not conceive ourselves to be under any obligation to regard them, much less to take them for arguments.

I have now largely and plainly laid before you the real ground of all the strange outcry you have heard. I shall ever acknowledge my best services to be due to yourself and your family, both for the generous assistance you have given my father, and for the invaluable advantages your son has (under God) bestowed on,—Sir, Your ever obliged and most obedient servant,—JOHN WESLEY.

CHAPTER I

A MISSIONER TO GEORGIA

FROM OCTOBER 14, 1735, TO FEBRUARY 1, 1738

"If I had twenty sons, I should rejoice that they were all so employed, though I should never see them again."—MRS. SUSANNA H. WESLEY.

Tuesday, October 14, 1735.—Mr. Benjamin Ingham, of Queen's College, Oxford, Mr. Charles Delamotte, son of a merchant in London, who had offered himself some days before, my brother Charles Wesley, and myself, took boat for Gravesend, in order to embark for Georgia. Our end in leaving our native country was not to avoid want (God having given us plenty of temporal blessings), nor to gain the dung or dross of riches or honour; but simply this,—to save our souls; to live wholly to the glory of God. In the afternoon we found the *Simmonds* off Gravesend, and immediately went on board.

Fri. 17.—I began to learn German, in order to converse with the Germans, six-and-twenty of whom we had on board. On Sunday, the weather being fair and calm, we had the morning service on quarter-deck. I now first preached extempore, and then administered the Lord's Supper to six or seven communicants.

A little flock. May God increase it!

Mon. 20.—Believing the denying ourselves, even in the smallest instances, might, by the blessing of God, be helpful to us, we wholly left off the use of flesh and wine, and confined ourselves to vegetable food—chiefly rice and biscuit. In the afternoon, David Nitschman, Bishop of the Germans, and two others, began to learn English.

Tues. 21.—We sailed from Gravesend. We now began to be a little regular. Our common way of living was this:—From four in the morning till five, each of us used private prayer. From five to seven we read the Bible together, carefully comparing it (that we might not lean to our own understandings) with the writings of the earliest ages. At seven we breakfasted. At eight were the public prayers. From nine to twelve I usually learned German, and Mr. Delamotte, Greek. My brother writ sermons, and Mr. Ingham instructed the children. At twelve

we met to give an account to one another what we had done since our last meeting, and what we designed to do before our next. About one we dined. The time from dinner to four, we spent in reading to those whom each of us had taken in charge, or in speaking to them severally, as need required. At four were the evening prayers; when either the second lesson was explained (as it always was in the morning), or the children were catechised and instructed before the congregation. From five to six we again used private prayer. From six to seven I read in our cabin to two or three of the passengers (of whom there were about eighty English on board), and each of my brethren to a few more in theirs. At seven I joined with the Germans in their public service; while Mr. Ingham was reading between the decks, to as many as desired to hear. At eight we met again to exhort and instruct one another. Between nine and ten we went to bed, where neither the roaring of the sea, nor the motion of the ship, could take away the refreshing sleep which God gave us.

Fri. 24.—Having a rolling sea, most of the passengers found the effects of it. Mr. Delamotte was exceeding sick for several days; Mr. Ingham, for about half an hour. My brother's head ached much. Hitherto it has pleased God, the sea has not disordered me at all; nor have I been hindered one quarter of an hour from reading, writing, composing, or doing any business I could have done on shore.

During our stay in the Downs, some or other of us went, as often as we had opportunity, on board the ship that sailed in company with us, where also many were glad to join in prayer and hearing the Word.

Fri. 31.—We sailed out of the Downs. At eleven at night I was waked by a great noise. I soon found there was no danger. But the bare apprehension of it gave me a lively conviction what manner of men those ought to be who are every moment on the brink of eternity.

Sat. Nov. 1.—We came to St. Helen's harbour, and the next day into Cowes road. The wind was fair, but we waited for the man-of-war which was to sail with us. This was a happy opportunity of instructing our fellow-travellers.

Sun. 16.—Thomas Hird, and Grace his wife, with their children, Mark, aged twenty-one, and Phebe, about seventeen, late Quakers, were, at their often-repeated desire, and after careful instruction, admitted to baptism.

Thur. 20.—We fell down into Yarmouth Road, but the next day were forced back into Cowes. During our stay here there were several storms, in one of which two ships in Yarmouth Road were lost.

The continuance of the contrary winds gave my brother an opportunity of complying with the desire of the minister of Cowes, and preaching there three or four times. The poor people flocked together in great numbers. We distributed a few little books among

the more serious of them, which they received with all possible expressions of thankfulness.

Fri. 21.—One recovering from a dangerous illness, desired to be instructed in the nature of the Lord's Supper. I thought it concerned her to be first instructed in the nature of Christianity; and, accordingly, fixed an hour a day to read with her in Mr. Law's *Treatise on Christian Perfection*.

Sun. 23.—At night I was awaked by the tossing of the ship and roaring of the wind, and plainly showed I was unfit, for I was unwilling, to die.

Tues. Dec. 2.—I had much satisfaction in conversing with one that was very ill and very serious. But in a few days she recovered from her sickness and from her seriousness together.

Sun. 7.—Finding nature did not require so frequent supplies as we had been accustomed to, we agreed to leave off suppers; from doing which, we have hitherto found no inconvenience.

Wed. 10.—We sailed from Cowes, and in the afternoon passed the Needles. Here the ragged rocks, with the waves dashing and foaming at the foot of them, and the white side of the island rising to such a height, perpendicular from the beach, gave a strong idea of "Him that spanneth the heavens, and holdeth the waters in the hollow of His hand!"

To-day I spoke closely on the head of religion, to one I had talked with once or twice before. Afterwards she said, with many tears, "My mother died when I

was but ten years old. Some of her last words were, 'Child, fear God; and though you lose me, you shall never want a friend.' I have now found a friend when I most wanted and least expected one."

From this day to the fourteenth, being in the Bay of Biscay, the sea was very rough. Mr. Delamotte and many others were more sick than ever; Mr. Ingham, a little; I, not at all. But the fourteenth being a calm day, most of the sick were cured at once.

Thur. 18.—One who was in a high fever, and almost wasted away with a violent cough, desired to receive the holy communion before she died. At the hour of her receiving she began to recover, and in a few days was entirely out of danger.

Sun. 21.—We had fifteen communicants, which was our usual number on Sundays: on Christmas Day we had nineteen; but on New Year's Day fifteen only.

Thur. Jan. 15, 1736.—Complaint being made to Mr. Oglethorpe of the unequal distribution of the water among the passengers, he appointed new officers to take charge of it. At this the old ones and their friends were highly exasperated against us, to whom they imputed the change.

Sat. 17.—Many people were very impatient at the contrary wind. At seven in the evening they were quieted by a storm. It rose higher and higher till nine. About nine the sea broke over us from stem to stern; burst through the windows of the state cabin,

where three or four of us were, and covered us all over, though a bureau sheltered me from the main shock. About eleven I lay down in the great cabin, and in a short time fell asleep, though very uncertain whether I should wake alive, and much ashamed of my unwillingness to die. Oh how pure in heart must he be, who would rejoice to appear before God at a moment's warning! Toward morning, "He rebuked the winds and the sea, and there was a great calm."

Sun. 18.—We returned God thanks for our deliverance, of which a few appeared duly sensible. But the rest (among whom were most of the sailors) denied we had been in any danger. I could not have believed that so little good would have been done by the terror they were in before. But it cannot be that they should long obey God from fear, who are deaf to the motives of love.

Fri. 23.—In the evening another storm began. In the morning it increased, so that they were forced to let the ship drive. I could not but say to myself, "How is it that thou hast no faith?" being still unwilling to die. About one in the afternoon, almost as soon as I had stepped out of the great cabin door, the sea did not break as usual, but came with a full, smooth tide over the side of the ship. I was vaulted over with water in a moment, and so stunned, that I scarce expected to lift up my head again, till the sea should give up her dead. But thanks be to God, I received no hurt at all. About midnight the storm ceased.

Sun. 25.—At noon our third storm began. At four it was more violent than before. Now, indeed, we could say, "The waves of the sea were mighty, and raged horribly. They rose up to the heavens above, and" clave "down to hell beneath." The winds roared round about us, and (what I never heard before) whistled as distinctly as if it had been a human voice. The ship not only rocked to and fro with the utmost violence, but shook and jarred with so unequal, grating a motion, that one could not but with great difficulty keep one's hold of anything, nor stand a moment without it. Every ten minutes came a shock against the stern or side of the ship, which one would think should dash the planks in pieces. At this time a child, privately baptized before, was brought to be received into the Church. It put me in mind of Jeremiah's buying the field, when the Chaldeans were on the point of destroying Jerusalem, and seemed a pledge of the mercy God designed to show us, even in the land of the living.

We spent two or three hours after prayers, in conversing suitably to the occasion, confirming one another in a calm submission to the wise, holy, gracious will of God. And now a storm did not appear so terrible as before.

At seven I went to the Germans. I had long before observed the great seriousness of their behaviour. Of their humility they had given a continual proof, by performing those servile offices for the other passengers, which none

of the English would undertake ; for which they desired, and would receive no pay, saying, "it was good for their proud hearts," and "their loving Saviour had done more for them." And every day had given them occasion of showing a meekness which no injury could move. If they were pushed, struck, or thrown down, they rose again and went away ; but no complaint was found in their mouth. There was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from that of pride, anger, and revenge. In the midst of the psalm where-with their service began, the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sung on. I asked one of them afterwards, "Was you not afraid?" He answered, "I thank God, no." I asked, "But were not your women and children afraid?" He replied mildly, "No ; our women and children are not afraid to die."

From them I went to their crying, trembling neighbours, and pointed out to them the difference in the hour of trial, between him that feareth God, and him that feareth Him not. At twelve the wind fell. This was the most glorious day which I have hitherto seen.

Mon. 26.—We enjoyed the calm. I can conceive no difference, comparable to that between a smooth and a rough sea, except that which is between a mind calmed by the

love of God, and one torn up by the storms of earthly passions.

Thur. 29.—About seven in the evening, we fell in with the skirts of a hurricane. The rain as well as the wind was extremely violent. The sky was so dark in a moment, that the sailors could not so much as see the ropes, or set about furling the sails. The ship must, in all probability, have overset, had not the wind fell as suddenly as it rose. Toward the end of it, we had that appearance on each of the masts, which (it is thought) the ancients called Castor and Pollux. It was a small ball of white fire, like a star. The mariners say, it appears either in a storm (and then commonly upon the deck), or just at the end of it, and then it is usually on the masts or sails.

Fri. 30.—We had another storm, which did us no other harm than splitting the foresail. Our bed being wet, I laid me down on the floor, and slept sound till morning. And, I believe, I shall not find it needful to go to bed (as it is called) any more.

Sun. Feb. 1.—We spoke with a ship of Carolina ; and Wednesday, 4, came within soundings. About noon, the trees were visible from the masts, and in the afternoon from the maindeck. In the evening lesson were these words : "A great door, and effectual, is opened." Oh let no one shut it !

Thur. 5.—Between two and three in the afternoon, God brought us all safe into the Savannah river. We cast anchor near Tybee Island, where the groves of pines, running

along the shore, made an agreeable prospect, showing, as it were, the bloom of spring in the depth of winter.

Fri. 6.—About eight in the morning, we first set foot on American ground. It was a small uninhabited island, over against Tybee. Mr. Oglethorpe led us to a rising ground, where we all kneeled down to give thanks. He then took boat for Savannah. When the rest of the people were come on shore, we called our little flock together to prayers. Several parts of the second lesson (Mark vi.) were wonderfully suited to the occasion; in particular, the account of the courage and sufferings of John the Baptist.

Sat. 7.—Mr. Oglethorpe returned from Savannah with Mr. Spangenberg, one of the pastors of the Germans. I soon found what spirit he was of; and asked his advice with regard to my own conduct. He said, "My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit, that you are a child of God?" I was surprised, and knew not what to answer. He observed it, and asked, "Do you know Jesus Christ?" I paused, and said, "I know He is the Saviour of the world." "True," replied he; "but do you know He has saved you?" I answered, "I hope He has died to save me." He only added, "Do you know yourself?" I said, "I do." But I fear they were vain words.

Mon. 9.—I asked him many

questions, both concerning himself and the church at Hernhuth.

Fri. 13.—Some of the Indians sent us word of their intention to come down to us. In our course of reading to-day, were these words: "Thus saith the Lord of Hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also."

Sat. 14.—About one, Tomo Chachi, his nephew Thleeanouhee, his wife Sinauky, with two more women, and two or three Indian children, came on board. As soon as we came in, they all rose and shook us by the hand; and Tomo Chachi (one Mrs. Musgrove interpreted) spoke as follows:—

"I am glad you are come. When I was in England, I desired that some would speak the great Word to me; and my nation then desired to hear it; but now we are all in confusion. Yet I am glad you are come. I will go up and speak to the wise men of our nation; and I hope they will hear. But we would not be made Christians as the Spaniards make Christians: we would be taught, before we are baptized."

Sun. 15.—Another party of Indians came; they were all tall, well-proportioned men, and had a remarkable softness in their speech, and gentleness in their whole behaviour. In the afternoon they all returned but three.

Mon. 16.—Mr. Oglethorpe set

out for the new settlement on the Alatomahaw river. He took with him fifty men, besides Mr. Ingham, Mr. Hemsdorf, and the three Indians.

Thur. 19.—My brother and I took boat, and, passing by Savannah, went to pay our first visit in America to the poor heathens. But neither Tomo Chachi nor Sinauky was at home. Coming back, we waited upon Mr. Causton, the chief magistrate of Savannah. From him we went with Mr. Spangenberg to the German brethren. About eleven we returned to the boat, and came to our ship about four in the morning.

Sat. 21.—Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour.

Tues. 24.—Mr. Oglethorpe returned. The day following, I took my leave of most of the passengers of the ship, who all appeared serious.

In the evening I went to Savannah again, whence Mr. Spangenberg, Bishop Nitschman, and Andrew Dober, went up with us to Mrs. Musgrove's, to choose a spot for the little house, which Mr. Oglethorpe had promised to build us. Being afterward disappointed of our boat, we were obliged to pass the night there. But wherever we are it is the same thing, if it be the will of our Father which is in heaven.

At our return the next day (Mr. Quincy being then in the house

wherein we afterwards were), Mr. Delamotte and I took up our lodging with the Germans. We had now an opportunity, day by day, of observing their whole behaviour. For we were in one room with them from morning to night, unless for the little time I spent in walking. They were always employed, always cheerful themselves, and in good humour with one another; they had put away all anger, and strife, and wrath, and bitterness, and clamour, and evil-speaking; they walked worthy of the vocation wherewith they were called.

Sat. 28.—They met to consult concerning the affairs of their Church; Mr. Spangenberg being shortly to go to Pennsylvania, and Bishop Nitschman to return to Germany. After several hours spent in conference and prayer, they proceeded to the election and ordination of a bishop. The great simplicity, as well as solemnity, of the whole, almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies where form and state were not; but Paul the tent-maker, or Peter the fisherman, presided; yet with the demonstration of the Spirit and of power.

Sun. 29.—Hearing Mr. Oglethorpe did not come any more to Savannah, before he went to Frederica, I was obliged to go down to the ship again (Mr. Spangenberg following me thither), and receive his orders and instructions on several heads. From him we went to public prayers; after which we

were refreshed by several letters from England. About four, having taken leave of Mr. Spangenberg, who was the next morning to set out for Pennsylvania, I returned to Savannah.

Sun. Mar. 7.—I entered upon my ministry at Savannah, by preaching on the Epistle for the day, being the thirteenth of the first of Corinthians. In the second lesson (Luke xviii.) was our Lord's prediction of the treatment which He Himself (and, consequently, His followers) was to meet with from the world; and His gracious promises to those who are content, *nudi nudum Christum sequi*:¹ "Verily I say unto you, There is no man that hath left house, or friends, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

Yet, notwithstanding these plain declarations of our Lord,—notwithstanding my own repeated experience,—I do here bear witness against myself, that when I saw the number of people crowding into the church, the deep attention with which they received the Word, and the seriousness that afterwards sat on all their faces, I could scarce refrain from giving the lie to experience and reason and Scripture all together. I could hardly believe that the greater, the far greater part of this attentive, serious people would hereafter trample under foot that Word, and say all manner of evil falsely

of him that spake it. Oh, who can believe what their heart abhors? Jesus, Master, have mercy on us! Let us love Thy cross; then shall we believe, "if we suffer with Thee, we shall also reign with Thee!"

This evening one of the Germans, who had been long ill of a consumption, found himself much worse. On my mentioning it to Bishop Nitschman, he smiled and said, "He will soon be well; he is ready for the Bridegroom."

Sun. 14.—Having before given notice of my design to do so, every Sunday and holiday, according to the rules of our Church, I administered the holy communion to eighteen persons.

Mon. 15.—Mr. Quincy going for Carolina, I removed into the minister's house. It is large enough for a larger family than ours, and has many conveniences, besides a good garden. I could not but reflect on the well-known epigram:—

Αγρὸς Αἰχμαινίδου γένομην τότε' οὐν δὲ Μενίππου.²

How short a time will it be before its present possessor is removed! perhaps to be no more seen!

Sun. 28.—A servant of Mr. Bradley's sent to desire to speak with me. Going to him, I found a young man ill but perfectly sensible. He desired the rest to go out, and then said, "On Thursday night, about eleven, being in bed, but broad awake, I heard one calling aloud, 'Peter! Peter Wright!' and looking up, the room was as light as day, and I saw a

¹ Naked to follow a naked Christ.—Ed.

² Formerly I was the estate of Achæmenides, but I am now the property of Menippus.—Ed.

man in very bright clothes stand by the bed, who said, 'Prepare yourself, for your end is nigh'; and then immediately all was dark as before." I told him, "The advice was good, whencesoever it came." In a few days he recovered from his illness; his whole temper was changed as well as his life; and so continued to be, till after three or four weeks he relapsed, and died in peace.

Tues. 30.—Mr. Ingham, coming from Frederica, brought me letters, pressing me to go thither. The next day Mr. Delamotte and I began to try, whether life might not as well be sustained by one sort as by variety of food. We chose to make the experiment with bread, and were never more vigorous and healthy than while we tasted nothing else. "Blessed are the pure in heart," who, whether they eat or drink, or whatever they do, have no end therein but to please God! To them all things are pure. Every creature is good to them, and nothing to be rejected. But let them who know and feel that they are not thus pure, use every help, and remove every hindrance; always remembering, "He that despiseth little things shall fall by little and little."

Sun. April 4.—About four in the afternoon I set out for Frederica in a pettiawga,—a sort of flat-bottomed barge. The next evening we anchored near Skidoway Island, where the water, at flood, was twelve or fourteen feet deep. I wrapped myself up from head to foot in a large cloak, to

keep off the sand-flies, and lay down on the quarter-deck. Between one and two I waked under water, being so fast asleep that I did not find where I was till my mouth was full of it. Having left my cloak, I know not how, upon deck, I swam round to the other side of the pettiawga, where a boat was tied, and climbed up by the rope without any hurt, more than wetting my clothes.

The winds were so contrary, that on Saturday, 10, we could but just get over against Doboy Island, twenty miles from Frederica, but could not possibly make the creek, having a strong tide also against us. Here we lay beating off till past one, when the lightning and rain, which we had long seen at a distance, drove down full upon us; till, after a quarter of an hour, the clouds parted, some passing on the right, and some on the left, leaving us a clear sky, and so strong a wind right after us, as in two hours brought us to Frederica.

A little before we landed, I opened my Testament on these words: "If God be for us, who can be against us?" Coming on shore, I found my brother exceeding weak, having been for some time ill of a flux; but he mended from the hour he saw me. This also hath God wrought!

Sun. 11.—I preached at the new storehouse on the first verse of the Gospel for the day: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" There was a large congregation, whom I endeavoured to convince of unbelief,

by simply proposing the conditions of salvation, as they are laid down in Scripture; and appealing to their own hearts, whether they believed they could be saved on no other terms.

In every one of the six following days, I had some fresh proofs of the absolute necessity of following that wise advice of the apostle: "Judge nothing before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

Sat. 17.—We set out for Savannah, and reached it on Tuesday evening.

Not finding, as yet, any door open for the pursuing our main design, we considered in what manner we might be most useful to the little flock at Savannah. And we agreed—(1) To advise the more serious among them to form themselves into a sort of little society, and to meet once or twice a week, in order to reprove, instruct, and exhort one another. (2) To select out of these a smaller number for a more intimate union with each other, which might be forwarded, partly by our conversing singly with each, and partly by inviting them all together to our house; and this, accordingly, we determined to do every Sunday in the afternoon.

Wed. May 5.—I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me, "Neither Mr. P. nor I will consent to its being dipped." I answered, "If

you 'certify that' your 'child is weak, it will suffice (the rubric says) to pour water upon it.'" She replied, "Nay, the child is not weak, but I am resolved it shall not be dipped." This argument I could not confute. So I went home; and the child was baptized by another person.

Sun. 9.—I began dividing the public prayers, according to the original appointment of the Church (still observed in a few places in England): the morning service began at five; the Communion Office (with the sermon), at eleven; the evening service, about three; and this day I began reading prayers in the court-house, —a large and convenient place.

Mon. 10.—I began visiting my parishioners in order, from house to house; for which I set apart (the time when they cannot work, because of the heat), viz., from twelve till three in the afternoon.

Sun. 16.—We were surprised in the evening by my brother, just come from Frederica. After some conversation we consulted how the poor people there might be taken care of during his absence; and it was at last agreed that Mr. Ingham and I should take our turns in assisting them; and the first was allotted me. Accordingly, on Tuesday, 18th, I walked to Thunderbolt; whence the next afternoon we set out in a small boat. In the evening we touched at Skidoway, and had a small, but attentive, congregation to join with us in evening prayer.

Sat. 22.—About four in the afternoon we entered upon Doboy

Sound. The wind, which was right ahead, was so high, when we were in the middle of it, and the sea so rough, being driven in at the inlet, that the boat was on the point of sinking every moment. But it pleased God to bring us safe to the other side in half an hour, and to Frederica the next morning. We had public prayers at nine, at which nineteen persons were present; and (I think) nine communicants.

Fri. 28.—I read the Commendatory Prayer by Mr. Germain, who lay at the point of death. He had lost his speech and his senses. His eyes were set, neither had he any discernible motion, but the heaving of his breast. While we stood round him, he stretched out his arms, rubbed his head, recovered his sight, speech, and understanding; and immediately sending for the bailiffs, settled the affairs of his family, and then lay down, and died.

At the first service on Sunday, May 30th, were only five; at the second, twenty-five. The next day I made Mr. Lassel's will; who, notwithstanding his great weakness, was quite revived when any mention was made of death or of eternity.

Tues. June 1.—After praying with him, I was surprised to find one of the most controverted questions in divinity, disinterested love, decided at once by a poor old man, without education or learning, or any instructor but the Spirit of God.

Thur. 3. — Being Ascension Day, we had the holy communion;

but only Mr. Hird's family joined with us in it. One reason why there were no more was, because a few words which a woman had inadvertently spoken had set almost all the town in a flame. Alas! how shall a city stand that is thus divided against itself? where there is no brotherly love, no meekness, no forbearing or forgiving one another; but envy, malice, revenge, suspicion, anger, clamour, bitterness, evil speaking, without end! Abundant proof that there can be no true love of man, unless it be built on the love of God.

Thur. 10.—We began to execute at Frederica what we had before agreed to do at Savannah. Our design was, on Sundays, in the afternoon and every evening, after public service, to spend some time with the most serious of the communicants, in singing, reading, and conversation. This evening we had only Mark Hird. But on Sunday, Mr. Hird and two more desired to be admitted. After a psalm and a little conversation, I read Mr. Law's *Christian Perfection*, and concluded with another psalm.

Wed. 16.—Another little company of us met—Mr. Reed, Davidson, Walker, Delamotte, and myself. We sang, read a little of Mr. Law, and then conversed. Wednesdays and Fridays were the days we fixed for constant meeting.

Thur. 17.—An officer of a man-of-war, walking just behind us, with two or three of his acquaintance, cursed and swore exceedingly; but upon my reproving

him, seemed much moved, and gave me many thanks.

Sat. 19.—Mr. Oglethorpe returned from the south, and gave orders on Sunday, the 20th, that none should profane the day (as was usual before) by fishing or fowling upon it. In the afternoon I summed up what I had seen or heard at Frederica, inconsistent with Christianity, and, consequently, with the prosperity of the place. The event was as it ought: some of the hearers were profited, and the rest deeply offended.

This day, at half an hour past ten, God heard the prayer of His servant; and Mr. Lassel, according to his desire, was “dissolved that he might be with Christ.”

Tues. 22.—Observing much coldness in Mr. —’s behaviour, I asked him the reason of it. He answered, “I like nothing you do. All your sermons are satires upon particular persons, therefore I will never hear you more; and all the people are of my mind, for we won’t hear ourselves abused.

“Beside, they say, they are Protestants. But as for you, they cannot tell what religion you are of. They never heard of such a religion before. They do not know what to make of it. And then your private behaviour: all the quarrels that have been here since you came, have been ’long of you. Indeed, there is neither man nor woman in the town who minds a word you say. And so you may preach long enough, but nobody will come to hear you.”

He was too warm for hearing an answer. So I had nothing to

do but to thank him for his openness, and walk away.

Wed. 23.—I had a long conversation with Mr. — upon the nature of true religion. I then asked him, why he did not endeavour to recommend it to all with whom he conversed. He said, “I did so once; and, for some time, I thought I had done much good by it. But I afterwards found they were never the better, and I myself was the worse. Therefore now, though I always strive to be inoffensive in my conversation, I do not strive to make people religious, unless those that have a desire to be so, and are, consequently, willing to hear me. But I have not yet (I speak not of you or your brother) found one such person in America.”

Being to leave Frederica in the evening, I took the more notice of these words in the lesson for the day: “Whereunto shall I liken the men of this generation? . . .” (Luke vii. 31–34).

About eleven at night we took boat; and on Saturday, 26th, about one in the afternoon, came to Savannah. Oh what do we want here, either for life or godliness! If suffering, God will send it in His time.

Sun. 27.—About twenty joined with us in morning prayer. An hour or two after, a large party of Creek Indians came; the expectation of whom deprived us of our place of public worship, in which they were to have their audience.

Wed. 30.—I hoped a door was opened for going up immediately

to the Choctaws, the least polished, that is, the least corrupted, of all the Indian nations. But upon my informing Mr. Oglethorpe of our design, he objected, not only the danger of being intercepted or killed by the French there; but much more, the inexpediency of leaving Savannah destitute of a minister. These objections I related to our brethren in the evening, who were all of opinion, "We ought not to go yet."

Thur. July 1.—The Indians had an audience; and another on Saturday, when Chicali, their headman, dined with Mr. Oglethorpe. After dinner, I asked the grey-headed old man, what he thought he was made for. He said, "He that is above knows what He made us for. We know nothing. We are in the dark. But white men know much. And yet white men build great houses, as if they were to live for ever. But white men cannot live for ever. In a little time, white men will be dust as well as I."

Hearing the younger of the Miss Boveys was not well, I called upon them this evening. I found she had only the prickly heat, a sort of rash, very common here in summer. We soon fell into serious conversation.

Wed. 7.—I called there again, being determined now to speak more closely. But meeting company there, *prudence* induced me to put it off until another opportunity.

Thur. 8.—Mr. O. being there again, and casually speaking of sudden death, Miss Becky said,

"If it was the will of God, I should choose to die without a lingering illness." Her sister said, "Are you, then, always prepared to die?" She replied, "Jesus Christ is always prepared to help me. And little stress is to be laid on such a preparation for death, as is made in a fit of sickness."

Sat. 10.—Just as they had done drinking tea, Mrs. Margaret, seeing her colour change, asked if she was well? She did not return any answer; and Dr. Talser soon after going by, she desired him to step in, and said, "Sir, my sister, I fear, is not well." He looked earnestly at her, felt her pulse, and replied, "Well! madam; your sister is dying!" However, he thought it not impossible bleeding might help. She bled about an ounce, leaned back, and died!

As soon as I heard of it I went to the house, and begged they would not lay her out immediately, there being a possibility, at least, she might only be in a swoon; of which, indeed, there was some slight hope; but there was no pulse and no breath; so that, having waited some hours, we found her "spirit was indeed returned to God that gave it."

I never saw so beautiful a corpse in my life. I was greatly surprised at her sister. The first time that I spoke to her, she said, "All my afflictions are nothing to this. I have lost not only a sister, but a friend. But it is the will of God."

This evening we had such a storm of thunder and lightning as I never saw before, even in Georgia. This voice of God, too, told me I

was not fit to die; since I was afraid, rather than desirous of it.

Almost the whole town was the next evening at the funeral; where many, doubtless, made a world of good resolutions.

Tues. 20.—Five of the Chicasaw Indians (twenty of whom had been in Savannah several days) came to see us, with Mr. Andrews, their interpreter. They were all warriors, four of them headmen. The two chief were Paustoobee and Mingo Mattaw. Our conference was as follows:—

Q. Do you believe there is One above who is over all things?

Paustoobee answered, We believe there are four beloved things above—the clouds, the sun, the clear sky, and He that lives in the clear sky.

Q. Do you believe there is but One that lives in the clear sky?

A. We believe there are two with Him, Three in all.

Q. Do you think He made the sun, and the other beloved things?

A. We cannot tell. Who hath seen?

Q. Do you think He made you?

A. We think He made all men at first.

Q. How did He make them at first?

A. Out of the ground.

Q. Do you believe He loves you?

A. I do not know. I cannot see Him.

Q. But has He not often saved your life?

A. He has. Many bullets have gone on this side, and many on that side; but He would never let

them hurt me. And many bullets have gone into these young men, and yet they are alive.

Q. Then cannot He save you from your enemies now?

A. Yes, but we know not if He will. We have now so many enemies round about us, that I think of nothing but death. And if I am to die, I shall die, and I will die like a man. But if He will have me to live, I shall live. Though I had ever so many enemies, He can destroy them all.

Mon. 6.—My brother and I set out for Charlestown, in order to his embarking for England; but the wind being contrary, we did not reach Port Royal, forty miles from Savannah, till Wednesday evening. The next morning we left it. But the wind was so high in the afternoon, as we were crossing the neck of St. Helena's Sound, that our oldest sailor cried out, "Now everyone must take care for himself." I told him, "God would take care for us all." Almost as soon as the words were spoken, the mast fell. I kept on the edge of the boat, to be clear of her when she sunk (which we expected every moment), though with little prospect of swimming ashore against such a wind and sea. But "how is it that thou hadst no faith?" The moment the mast fell, two men caught it, and pulled it into the boat; the other three rowed with all their might, and "God gave command to the wind and seas"; so that in an hour we were safe on land.

Sat. 31.—We came to Charlestown. The church is of brick,

but plastered over like stone. I believe it would contain three or four thousand persons. About three hundred were present at the morning service the next day (when Mr. Garden desired me to preach); about fifty at the holy communion. I was glad to see several negroes at church; one of whom told me she was there constantly, and that her old mistress (now dead) had many times instructed her in the Christian religion. I asked her, what religion was. She said, she could not tell. I asked, if she knew what a soul was. She answered, "No." I said, "Do not you know there is something in you different from your body? something you cannot see or feel?" She replied, "I never heard so much before."

Mon. Aug. 2.—I set out for the Lieutenant-Governor's seat, about thirty miles from Charlestown, to deliver Mr. Oglethorpe's letters. It stands very pleasantly on a little hill, with a vale on either side, in one of which is a thick wood; the other is planted with rice and Indian corn. I designed to have gone back by Mr. Skeen's, who has about fifty Christian negroes. But my horse tiring, I was obliged to return the straight way to Charlestown.

I had sent the boat we came in back to Savannah, expecting a passage thither myself in Colonel Bull's. His not going so soon, I went to Ashley Ferry on Thursday, intending to walk to Port Royal. But Mr. Belinger not only provided me a horse, but rode with me himself ten miles, and sent his

son with me to Cumbee Ferry, twenty miles farther; whence, having hired horses and a guide, I came to Beaufort (or Port Royal) the next evening. We took boat in the morning; but, the wind being contrary and very high, did not reach Savannah till Sunday, in the afternoon.

Finding Mr. Oglethorpe was gone, I stayed only a day at Savannah; and leaving Mr. Ingham and Delamotte there, set out on Tuesday morning for Frederica. In walking to Thunderbolt I was in so heavy a shower that all my clothes were as wet as if I had gone through the river. On which occasion I cannot but observe that vulgar error, concerning the hurtfulness of the rains and dews of America. I have been thoroughly wet with these rains more than once, yet without any harm at all. And I have lain many nights in the open air, and received all the dews that fell; and so, I believe, might anyone, if his constitution was not impaired by the softness of a genteel education.

At Thunderbolt we took boat; and on Friday, August 13th, came to Frederica, where I delivered Mr. O. the letters I had brought from Carolina. The next day he set out for Fort St. George. From that time I had less and less prospect of doing good at Frederica; many there being extremely zealous and indefatigably diligent to prevent it; and few of the rest daring to show themselves of another mind, for fear of their displeasure.

Sat. 28.—I set apart (out of the

few we had) a few books towards a library at Frederica. In the afternoon I walked to the fort on the other side of the island. About five we set out homeward; but, my guide not being perfect in the way, we were soon lost in the woods. We walked on, however, as well as we could, till between nine and ten, when, being heartily tired and thoroughly wet with dew, we laid down, and slept till morning.

About daybreak, on Sunday, the 29th, we set out again, endeavouring to walk straight forward; and soon after sunrise found ourselves in the Great Savannah, near Frederica. By this good providence I was delivered from another fear—that of lying in the woods; which experience showed was, to one in tolerable health, a mere “lion in the way.”

Thur. Sept. 2.—I set out in a sloop, and about ten on Sunday morning came to Skidoway; which (after reading prayers and preaching to a small congregation) I left, and came to Savannah in the evening.

Mon. 13.—I began reading with Mr. Delamotte, Bishop Beveridge's *Pandectæ Canonum Conciliorum*. Nothing could so effectually have convinced us that both particular and general Councils may err, and have erred; and that things ordained by them as necessary to salvation, have neither strength nor authority, unless they be taken out of Holy Scripture.

Tues. Oct. 12.—We considered if anything could yet be done for the poor people of Frederica; and I submitted to the judgment of my

friends; which was, that I should take another journey thither: Mr. Ingham undertaking to supply my place at Savannah, for the time I should stay there. I came hither on Saturday, the 16th, and found few things better than I expected. The morning and evening prayers, which were read for a while after my leaving the place, had been long discontinued, and from that time everything grew worse and worse; not many retaining any more of the form than the power of godliness.

I was at first a little discouraged, but soon remembered the word which cannot fail: “Greater is He that is in you than he that is in the world.” I cried to God to “arise and maintain His own cause”; and after the evening prayers were ended, invited a few to my house, as I did every night while I stayed at Frederica. I read to them one of the exhortations of Ephraim Syrus: the most awakening writer, I think, of all the ancients. We concluded our reading and conversation with a psalm; and I trust our God gave us His blessing.

Mon. 18.—Finding there were several Germans at Frederica, who, not understanding the English tongue, could not join in our public service, I desired them to meet me at my house; which they did every day at noon from thence forward. We first sung a German hymn; then I read a chapter in the New Testament; then explained it to them as well as I could. After another hymn, we concluded with prayer.

Mon. 25.—I took boat, and, after a slow and dangerous passage, came to Savannah on Sunday, the 31st.

Tues. Nov. 23.—Mr. Oglethorpe sailed for England, leaving Mr. Ingham, Mr. Delamotte, and me at Savannah; but with less prospect of preaching to the Indians than we had the first day we set foot in America. Whenever I mentioned it, it was immediately replied, "You cannot leave Savannah without a minister." To this indeed my plain answer was, "I know not that I am under any obligation to the contrary. I never promised to stay here one month. I openly declared both before, at, and ever since my coming hither, that I neither would nor could take charge of the English any longer than till I could go among the Indians." If it was said, "But did not the Trustees of Georgia appoint you to be minister of Savannah?" I replied, "They did; but it was not done by my solicitation: it was done without either my desire or knowledge. Therefore I cannot conceive that appointment to lay me under any obligation of continuing there any longer than till a door is opened to the heathens; and this I expressly declared at the time I consented to accept of that appointment." But though I had no other obligation not to leave Savannah now, yet that of love I could not break through: I could not resist the importunate request of the more serious parishioners, "to watch over their souls yet a little longer, till someone came who

might supply my place." And this I the more willingly did, because the time was not come to preach the gospel of peace to the heathens; all their nations being in a ferment; and Paustoobee and Mingo Mattaw having told me, in terms, in my own house, "Now our enemies are all about us, and we can do nothing but fight; but if the beloved ones should ever give us to be at peace, then we would hear the great Word."

Thurs. Dec. 9.—Hearing of one dangerously ill, I went to her immediately. She told me, "that she had many things to say": but her weakness prevented her saying them then; and the next day God required her soul of her.

Wed. 23.—Mr. Delamotte and I, with a guide, set out to walk to the Cowpen. When we had walked two or three hours, our guide told us plainly, he did not know where we were. However, believing it could not be far off, we thought it best to go on. In an hour or two we came to a cypress swamp, which lay directly across our way: there was not time to walk back to Savannah before night; so we walked through it, the water being about breast high. By the time we had gone a mile beyond it, we were out of all path; and it being now past sunset, we sat down, intending to make a fire, and to stay there till morning; but finding our tinder wet, we were at a stand. I advised to walk on still; but my companions, being faint and weary, were for lying down, which we accordingly did about six o'clock: the ground was as wet as our

clothes, which, it being a sharp frost, were soon froze together; however, I slept till six in the morning. There fell a heavy dew in the night, which covered us over as white as snow. Within an hour after sunrise, we came to a plantation; and in the evening, without any hurt, to Savannah.

Tues. 28.—We set out by land with a better guide for Frederica. On Wednesday evening we came to Fort Argyle, on the bank of the river Ogeechee. The next afternoon we crossed Cooanoochy river, in a small canoe; our horses swimming by the side of it. We made a fire on the bank, and, notwithstanding the rain, slept quietly till the morning.

Sat. Jan. 1, 1737.—Our provisions fell short, our journey being longer than we expected; but having a little barbecued bear's flesh (that is, dried in the sun), we boiled it, and found it wholesome food. The next day we reached Darien, the settlement of the Scotch Highlanders: a sober, industrious, friendly, hospitable people, whose minister, Mr. M'Leod, is a serious, resolute, and, I hope, a pious man.

On Monday evening we left Darien, and on Wednesday, the 5th, came to Frederica. Most here were, as we expected, cold and heartless: we found not one who retained his first love.

After having beaten the air in this unhappy place for twenty days, on January 26th I took my final leave of Frederica. It was not any apprehension of my own danger, though my life had been

threatened many times, but an utter despair of doing good there, which made me content with the thought of seeing it no more.

Mon. 31.—We came to Savannah. Tuesday, February 1, being the anniversary feast, on account of the first convoy's landing in Georgia, we had a sermon and the holy communion. Thursday, 24.—It was agreed Mr. Ingham should go for England, and endeavour to bring over, if it should please God, some of our friends to strengthen our hands in His work. Saturday, 26.—He left Savannah.

By Mr. Ingham I writ to Dr. Bray's associates, who had sent a parochial library to Savannah. It is expected of the ministers who receive these, to send an account to their benefactors of the method they use in catechising the children and instructing the youth of their respective parishes.

Fri. Mar. 4.—I writ the Trustees for Georgia an account of our year's expense, from March 1, 1736, to March 1, 1737; which, deducting extraordinary expenses, such as repairing the parsonage house, and journeys to Frederica, amounted, for Mr. Delamotte and me, to £44 4s. 4d.

From the directions I received from God this day, touching an affair of the greatest importance, I could not but observe, as I had done many times before, the entire mistake of those who assert, "God will not answer your prayer, unless your heart be wholly resigned to His will." My heart was not wholly resigned to His will. Therefore, not daring to

depend on my own judgment, I cried the more earnestly to Him to supply what was wanting in me. And I know, and am assured, He heard my voice, and did send forth His light and His truth.

Thur. 24.—A fire broke out in the house of Robert Hows, and in an hour burned it to the ground: a collection was made for him the next day, and the generality of the people showed a surprising willingness to give a little out of their little for the relief of a necessity greater than their own.

Sun. April 3, and every day in this great and holy week, we had a sermon and the holy communion.

Mon. 4. — I began learning Spanish, in order to converse with my Jewish parishioners; some of whom seem nearer the mind that was in Christ than many of those who call Him Lord.

Tues. 12.—Being determined, if possible, to put a stop to the proceedings of one in Carolina, who had married several of my parishioners without either banns or licence, and declared he would do so still, I set out in a sloop for Charlestown. I landed there on Thursday, and related the case to Mr. Garden, the Bishop of London's Commissary, who assured me, he would take care no such irregularity should be committed for the future.

Sun. 17.—Mr. Garden (to whom I must ever acknowledge myself indebted for many kind and generous offices) desiring me to preach, I did so, on these words of the Epistle for the day: "Whatsoever is born of God, overcometh the

world." To that plain account of the Christian state which these words naturally led me to give, a man of education and character seriously objected (what is indeed a great truth), "Why, if this be Christianity, a Christian must have more courage than Alexander the Great."

Tues. 19.—We left Charlestown; but meeting with stormy and contrary winds, after losing our anchor, and beating out at sea all night, on Thursday, the 21st, we with some difficulty got back into Charlestown harbour.

Fri. 22.—It being the time of their annual visitation, I had the pleasure of meeting with the clergy of South Carolina; among whom, in the afternoon, there was such a conversation for several hours on "Christ our righteousness," as I had not heard at any visitation in England, or hardly on any other occasion.

Sat. 23. — Mentioning to Mr. Thompson, minister of St. Bartholomew's, near Ponpon, my being disappointed of a passage home by water, he offered me one of his horses, if I would go by land, which I gladly accepted of. He went with me twenty miles, and sent his servant to guide me the other twenty to his house. Finding a young negro there, who seemed more sensible than the rest, I asked her how long she had been in Carolina: she said, two or three years; but that she was born in Barbadoes, and had lived there in a minister's family from a child. I asked whether she went to church there: she said, "Yes, every Sun-

day,—to carry my mistress's children." I asked, what she had learned at church: she said, "Nothing; I heard a deal, but did not understand it."

The attention with which this poor creature listened to instruction is inexpressible. The next day she remembered all, readily answered every question; and said, she would ask Him that made her, to show her how to be good.

Sun. 24.—I preached twice at Ponpon chapel, on the thirteenth chapter of the first Epistle to the Corinthians. Oh how will even those men of Carolina who come eight, ten, or twelve miles to hear the gospel, rise in judgment against those who hear it not, when it is preached at their own doors!

Wed. 27.—I came to Mr. Belinger's plantation at Chulifinny, where the rain kept me till Friday. Here I met with a half-Indian (one that had an Indian mother and a Spanish father), and several negroes, who were very desirous of instruction. One of them said, "When I was at Ashley Ferry, I went to church every Sunday; but here we are buried in the woods. Though if there was any church within five or six miles, I am so lame I cannot walk, but I would crawl thither."

Mr. Belinger sent a negro lad with me to Purrysburg, or, rather, to the poor remains of it. Oh how hath God stretched over this place "the lines of confusion, and the stones of emptiness!"

This lad too I found both very desirous and very capable of instruction. And perhaps one of

the easiest and shortest ways to instruct the American negroes in Christianity, would be, first, to inquire after and find out some of the most serious of the planters. Then, having inquired of them which of their slaves were best inclined and understood English, to go to them from plantation to plantation, staying as long as appeared necessary at each. Three or four gentlemen in Carolina I have been with, that would be sincerely glad of such an assistant, who might pursue his work with no more hindrances than must everywhere attend the preaching of the gospel.

Sat. 30.—I came to Savannah, and found my little flock in a better state than I could have expected; God having been pleased greatly to bless the endeavours of my fellow-labourer, while I was absent from them.

Wed. May 18.—I discovered the first convert to Deism that, I believe, has been made here. He was one that for some time had been zealously and exemplarily religious. But indulging himself in harmless company, he first made shipwreck of his zeal, and then of his faith. I have since found several others that have been attacked. They have, as yet, maintained their ground; but I doubt the devil's apostles are too industrious to let them long halt between two opinions.

Wed. 25.—I was sent for by one who had been several years of the Church of Rome; but was now deeply convinced (as were several others), by what I had occasionally preached, of the grievous errors

that Church is in, and the great danger of continuing a member of it. Upon this occasion I could not but reflect on the many advices I had received, to beware of the increase of Popery; but not one, that I remember, to beware of the increase of infidelity. This was quite surprising when I considered:

1. That in every place where I have yet been, the number of the converts to Popery bore no proportion to the number of the converts to infidelity. 2. That as bad a religion as Popery is, no religion is still worse; a baptized infidel being always found, upon the trial, twofold worse than even a bigoted Papist. 3. That as dangerous a state as a Papist is in, with regard to eternity, a Deist is in a yet more dangerous state, if he be not, without repentance, an assured heir of damnation. And, lastly, That as hard as it is to recover a Papist, it is still harder to recover an infidel: I myself having known many Papists, but never one Deist, reconverted.

May 29. — Being Whitsunday, four of our scholars, after having been instructed daily for several weeks, were, at their earnest and repeated desire, admitted to the Lord's Table. I trust their zeal hath stirred up many to remember their Creator in the days of their youth, and to redeem the time, even in the midst of an evil and adulterous generation.

Indeed, about this time we observed the Spirit of God to move upon the minds of many of the children. They began more carefully to attend to the things that

were spoken both at home and at church, and a remarkable seriousness appeared in their whole behaviour and conversation.

June 25. — Mr. Causton, the store-keeper and chief magistrate of Savannah, was seized with a slow fever. I attended him every day (as I did any of my parishioners who were in any painful or dangerous illness), and had a good hope, from the thankfulness he showed, that my labour was not in vain.

Sun. July 3. — Immediately after the holy communion, I mentioned to Mrs. Williamson (Mr. Causton's niece) some things which I thought reprobable in her behaviour. At this she appeared extremely angry; said, she did not expect such usage from me; and at the turn of the street, through which we were walking home, went abruptly away. The next day Mrs. Causton endeavoured to excuse her; told me she was exceedingly grieved for what had passed the day before, and desired me to tell her in writing what I disliked; which I accordingly did the day following.

But first, I sent Mr. Causton the following note:—

"SIR,—To this hour you have shown yourself my friend: I ever have and ever shall acknowledge it. And it is my earnest desire, that He who hath hitherto given me this blessing would continue it still.

"But this cannot be, unless you will allow me one request, which is not so easy an one as it appears: *do not condemn me for doing, in the*

execution of my office, what I think it my duty to do.

"If you can prevail upon yourself to allow me this, even when I act without respect of persons, I am persuaded there will never be, at least not long, any misunderstanding between us. For even those who seek it shall, I trust, find no occasion against me, 'except it be concerning the law of my God.'—I am, etc."

"July 5, 1737."

Wed. 6.—Mr. Causton came to my house, with Mr. Bailiff Parker, and Mr. Recorder, and warmly asked, "How could you possibly think I should condemn you for executing any part of your office?" I said short, "Sir, what if I should think it the duty of my office to repel one of your family from the holy communion?" He replied, "If you repel me or my wife, I shall require a legal reason. But I shall trouble myself about none else. Let them look to themselves."

Sat. 23.—Reflecting on the state I was now in, I could not but observe in a letter to a friend, "How to attain to the being crucified with Christ, I find not, being in a condition I neither desired nor expected in America,—in ease, and honour, and abundance: a strange school for him who has but one business, *Γυμναζειν εαυτον προς ευσεβειαν.*"¹

Wed. 27.—I rejoiced to meet once more with that good soldier of Jesus Christ, August. Spangenberg, with whom, on Monday, August 1, I began my long-in-

tended journey to Ebenezer. On the way, I told him, the calm we had so long enjoyed was now drawing to an end; that I hoped he would shortly see I was not (as some had told him) a respecter of persons; but was determined (God being my helper) to behave indifferently to all, rich or poor, friends or enemies. I then asked his advice as to the difficulty I foresaw; and resolved, by God's grace, to follow it.

In the evening, we came to New Ebenezer, where the poor Salzburghers are settled. The industry of this people is quite surprising. Their sixty huts are neatly and regularly built, and all the little spots of ground between them improved to the best advantage. One side of the town is a field of Indian corn; on the other are the plantations of several private persons; all which together one would scarce think it possible for a handful of people to have done in one year.

Wed. Aug. 3.—We returned to Savannah. Sunday, 7, I repelled Mrs. Williamson from the holy communion. And Monday, 8, Mr. Recorder, of Savannah, issued out the warrant following:—

"Georgia. Savannah ss.

"To all Constables, Tithingmen, and others, whom these may concern:

"You, and each of you, are hereby required to take the body of John Wesley, Clerk:

"And bring him before one of the Bailiffs of the said town, to

¹ To exercise himself unto godliness.

answer the complaint of William Williamson and Sophia his wife, for defaming the said Sophia, and refusing to administer to her the sacrament of the Lord's Supper, in a public congregation, without cause; by which the said William Williamson is damaged one thousand pound sterling: and for so doing, this is your warrant, certifying what you are to do in the premises. Given under my hand and seal the 8th day of August, *Anno. Dom. 1737.*

"THO. CHRISTIE."

Tues. 9.—Mr. Jones, the constable, served the warrant, and carried me before Mr. Bailiff Parker and Mr. Recorder. My answer to them was, that the giving or refusing the Lord's Supper being a matter purely ecclesiastical, I could not acknowledge their power to interrogate me upon it. Mr. Parker told me, "However, you must appear at the next court, holden for Savannah." Mr. Williamson, who stood by, said, "Gentlemen, I desire Mr. Wesley may give bail for his appearance." But Mr. Parker immediately replied, "Sir, Mr. Wesley's word is sufficient."

Wed. 10.—Mr. Causton (from a just regard, as his letter expressed it, to the friendship which had subsisted between us till this affair) required me to give the reasons in the court-house, why I repelled Mrs. Williamson from the holy communion. I answered, "I apprehend many ill consequences may arise from so doing: let the cause be laid before the Trustees."

Thur. 11.—Mr. Causton came to my house, and among many other sharp words, said, "Make an end of this matter: thou hadst best. My niece to be used thus! I have drawn the sword, and I will never sheathe it till I have satisfaction."

Soon after, he added, "Give the reasons of your repelling her before the whole congregation." I answered, "Sir, if you insist upon it, I will; and so you may be pleased to tell her." He said, "Write to her, and tell her so yourself." I said, "I will"; and after he went, I wrote as follows:—

"To Mrs. Sophia Williamson.

"At Mr. Causton's request, I write once more. The rules whereby I proceed are these:—

"'So many as intend to be partakers of the holy communion shall signify their names to the curate, at least some time the day before.' This you did not do.

"'And if any of those . . . have done any wrong to his neighbours, by word or deed, so that the congregation be thereby offended, the curate . . . shall advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented.'

"If you offer yourself at the Lord's Table on Sunday, I will advertise you (as I have done more than once) wherein you have done wrong. And when you have openly declared yourself to have truly repented, I will administer to you the mysteries of God.

"JOHN WESLEY.

"August 11, 1737."

Mr. Delamotte carrying this, Mr. Causton said, among many other warm sayings, "I am the person that am injured. The affront is offered to me; and I will espouse the cause of my niece. I am ill-used; and I will have satisfaction, if it be to be had in the world."

Which way this satisfaction was to be had, I did not yet conceive. But on Friday and Saturday it began to appear: Mr. Causton declared to many persons, that "Mr. Wesley had repelled Sophy from the holy communion, purely out of revenge; because he had made proposals of marriage to her, which she rejected, and married Mr. Williamson."

I could not but observe the gracious providence of God, in the course of the lessons all this week. On Monday evening God spake to us in these words: "Call to remembrance the former days, in which ye endured a great fight of afflictions; partly, whilst you were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. —Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. x. 32–36).

The evening lesson on Tuesday was the eleventh of the Hebrews; in reading which I was more particularly encouraged by his example, who "chose rather to suffer affliction with the people of

God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."

The lesson on Wednesday began with these words: "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight,—and run with patience the race that is set before us: looking unto Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 1, 2).

In the Thursday lesson were these comfortable words: "I will never leave Thee, nor forsake Thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. xiii. 5, 6).

The words of St. James, read on Friday, were, "Blessed is the man that endureth temptation"; and those on Saturday, "My brethren, have not the faith of our Lord Jesus Christ—with respect of persons" (Jas. ii. 1).

I was only afraid, lest those who were weak should "be turned out of the way"; at least so far as to forsake the public "assembling of themselves together." But I feared where no fear was. God took care of this also. So that on Sunday, the 14th, more were present at the morning prayers than had been for some months before. Many of them observed those words in the first lesson, "Set Naboth on high among the people; and set two

men, sons of Belial, before him, to bear witness against him."

Tues. 16. — Mrs. Williamson swore to and signed an affidavit, insinuating much more than it asserted; but asserting, that Mr. Wesley had many times proposed marriage to her; all which proposals she had rejected. Of this I desired a copy; Mr. Causton replied, "Sir, you may have one from any of the newspapers in America."

On *Thursday* or *Friday* was delivered out a list of twenty-six men, who were to meet, as a grand jury, on Monday, the 22nd. But this list was called in the next day, and twenty-four names added to it. Of this grand jury (forty-four of whom only met), one was a Frenchman, who did not understand English, one a Papist, one a professed infidel, three Baptists, sixteen or seventeen others Dissenters; and several others who had personal quarrels against me, and had openly vowed revenge.

To this grand jury, on Monday, the 22nd, Mr. Causton gave a long and earnest charge, "to beware of spiritual tyranny, and to oppose the new, illegal authority which was usurped over their consciences." Then Mrs. Williamson's affidavit was read: after which, Mr. Causton delivered to the grand jury a paper, entitled, — "A list of grievances, presented by the grand jury for Savannah, this — day of August, 1737."

This the majority of the grand jury altered in some particulars, and on Thursday, September 1, delivered it again to the court,

under the form of two presentments, containing ten bills, which were then read to the people.

Herein they asserted, upon oath, "That John Wesley, Clerk, had broken the laws of the realm, contrary to the peace of our Sovereign Lord the King, his crown and dignity.

"1. By speaking and writing to Mrs. Williamson, against her husband's consent.

"2. By repelling her from the holy communion.

"3. By not declaring his adherence to the Church of England.

"4. By dividing the morning service on Sundays.

"5. By refusing to baptize Mr. Parker's child, otherwise than by dipping, except the parents would certify it was weak, and not able to bear it.

"6. By repelling William Gough from the holy communion.

"7. By refusing to read the burial service over the body of Nathaniel Polhill.

"8. By calling himself Ordinary of Savannah.

"9. By refusing to receive William Aglionby as a godfather, only because he was not a communicant.

"10. By refusing Jacob Matthews for the same reason: and baptizing an Indian trader's child with only two sponsors." (This, I own, was wrong; for I ought, at all hazards, to have refused baptizing it till he had procured a third.)

Fri. 2. — Was the third court at which I appeared since my being

carried before Mr. P. and Mr. Recorder.

I now moved for an immediate hearing on the first bill, being the only one of a civil nature: but it was refused. I made the same motion in the afternoon; but was put off till the next court-day.

On the next court-day I appeared again; as also at the two courts following: but could not be heard, because (the judge said) Mr. Williamson was gone out of town.

The sense of the minority of the grand jurors themselves (for they were by no means unanimous) concerning these presentments, may appear from the following paper, which they transmitted to the Trustees:—

“To the Honourable the Trustees for Georgia.”

“WHEREAS two presentments have been made, the one of August 23, the other of August 31, by the grand jury for the town and county of Savannah, in Georgia, against John Wesley, Clerk.

“We, whose names are underwritten, being members of the said grand jury, do humbly beg leave to signify our dislike of the said presentments; being, by many and divers circumstances, thoroughly persuaded in ourselves, that the whole charge against Mr. Wesley is an artifice of Mr. Causton’s, designed rather to blacken the character of Mr. Wesley, than to free the colony from religious tyranny, as he was pleased, in his charge to us, to term it. But as these circumstances will be too tedious to trouble your Honours

with, we shall only beg leave to give the reasons of our dissent from the particular bills.

“With regard to the first bill, we do not apprehend that Mr. Wesley acted against any law, by writing or speaking to Mrs. Williamson, since it does not appear to us, that the said Mr. Wesley has either spoke in private, or wrote to the said Mrs. Williamson, since March 12 (the day of her marriage), except one letter of July 5th, which he wrote at the request of her uncle, as a pastor, to exhort and reprove her.

“The second we do not apprehend to be a true bill; because we humbly conceive Mr. Wesley did not assume to himself any authority contrary to law: for we understand, ‘every person intending to communicate should signify his name to the curate, at least some time the day before, which Mrs. Williamson did not do; although Mr. Wesley had often, in full congregation, declared, he did insist on a compliance with that rubric, and had before repelled divers persons for non-compliance therewith.

“The third we do not think a true bill; because several of us have been his hearers when he has declared his adherence to the Church of England in a stronger manner than by a formal declaration, by explaining and defending the Apostles’, the Nicene, and the Athanasian Creeds, the Thirty-nine Articles, the whole Book of Common Prayer, and the Homilies of the said Church; and because we think a formal declaration is not

required, but from those who have received institution and induction.

"The fact alleged in the fourth bill we cannot apprehend to be contrary to any law in being.

"The fifth we do not think a true bill; because we conceive Mr. Wesley is justified by the rubric, viz. 'If they (the parents) certify that the child is weak, it shall suffice to pour water upon it.' Intimating (as we humbly suppose) it shall not suffice, if they do not certify.

"The sixth cannot be a true bill; because the said William Gough, being one of our members, was surprised to hear himself named, without his knowledge or privity; and did publicly declare, it was no grievance to him, because the said John Wesley had given him reasons with which he was satisfied.

"The seventh we do not apprehend to be a true bill; for Nathaniel Polhill was an Anabaptist, and desired in his lifetime that he might not be interred with the office of the Church of England. And further, we have good reason to believe, that Mr. Wesley was at Frederica, or on his return thence, when Polhill was buried.

"As to the eighth bill we are in doubt, as not well knowing the meaning of the word 'Ordinary.' But for the ninth and tenth, we think Mr. Wesley is sufficiently justified by the canons of the Church, which forbid 'any person to be admitted godfather or godmother to any child, before the said person has received the holy communion'; whereas William

Aglionby and Jacob Matthews had never certified Mr. Wesley that they had received it."

This was signed by twelve of the grand jurors, of whom three were constables, and six more tithingmen; who, consequently, would have made a majority, had the jury consisted, as it regularly should have done, of only fifteen members, viz. the four constables and eleven tithingmen.

Fri. Sept. 30.—Having ended the Homilies, I began reading Dr. Rogers's eight sermons to the congregation, hoping they might be a timely antidote against the poison of infidelity, which was now with great industry propagated among us.

Fri. Oct. 7.—I consulted my friends, whether God did not call me to return to England. The reason for which I left it had now no force; there being no possibility, as yet, of instructing the Indians; neither had I, as yet, found or heard of any Indians on the continent of America, who had the least desire of being instructed. And as to Savannah, having never engaged myself, either by word or letter, to stay there a day longer than I should judge convenient, nor ever taken charge of the people any otherwise than as in my passage to the heathens, I looked upon myself to be fully discharged therefrom, by the vacating of that design. Besides, there was a probability of doing more service to that unhappy people in England, than I could do in Georgia, by representing, without fear or favour, to the

Trustees the real state the colony was in. After deeply considering these things, they were unanimous, "that I ought to go; but not yet." So I laid the thoughts of it aside for the present; being persuaded, that when the time was come, God would "make the way plain before my face."

Sat. 15.—Being at Highgate, a village five miles from Savannah, consisting of (all but one) French families, who, I found, knew but little of the English tongue, I offered to read prayers there in French every Saturday in the afternoon. They embraced the offer gladly. On Saturday, the 22nd, I read prayers in German likewise, to the German villagers of Hampstead; and so continued to do, once a week. We began the service (both at Highgate and Hampstead) with singing a psalm. Then I read and explained a chapter in the French or German Testament, and concluded with prayers and another psalm.

Sat. 29.—Some of the French of Savannah were present at the prayers at Highgate. The next day I received a message from them all, "that as I read prayers to the French at Highgate, who were but few, they hoped I would do the same to those of Savannah, where there was a large number who did not understand English." Sunday, the 30th, I began so to do; and now I had full employment for that holy day. The first English prayers lasted from five till half an hour past six. The Italian (which I read to a few Vaudois) began at nine. The

second service for the English (including the sermon and the holy communion) continued from half an hour past ten till about half an hour past twelve. The French service began at one. At two I catechised the children. About three began the English service. After this was ended, I had the happiness of joining with as many as my largest room would hold, in reading, prayer, and singing praise. And about six, the service of the Moravians, so called, began: at which I was glad to be present, not as a teacher but a learner.

Thur. Nov. 3.—I appeared again at the court, holden on that day; and again, at the court held Tuesday, Nov. 22nd. On which day Mr. Causton desired to speak with me. He then read me some affidavits which had been made September 15th, last past; in one of which it was affirmed, that I then abused Mr. Causton in his own house, calling him liar, villain, and so on. It was now likewise repeated before several persons, which indeed I had forgot, that I had been reprimanded at the last court, for an enemy to, and hinderer of, the public peace.

I again consulted my friends, who agreed with me, that the time we looked for was now come. And the next morning, calling on Mr. Causton, I told him, I designed to set out for England immediately. I set up an advertisement in the Great Square to the same effect, and quietly prepared for my journey.

Fri. Dec. 2.—I proposed to set

out for Carolina about noon, the tide then serving. But about ten, the magistrates sent for me, and told me, I must not go out of the province; for I had not answered the allegations laid against me. I replied, "I have appeared at six or seven courts successively, in order to answer them. But I was not suffered so to do, when I desired it time after time." Then they said, however, I must not go, unless I would give security to answer those allegations at their court. I asked, "What security?" After consulting together about two hours, the Recorder showed me a kind of bond, engaging me, under a penalty of fifty pounds, to appear at their court when I should be required. He added, "But Mr. Williamson too has desired of us, that you should give bail to answer his action." I then told him plainly, "Sir, you use me very ill, and so you do the Trustees. I will give neither any bond, nor any bail at all. You know your business, and I know mine."

In the afternoon, the magistrates published an order, requiring all the officers and sentinels to prevent my going out of the province; and forbidding any person to assist me so to do. Being now only a prisoner at large, in a place where I knew by experience, every day would give fresh opportunity to procure evidence of words I never said, and actions I never did, I saw clearly the hour was come for leaving this place: and as soon as evening prayers were over, about

eight o'clock, the tide then serving, I shook off the dust of my feet, and left Georgia, after having preached the gospel there (not as I ought, but as I was able) one year and nearly nine months.

Sat. Dec. 3. — We came to Purrysburg early in the morning, and endeavoured to procure a guide to Port Royal. But none being to be had, we set out without one, an hour before sunrise. After walking two or three hours, we met with an old man, who led us into a small path, near which was a line of blazed trees (that is, marked by cutting off part of the bark), by following which, he said, we might easily come to Port Royal in five or six hours.

We were four in all; one of whom intended to go to England with me; the other two to settle in Carolina. About eleven we came into a large swamp, where we wandered about till near two. We then found another blaze, and pursued it, till it divided into two: one of these we followed through an almost impassable thicket, a mile beyond which it ended. We made through the thicket again, and traced the other blaze till that ended too. It now grew toward sunset; so we sat down, faint and weary, having had no food all day, except a gingerbread cake, which I had taken in my pocket. A third of this we had divided among us at noon; another third we took now; the rest we reserved for the morning; but we had met with no water all the day. Thrusting a stick into the ground, and finding the end of it moist, two of our

company fell a-digging with their hands, and, at about three feet depth, found water. We thanked God, drank, and were refreshed. The night was sharp: however, there was no complaining among us; but after having recommended ourselves to God, we lay down close together, and (I at least) slept till near six in the morning.

Sun. 4. — God renewing our strength, we arose neither faint nor weary, and resolved to make one trial more, to find out a path to Port Royal. We steered due east; but finding neither path nor blaze, and the woods growing thicker and thicker, we judged it would be our best course to return, if we could, by the way we came. The day before, in the thickest part of the woods, I had broke many young trees, I knew not why, as we walked along: these we found a great help in several places, where no path was to be seen; and between one and two God brought us safe to Benjamin Arieu's house, the old man we left the day before.

In the evening I read French prayers to a numerous family, a mile from Arieu's; one of whom undertook to guide us to Port Royal. In the morning we set out. About sunset, we asked our guide, if he knew where he was, who frankly answered, "No." However, we pushed on till, about seven, we came to a plantation; and the next evening, after many difficulties and delays, we landed on Port Royal Island.

Wed. 7. — We walked to Beaufort, where Mr. Jones, the minister

of Beaufort, with whom I lodged during my short stay here, gave me a lively idea of the old English hospitality. On Thursday Mr. Delamotte came; with whom, on Friday, the 9th, I took boat for Charlestown. After a slow passage, by reason of contrary winds, and some conflict (our provisions falling short) with hunger as well as cold, we came thither early in the morning, on Tuesday, the 13th. Here I expected trials of a different kind, and far more dangerous. For contempt and want are easy to be borne: but who can bear respect and abundance?

Wed. 14. — Being desired to read public prayers, I was much refreshed with those glorious promises, contained both in the seventy-second Psalm, and in the first lesson, the fortieth chapter of Isaiah.

In the afternoon, visiting a dying man, we found him still full of the freshest advices; and busy in settling the affairs of the Czarina, Prince Thamas, and the Ottoman Porte.

Fri. 16. — I parted from the last of those friends who came with me into America, Mr. Charles Delamotte, from whom I had been but a few days separate, since Oct. 14, 1735.

Sun. 18. — I was seized with a violent flux, which I felt came not before I wanted it. Yet I had strength enough given to preach once more to this careless people; and a few "believed our report."

Thur. 22. — I took my leave of America (though, if it please God, not for ever), going on board the

Samuel, Captain Percy, with a young gentleman who had been a few months in Carolina, one of my parishioners of Savannah, and a Frenchman, late of Purrysburg, who was escaped thence with the skin of his teeth.

Sat. 24.—We sailed over Charlestown bar, and about noon lost sight of land.

The next day the wind was fair, but high, as it was on Sunday, 25, when the sea affected me more than it had done in the sixteen weeks of our passage to America. I was obliged to lie down the greatest part of the day, being easy only in that posture.

Mon. 26.—I began instructing a negro lad in the principles of Christianity. The next day I resolved to break off living delicately, and return to my old simplicity of diet; and after I did so, neither my stomach nor my head much complained of the motion of the ship.

Wed. 28.—Finding the unaccountable apprehensions of I know not what danger (the wind being small, and the sea smooth), which had been upon me several days, increase, I cried earnestly for help; and it pleased God, as in a moment, to restore peace to my soul.

Sun. Jan. 1, 1738.—All in the ship, except the captain and steersman, were present both at the morning and evening service, and appeared as deeply attentive as even the poor people of Frederica did, while the Word of God was new to their ears.

Mon. 2.—Being sorrowful and

very heavy (though I could give no particular reason for it), and utterly unwilling to speak close to any of my little flock (about twenty persons), I was in doubt whether my neglect of them was not one cause of my own heaviness. In the evening, therefore, I began instructing the cabin-boy: after which I was much easier.

I went several times the following days, with a design, to speak to the sailors, but could not. I mean, I was quite averse from speaking; I could not see how to make an occasion, and it seemed quite absurd to speak without.

Fri. 6.—I ended the *Abridgment of Mr. de Renty's Life*.

Sat. 7.—I began to read and explain some passages of the Bible to the young negro. The next morning, another negro who was on board desired to be a hearer too. From them I went to the poor Frenchman, who, understanding no English, had none else in the ship with whom he could converse. And from this time, I read and explained to him a chapter in the Testament every morning.

On *Monday, 9*, and the following days, I reflected much on that vain desire, which had pursued me for so many years, of being in solitude, in order to be a Christian. I have now, thought I, solitude enough. But am I, therefore, the nearer being a Christian? Not if Jesus Christ be the model of Christianity.

Fri. 13.—We had a thorough storm, which obliged us to shut all close; the sea breaking over

the ship continually. I was at first afraid, but cried to God, and was strengthened. Before ten, I lay down: I bless God, without fear. About midnight we were awaked by a confused noise of seas and wind and men's voices, the like to which I had never heard before. The sound of the sea breaking over and against the sides of the ship, I could compare to nothing but large cannon, or American thunder. The rebounding, starting, quivering motion of the ship much resembled what is said of earthquakes. The captain was upon deck in an instant. But his men could not hear what he said. It blew a proper hurricane; which beginning at south-west, then went west, north-west, north, and, in a quarter of an hour, round by the east to the south-west point again. At the same time the sea running, as they term it, mountain-high, and that from many different points at once, the ship would not obey the helm; nor indeed could the steersman, through the violent rain, see the compass. So he was forced to let her run before the wind, and in half an hour the stress of the storm was over.

About noon the next day it ceased. But first I had resolved, God being my helper, not only to preach it to all, but to apply the Word of God to every single soul in the ship; and if but one, yea, if not one of them will hear, I know "my labour is not in vain."

I no sooner executed this resolution, than my spirit revived; so that from this day I had no more of that fearfulness and heaviness,

which before almost continually weighed me down.

Tues. 24.—We spoke with two ships, outward-bound, from whom we had the welcome news of our wanting but one hundred and sixty leagues of the Land's End. My mind was now full of thought; part of which I writ down as follows:—

"I went to America, to convert the Indians; but oh! who shall convert me? who, what is he that will deliver me from this evil heart of unbelief? I have a fair summer religion. I can talk well; nay, and believe myself, while no danger is near: but let death look me in the face, and my spirit is troubled."

We went on with a small, fair wind, till Thursday in the afternoon; and then sounding, found a whitish sand at seventy-five fathom: but having had no observation for several days, the captain began to be uneasy, fearing we might either get unawares into the Bristol Channel, or strike in the night on the rocks of Scilly.

Sat. 28.—Was another cloudy day; but about ten in the morning, the wind continuing southerly, the clouds began to fly—just contrary to the wind, and, to the surprise of us all, sunk down under the sun, so that at noon we had an exact observation; and by this we found we were as well as we could desire, about eleven leagues south of Scilly.

Sun. 29.—We saw English land once more; which, about noon, appeared to be the Lizard Point. We ran by it with a fair wind; and

at noon, the next day, made the west end of the Isle of Wight.

Here the wind turned against us, and in the evening blew fresh, so that we expected (the tide being likewise strong against us) to be driven some leagues backward in the night; but in the morning, to our great surprise, we saw Beachy Head just before us, and found we had gone forwards near forty miles.

Toward evening was a calm; but in the night a strong north wind brought us safe into the Downs. The day before, Mr. Whitefield had sailed out, neither of us then knowing anything of the other. At four in the morning we took boat, and in half an hour landed at Deal: it being Wednesday, February 1, the anniversary festival in Georgia for Mr. Oglethorpe's landing there.

It is now two years and almost four months since I left my native country, in order to teach the Georgian Indians the nature of Christianity: but what have I learned myself in the meantime? Why (what I the least of all suspected), that I who went to America to convert others, was never myself converted to God.¹ "I am not mad," though I thus speak; but "I speak the words of truth and soberness"; if haply some of those who still dream may awake and see, that as I am, so are they.

Are they read in philosophy? So was I. In ancient or modern tongues? So was I also. Are they versed in the science of divinity? I too have studied it

¹ I am not sure of this.

many years. Can they talk fluently upon spiritual things? The very same could I do. Are they plenteous in alms? Behold, I gave all my goods to feed the poor. Do they give of their labour as well as of their substance? I have laboured more abundantly than they all. Are they willing to suffer for their brethren? I have thrown up my friends, reputation, ease, country; I have put my life in my hand, wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness, or whatsoever God should please to bring upon me. But does all this (be it more or less, it matters not) make me acceptable to God? Does all I ever did or can know, say, give, do, or suffer, justify me in His sight? Yea, or the constant use of all the means of grace (which, nevertheless, is meet, right, and our bounden duty)? Or that I know nothing of myself; that I am as touching outward, moral righteousness blameless? Or, to come closer yet, the having a rational conviction of all the truths of Christianity? Does all this give me a claim to the holy, heavenly, divine character of a Christian? By no means. If the oracles of God are true, if we are still to abide by "the law and the testimony"; all these things, though when ennobled by faith in Christ, they are holy and just and good yet without it are "dung and dross," meet only to be purged

² I had even then the faith of a servant, though not that of a son.

away by "the fire that never shall be quenched."

This, then, have I learned in the ends of the earth, that I "am fallen short of the glory of God": that my whole heart is "altogether corrupt and abominable; and, consequently, my whole life, seeing it cannot be that an "evil tree" should "bring forth good fruit": that "alienated as I am from the life of God, I am "a child of wrath,"¹ an heir of hell: that my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God, so far from making any atonement for the least of those sins, which "are more in number than the hairs of my head," that the most specious of them need an atonement themselves, or they cannot abide His righteous judgment: that, "having the sentence of death" in my heart, and having nothing in or of myself to plead, I have no hope, but that of being justified freely, "through the redemption that is in Jesus"; I have no hope, but that if I seek I shall find Christ, and "be found in Him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. iii. 9).

If it be said that I have faith (for many such things have I heard, from many miserable comforters), I answer, So have the devils,—a

sort of faith; but still they are strangers to the covenant of promise. So the apostles had even at Cana in Galilee, when Jesus first "manifested forth His glory"; even then they, in a sort, "believed on Him"; but they had not then "the faith that overcometh the world." The faith I want is,² "A sure trust and confidence in God, that, through the merits of Christ, my sins are forgiven, and I reconciled to the favour of God." I want that faith which St. Paul recommends to all the world, especially in his Epistle to the Romans; that faith which enables everyone that hath it to cry out, "I live not; but Christ liveth in me; and the life which I now live, I live by faith in the Son of God, who loved me, and gave Himself for me." I want that faith which none can have without knowing that he hath it (though many imagine they have it, who have it not); for whosoever hath it, is "freed from sin, the" whole "body of sin is destroyed" in him; he is freed from fear, "having peace with God through Christ, and rejoicing in hope of the glory of God." And he is freed from doubt, "having the love of God shed abroad in his heart through the Holy Ghost which is given unto him"; which "Spirit itself beareth witness with his spirit, that he is a child of God."

¹ I believe not.

² The faith of a son.

CHAPTER II
A SOCIETY IN ALDERSGATE STREET
FROM FEBRUARY 1, 1738, TO JUNE 6, 1738

"The day of deliverance dawned at last."—M. LELIEVRE.

Wednesday, Feb. 1.—After reading prayers and explaining a portion of Scripture to a large company at the inn, I left Deal, and came in the evening to Feversham.

I here read prayers, and explained the second lesson to a few of those who were called Christians, but were indeed more savage in their behaviour than the wildest Indians I have yet met with.

Fri. 3.—I came to Mr. Delamotte's, at Blendon, where I expected a cold reception. But God had prepared the way before me; and I no sooner mentioned my name, than I was welcomed in such a manner, as constrained me to say, "Surely God is in this place, and I knew it not!"

In the evening I came once more to London, whence I had been absent two years and near four months.

Many reasons I have to bless God, though the design I went upon did not take effect, for my having been carried into that strange land, contrary to all my preceding resolutions. Hereby I

trust He hath in some measure "humbled me and proved me, and shown me what was in my heart." Hereby I have been taught to "beware of men." Hereby I am come to know assuredly, that if "in all our ways we acknowledge God, He will," where reason fails, "direct our path," by lot, or by the other means which He knoweth. Hereby I am delivered from the fear of the sea, which I had both dreaded and abhorred from my youth.

Hereby God has given me to know many of His servants; particularly those of the Church of Hernhuth. Hereby my passage is opened to the writings of holy men in the German, Spanish, and Italian tongues. I hope too some good may come to others hereby. All in Georgia have read the Word of God. Some have believed, and began to run well. A few steps have been taken towards publishing the glad tidings both to the African and American heathens. Many children have learned "how they ought to serve God," and to

be useful to their neighbour. And those whom it most concerns have an opportunity of knowing the true state of their infant colony, and laying a firmer foundation of peace and happiness to many generations.

Sat. 4.—I told my friends some of the reasons which a little hastened my return to England. They all agreed it would be proper to relate them to the Trustees of Georgia.

Accordingly, the next morning I waited on Mr. Oglethorpe, but had not time to speak on that head. In the afternoon I was desired to preach at St. John the Evangelist's. I did so on those strong words, "If any man be in Christ, he is a new creature." I was afterwards informed, many of the best in the parish were so offended, that I was not to preach there any more.

Mon. 6.—I visited many of my old friends, as well as most of my relations. I find the time is not yet come when I am to be "hated of all men." Oh may I be prepared for that day!

Tues. 7.—(A day much to be remembered.) At the house of Mr. Weinantz, a Dutch merchant, I met Peter Böhler, Schulius Richter, and Wensel Neiser, just then landed from Germany. Finding they had no acquaintance in England, I offered to procure them a lodging, and did so near Mr. Hutton's, where I then was. And from this time I did not willingly lose any opportunity of conversing with them, while I stayed in London.

Wed. 8.—I went to Mr. Oglethorpe again, but had no oppor-

tunity of speaking as I designed. Afterwards I waited on the Board of Trustees, and gave them a short but plain account of the state of the colony: an account, I fear, not a little differing from those which they had frequently received before; and for which I have reason to believe some of them have not forgiven me to this day.

Sun. 12.—I preached at St. Andrew's, Holborn, on, "Though I give all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Here too, it seems, I am to preach no more.

Wed. 15.—I waited on the Trustees again, and gave them in writing the substance of what I had said at the last board. Whatsoever further questions they asked concerning the state of the province, I likewise answered to the best of my knowledge.

Fri. 17.—I set out for Oxford with Peter Bohler, where we were kindly received by Mr. Sarney, the only one now remaining here, of many who, at our embarking for America, were used to "take sweet counsel together," and rejoice in "bearing the reproach of Christ."

Sat. 18.—We went to Stanton-Harcourt, to Mr. Gambold, and found my old friend recovered from his mystic delusion, and convinced that St. Paul was a better writer than either Tauler or Jacob Behmen. The next day I preached once more at the castle, in Oxford, to a numerous and serious congregation.

All this time I conversed much

with Peter Böhler; but I understood him not; and least of all when he said, "My brother, my brother, that philosophy of yours must be purged away."

Mon. 20.—I returned to London. On Tuesday I preached at Great St. Helen's.

Wed. 22.—I was with the Trustees again; to whom I then gave a short account, and afterwards delivered it to them in writing, of the reasons why I left Georgia.

Sun. 26.—I preached at six, at St. Lawrence's; at ten, in St. Katherine Cree's church; and in the afternoon, at St. John's, Wapping. I believe it pleased God to bless the first sermon most, because it gave most offence; being indeed an open defiance of that mystery of iniquity which the world calls "prudence"; grounded on those words of St. Paul to the Galatians, "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ."

Mon. 27.—I took coach for Salisbury, and had several opportunities of conversing seriously with my fellow-travellers. But endeavouring to mend the wisdom of God by the worldly wisdom of prefacing serious with light conversation, and afterwards following that advice of the Mystics, "Leave them to themselves," all I had said was written on the sand. "Lord, lay not this sin to" my "charge!"

Tues. 28.—I saw my mother once more. The next day I pre-

pared for my journey to my brother at Tiverton. But on Thursday morning, March 2nd, a message that my brother Charles was dying at Oxford, obliged me to set out for that place immediately. Calling at an odd house in the afternoon, I found several persons there who seemed well-wishers to religion, to whom I spake plainly; as I did in the evening, both to the servants and strangers at my inn.

With regard to my own behaviour, I now renewed and wrote down my former resolutions.

1. To use absolute openness and unreserve with all I should converse with.

2. To labour after continual seriousness, not willingly indulging myself in any the least levity of behaviour, or in laughter; no, not for a moment.

3. To speak no word which does not tend to the glory of God; in particular, not to talk of worldly things. Others may, nay must. But what is that to thee? And,

4. To take no pleasure which does not tend to the glory of God; thanking God every moment for all I do take, and therefore rejecting every sort and degree of it, which I feel I cannot so thank Him in and for.

Sat. 4.—I found my brother at Oxford, recovering from his pleurisy; and with him Peter Böhler; by whom, in the hand of the great God, I was, on *Sunday*, the 5th, clearly convinced of unbelief, of the want of that faith whereby alone we are saved.¹

Immediately it struck into my

¹ With the full Christian salvation.

mind, "Leave off preaching. How can you preach to others, who have not faith yourself?" I asked Böhler, whether he thought I should leave it off or not. He answered, "By no means." I asked, "But what can I preach?" He said, "Preach faith till you have it; and then, because you have it, you will preach faith."

Accordingly, *Monday*, 6, I began preaching this new doctrine, though my soul started back from the work. The first person to whom I offered salvation by faith alone, was a prisoner under sentence of death. His name was Clifford. Peter Böhler had many times desired me to speak to him before. But I could not prevail on myself so to do; being still, as I had been many years, a zealous assertor of the impossibility of a deathbed repentance.

Tues. 15.—I set out for Manchester, with Mr. Kinchin, Fellow of Corpus Christi, and Mr. Fox, late a prisoner in the city prison. Between five and six we called at Chapel-on-the-Heath, where lived a poor man, sometime prisoner in the castle of Oxford. He was not at home; but his wife came to us, to whom Mr. Kinchin spoke a few words, which so melted her heart, that she burst out into tears, and we went on rejoicing and praising God.

About eight, it being rainy and very dark, we lost our way; but before nine, came to Shipston, having rode over, I know not how, a narrow foot-bridge, which lay across a deep ditch near the town. After supper I read prayers to the

people of the inn, and explained the second lesson; I hope not in vain.

The next day we dined at Birmingham; and, soon after we left it, were reproved for our negligence there, in letting those who attended us go, without either exhortation or instruction, by a severe shower of hail. At Hedgeford, about five, we endeavoured to be more faithful; and all who heard seemed serious and affected.

In the evening we came to Stafford. The mistress of the house joined with us in family prayer. The next morning, one of the servants appeared deeply affected, as did the ostler before we went. Soon after breakfast, stepping into the stable, I spake a few words to those who were there. A stranger who heard me said, "Sir, I wish I was to travel with you"; and when I went into the house, followed me, and began abruptly, "Sir, I believe you are a good man, and I come to tell you a little of my life." The tears stood in his eyes all the time he spoke; and we hoped not a word which was said to him was lost.

At Newcastle, whither we came about ten, some to whom we spoke at our inn were very attentive; but a gay young woman waited on us, quite unconcerned: however, she spoke on. When we went away, she fixed her eyes, and neither moved nor said one word, but appeared as much astonished as if she had seen one risen from the dead.

Coming to Holms-Chapel about three, we were surprised at being

shown into a room where a cloth and plates were laid. Soon after two men came in to dinner. Mr. Kinchin told them, if they pleased, that gentleman would ask a blessing for them. They stared and, as it were, consented ; but sat still while I did it, one of them with his hat on. We began to speak on turning to God, and went on, though they appeared utterly regardless. After a while their countenances changed, and one of them stole off his hat, and laying it down behind him, said, all we said was true ; but he had been a grievous sinner, and not considered it as he ought ; but he was resolved, with God's help, now to turn to Him in earnest. We exhorted him and his companion, who now likewise drank in every word, to cry mightily to God, that He would "send them help from His holy place."

Being faint in the evening, I called at Altringham, and there lit upon a Quaker, well skilled in, and therefore, as I soon found, sufficiently fond of, controversy. After an hour spent therein, perhaps not in vain, I advised him to dispute as little as possible ; but rather follow after holiness, and walk humbly with his God.

Late at night we reached Manchester. *Friday*, the 17th, we spent entirely with Mr. Clayton, by whom, and the rest of our friends here, we were much refreshed and strengthened. Mr. Hoole, the rector of St. Ann's church, being taken ill the next day, on *Sunday*, 19th, Mr. Kinchin and I officiated at Salford chapel

in the morning, by which means Mr. Clayton was at liberty to perform the service of St. Ann's ; and in the afternoon I preached there on those words of St. Paul, "If any man be in Christ, he is a new creature."

Early in the morning we left Manchester, taking with us Mr. Kinchin's brother, for whom we came, to be entered at Oxford. We were fully determined to lose no opportunity of awakening, instructing, or exhorting any whom we might meet with in our journey. At Knutsford, where we first stopped, all we spake to thankfully received the word of exhortation. But at Talk-on-the-hill, where we dined, she with whom we were was so much of a gentlewoman, that for near an hour our labour seemed to be in vain. However, we spoke on. Upon a sudden, she looked as one just awaked out of a sleep. Every word sunk into her heart. Nor have I seen so entire a change both in the eyes, face, and manner of speaking, of anyone in so short a time.

About five, Mr. Kinchin riding by a man and woman double-horsed, the man said, "Sir, you ought to thank God it is a fair day ; for if it rained, you would be sadly dirty with your little horse." Mr. Kinchin answered, "True ; and we ought to thank God for our life, and health, and food, and raiment, and all things." He then rode on, Mr. Fox following : the man said, "Sir, my mistress would be glad to have some more talk with that gentleman." We stayed, and when they came up, began to

search one another's hearts. They came to us again in the evening, at our inn at Stone, where I explained both to them and many of their acquaintance who were come together, that great truth,—godliness hath the promise both of this life and of that which is to come.

Tues. 21.—Between nine and ten we came to Hedgeford. Just then, one was giving an account of a young woman, who had dropped down dead there the day before. This gave us a fair occasion to exhort all that were present, “so to number” their own “days,” that they might apply their “hearts unto wisdom.”

In the afternoon one overtook us, whom we soon found more inclined to speak than to hear. However, we spoke, and spared not. In the evening we overtook a young man, a Quaker, who afterwards came to us to our inn at Henley, whither he sent for the rest of his family, to join with us in prayer; to which I added, as usual, the exposition of the second lesson. Our other companion went with us a mile or two in the morning; and then not only spoke less than the day before, but took in good part a serious caution against talkativeness and vanity.

An hour after, we were overtook by an elderly gentleman, who said he was going to enter his son at Oxford. We asked, “At what college?” He said, he did not know; having no acquaintance there on whose recommendation he could depend. After some conversation, he expressed a deep

sense of the good providence of God; and told us he knew God had cast us in his way, in answer to his prayer. In the evening we reached Oxford, rejoicing in our having received so many fresh instances of that great truth, “In all thy ways acknowledge Him, and He shall direct thy paths.”

Thur. 23.—I met Peter Böhler again, who now amazed me more and more by the account he gave of the fruits of living faith,—the holiness and happiness which he affirmed to attend it. The next morning I began the Greek Testament again, resolving to abide by “the law and the testimony”; and being confident that God would hereby show me whether this doctrine was of God.

Sun. 26.—I preached at Witham, on “the new creature,” and went in the evening to a society in Oxford, where (as my manner then was at all societies), after using a collect or two and the Lord's Prayer, I expounded a chapter in the New Testament, and concluded with three or four more collects and a psalm.

Mon. 27.—Mr. Kinchin went with me to the castle, where, after reading prayers and preaching on, “It is appointed unto men once to die,” we prayed with the condemned man, first in several forms of prayer, and then in such words as were given us in that hour. He kneeled down in much heaviness and confusion, having “no rest in” his “bones, by reason of” his “sins.” After a space he rose up, and eagerly said, “I am now ready to die. I know Christ has

taken away my sins ; and there is no more condemnation for me." The same composed cheerfulness he showed, when he was carried to execution ; and in his last moments he was the same, enjoying a perfect peace, in confidence that he was "accepted in the Beloved."

Sat. April 1.—Being at Mr. Fox's society, my heart was so full that I could not confine myself to the forms of prayer which we were accustomed to use there. Neither do I purpose to be confined to them any more ; but to pray indifferently, with a form or without, as I may find suitable to particular occasions.

Sun. 2.—Being Easter Day, I preached in our college chapel on, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." I preached in the afternoon, first at the castle, and then at Carfax, on the same words. I see the promise ; but it is as far off.

Believing it would be better for me to wait for the accomplishment of it in silence and retirement, on *Monday*, 3, I complied with Mr. Kinchin's desire, and went to him at Dummer, in Hampshire. But I was not suffered to stay here long ; being earnestly pressed to come up to London, if it were only for a few days. Thither, therefore, I returned, on *Tuesday*, 18th.

Sat. 22.—I met Peter Böhler once more. I had now no objection to what he said of the nature of faith, namely, that it is (to use the words of our Church) "a sure

trust and confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favour of God." Neither could I deny either the happiness or holiness which he described, as fruits of this living faith. "The Spirit itself beareth witness with our spirit that we are the children of God"; and, "He that believeth hath the witness in himself," fully convinced me of the former : as, "Whatsoever is born of God, doth not commit sin"; and, "Whosoever believeth is born of God," did of the latter. But I could not comprehend what he spoke of an instantaneous work. I could not understand how this faith should be given in a moment ; how a man could at once be thus turned from darkness to light, from sin and misery to righteousness and joy in the Holy Ghost. I searched the Scriptures again, touching this very thing, particularly the Acts of the Apostles ; but, to my utter astonishment, found scarce any instances there of other than instantaneous conversions ; scarce any so slow as that of St. Paul, who was three days in the pangs of the new birth. I had but one retreat left, namely, "Thus, I grant, God wrought in the first ages of Christianity ; but the times are changed. What reason have I to believe He works in the same manner now?"

But on *Sunday*, 23, I was beat out of this retreat too, by the concurring evidence of several living witnesses, who testified, God had thus wrought in themselves, giving

them in a moment such a faith in the blood of His Son, as translated them out of the darkness into light, out of sin and fear into holiness and happiness. Here ended my disputing. I could now only cry out, "Lord, help thou my unbelief!"

I asked P. Böhler again, whether I ought not to refrain from teaching others. He said, "No; do not hide in the earth the talent God hath given you." Accordingly, on *Tuesday*, 25, I spoke clearly and fully at Blendon to Mr. Delamotte's family, of the nature and fruits of faith. Mr. Broughton and my brother were there. Mr. Broughton's great objection was, he could never think that I had not faith, who had done and suffered such things. My brother was very angry, and told me, I did not know what mischief I had done by talking thus. And, indeed, it did please God then to kindle a fire, which I trust shall never be extinguished.

On *Wednesday*, 26, the day fixed for my return to Oxford, I once more waited on the Trustees for Georgia; but, being straitened for time, was obliged to leave the papers for them, which I had designed to give into their own hands. One of these was the instrument whereby they had appointed me minister of Savannah; which, having no more place in those parts, I thought it not right to keep any longer.

P. Böhler walked with me a few miles, and exhorted me not to stop short of the grace of God. At Gerard's Cross I plainly declared

to those whom God gave into my hands, the faith as it is in Jesus: as I did next day to a young man I overtook on the road, and in the evening to our friends at Oxford. A strange doctrine, which some, who did not care to contradict, yet knew not what to make of; but one or two, who were thoroughly bruised by sin, willingly heard, and received it gladly.

In the day or two following, I was much confirmed in the "truth that is after godliness," by hearing the experiences of Mr. Hutchins, of Pembroke College, and Mrs. Fox: two living witnesses that God can (at least, if He does not always) give that faith whereof cometh salvation in a moment, as lightning falling from heaven.

Mon. May 1.—The return of my brother's illness obliged me again to hasten to London. In the evening I found him at James Hutton's, better as to his health than I expected; but strongly averse from what he called "the new faith."

This evening our little society began, which afterwards met in Fetter Lane. Our fundamental rules were as follows:—

In obedience to the command of God by St. James, and by the advice of Peter Böhler, it is agreed by us—

1. That we will meet together once a week to "confess our faults one to another, and pray one for another, that we may be healed."

2. That the persons so meeting be divided into several bands, or little companies, none of them

consisting of fewer than five, or more than ten persons.

3. That every one in order speak as freely, plainly, and concisely as he can, the real state of his heart, with his several temptations and deliverances, since the last time of meeting.

4. That all the bands have a conference at eight every Wednesday evening, begun and ended with singing and prayer.

5. That any who desire to be admitted into this society be asked, "What are your reasons for desiring this? Will you be entirely open; using no kind of reserve? Have you any objection to any of our orders?" (which may then be read.)

6. That when any new member is proposed, every one present speak clearly and freely whatever objection he has to him.

7. That those against whom no reasonable objection appears, be, in order for their trial, formed into one or more distinct bands, and some person agreed on to assist them.

8. That after two months' trial, if no objection then appear, they may be admitted into the society.

9. That every fourth Saturday be observed as a day of general intercession.

10. That on the Sunday seven-night following be a general love-feast, from seven till ten in the evening.

11. That no particular member be allowed to act in anything contrary to any order of the society: and that if any persons after being thrice admonished, do

not conform thereto, they be not any longer esteemed as members.

Wed. 3.—My brother had a long and particular conversation with Peter Böhler. And it now pleased God to open his eyes; so that he also saw clearly what was the nature of that one true, living faith, whereby alone, "through grace, we are saved."

Thur. 4.—Peter Böhler left London, in order to embark for Carolina. Oh what a work hath God begun, since his coming into England! such an one as shall never come to an end, till heaven and earth pass away.

Friday and Saturday I was at Blendon. They now "believed our report."

Sun. 7.—I preached at St. Lawrence's in the morning; and afterwards at St. Katherine Cree's church. I was enabled to speak strong words at both; and was therefore the less surprised at being informed, I was not to preach any more in either of those churches.

Tues. 9.—I preached at Great St. Helen's, to a very numerous congregation. My heart was now so enlarged to declare the love of God to all that were oppressed by the devil, that I did not wonder in the least when I was afterwards told, "Sir, you must preach here no more."

Wed. 10.—Mr. Stonehouse, vicar of Islington, was convinced of the "truth as it is in Jesus." From this time till Saturday, 13, I was sorrowful and very heavy, being neither able to read, nor

meditate, nor sing, nor pray, nor do anything. Yet I was a little refreshed by Peter Böhler's letter.

Sun. 14.—I preached in the morning at St. Ann's, Aldersgate; and in the afternoon at the Savoy chapel, free salvation by faith in the blood of Christ. I was quickly apprised, that at St. Ann's, likewise, I am to preach no more.

Fri. 19.—My brother had a second return of his pleurisy. A few of us spent Saturday night in prayer. The next day, being Whitsunday, after hearing Dr. Heylyn preach a truly Christian sermon, and assisting him at the holy communion (his curate being taken ill in the church), I received the surprising news, that my brother had found rest to his soul. His bodily strength returned also from that hour.

I preached at St. John's, Wapping, at three, and at St. Bennett's, Paul's Wharf, in the evening. At these churches, likewise, I am to preach no more. At St. Antholin's I preached on the *Thursday* following.

Monday, Tuesday, and Wednesday, I had continual sorrow and heaviness in my heart.

What occurred on *Wednesday*, 24, I think best to relate at large, after premising what may make it the better understood. Let him that cannot receive it ask of the Father of lights, that He would give more light to him and me.

1. I believe, till I was about ten years old I had not sinned away that "washing of the Holy Ghost" which was given me in baptism;

having been strictly educated and carefully taught, that I could only be saved "by universal obedience, by keeping all the commandments of God"; in the meaning of which I was diligently instructed. And those instructions, so far as they respected outward duties and sins, I gladly received, and often thought of. But all that was said to me of inward obedience, or holiness, I neither understood nor remembered. So that I was indeed as ignorant of the true meaning of the law, as I was of the gospel of Christ.

2. The next six or seven years were spent at school; where, outward restraints being removed, I was much more negligent than before, even of outward duties, and almost continually guilty of outward sins, which I knew to be such, though they were not scandalous in the eye of the world. However, I still read the Scriptures, and said my prayers, morning and evening. And what I now hoped to be saved by, was: 1. Not being so bad as other people. 2. Having still a kindness for religion. And, 3. Reading the Bible, going to church, and saying my prayers.

3. Being removed to the University for five years, I still said my prayers, both in public and in private, and read, with the Scriptures, several other books of religion, especially comments on the New Testament. Yet I had not all this while so much as a notion of inward holiness; nay, went on habitually and, for the most part, very contentedly, in some or other known sin: indeed,

with some intermission and short struggles, especially before and after the holy communion, which I was obliged to receive thrice a year. I cannot well tell what I hoped to be saved by now, when I was continually sinning against that little light I had, unless by those transient fits of what many divines taught me to call repentance.

4. When I was about twenty-two, my father pressed me to enter into holy orders. At the same time, the providence of God directing me to Kempis's *Christian's Pattern*, I began to see, that true religion was seated in the heart, and that God's law extended to all our thoughts as well as words and actions. I was, however, very angry at Kempis, for being too strict; though I read him only in Dean Stanhope's translation. Yet I had frequently much sensible comfort in reading him, such as I was an utter stranger to before: and meeting likewise with a religious friend, which I never had till now, I began to alter the whole form of my conversation, and to set in earnest upon a new life. I set apart an hour or two a day for religious retirement. I communicated every week. I watched against all sin, whether in word or deed. I began to aim at, and pray for, inward holiness. So that now, "doing so much, and living so good a life," I doubted not but I was a good Christian.

5. Removing soon after to another college, I executed a resolution which I was before convinced was of the utmost importance,—

shaking off at once all my trifling acquaintance. I began to see more and more the value of time. I applied myself closer to study. I watched more carefully against actual sins; I advised others to be religious, according to that scheme of religion by which I modelled my own life. But meeting now with Mr. Law's *Christian Perfection* and *Serious Call* although I was much offended at many parts of both, yet they convinced me more than ever of the exceeding height and breadth and depth of the law of God. The light flowed in so mightily upon my soul, that everything appeared in a new view. I cried to God for help, and resolved not to prolong the time of obeying Him as I had never done before. And by my continued endeavour to keep His whole law, inward and outward, to the utmost of my power, I was persuaded that I should be accepted of Him, and that I was even then in a state of salvation.

6. In 1730 I began visiting the prisons; assisting the poor and sick in town; and doing what other good I could, by my presence, or my little fortune, to the bodies and souls of all men. To this end I abridged myself of all superfluities, and many that are called necessities of life. I soon became a by-word for so doing; and I rejoiced that my name was cast out as evil. The next spring I began observing the Wednesday and Friday fasts, commonly observed in the ancient Church; tasting no food till three in the afternoon. And now I knew not how to go any farther.

I diligently strove against all sin. I omitted no sort of self-denial which I thought lawful : I carefully used, both in public and in private, all the means of grace at all opportunities. I omitted no occasion of doing good : I for that reason suffered evil. And all this I knew to be nothing, unless as it was directed toward inward holiness. Accordingly this, the image of God, was what I aimed at in all, by doing His will, not my own. Yet when, after continuing some years in this course, I apprehended myself to be near death, I could not find that all this gave me any comfort, or any assurance of acceptance with God. At this I was then not a little surprised ; not imagining I had been all this time building on the sand, nor considering that "other foundation can no man lay, than that which is laid" by God, "even Christ Jesus."

7. Soon after, a contemplative man convinced me still more than I was convinced before, that outward works are nothing, being alone ; and in several conversations instructed me, how to pursue inward holiness, or a union of the soul with God. But even of his instructions (though I then received them as the words of God) I cannot but now observe : 1. That he spoke so incautiously against trusting in outward works, that he discouraged me from doing them at all. 2. That he recommended (as it were, to supply what was wanting in them) mental prayer, and the like exercises, as the most effectual means of purifying the soul, and uniting it with God.

Now these were, in truth, as much my own works as visiting the sick or clothing the naked ; and the union with God, thus pursued, was as really my own righteousness, as any I had before pursued under another name.

8. In this refined way of trusting to my own works and my own righteousness (so zealously inculcated by the mystic writers), I dragged on heavily, finding no comfort or help therein, till the time of my leaving England. On shipboard, however, I was again active in outward works ; where it pleased God of His free mercy to give me twenty-six of the Moravian brethren for companions, who endeavoured to show me "a more excellent way." But I understood it not at first. I was too learned and too wise. So that it seemed foolishness unto me. And I continued preaching, and following after, and trusting in, that righteousness whereby no flesh can be justified.

9. All the time I was at Savannah I was thus beating the air. Being ignorant of the righteousness of Christ, which, by a living faith in Him, bringeth salvation "to every one that believeth," I sought to establish my own righteousness ; and so laboured in the fire all my days. I was now properly "under the law" ; I knew that "the law" of God was "spiritual ; I consented to it, that it was good." Yea, "I delighted in it, after the inner man." Yet was I "carnal, sold under sin." Every day was I constrained to cry out, "What I do, I allow not : for what I would,

I do not ; but what I hate, that I do. To will is " indeed " present with me : but how to perform that which is good, I find not. For the good which I would, I do not ; but the evil which I would not, that I do. I find a law, that when I would do good, evil is present with me " : even " the law in my members, warring against the law of my mind," and still " bringing me into captivity to the law of sin."

10. In this vile, abject state of bondage to sin, I was indeed fighting continually, but not conquering. Before, I had willingly served sin ; now it was unwillingly ; but still I served it. I fell, and rose, and fell again. Sometimes I was overcome, and in heaviness : sometimes I overcame, and was in joy. For as in the former state I had some foretastes of the terrors of the law, so had I in this, of the comforts of the gospel. During this whole struggle between nature and grace, which had now continued above ten years, I had many remarkable returns to prayer ; especially when I was in trouble : I had many sensible comforts ; which are indeed no other than short anticipations of the life of faith. But I was still " under the law," not " under grace " (the state most who are called Christians are content to live and die in) ; for I was only striving with, not freed from, sin : neither had I the witness of the Spirit with my spirit, and indeed could not ; for I " sought it not by faith, but as it were by the works of the law."

11. On my return to England,

January, 1738, being in imminent danger of death, and very uneasy on that account, I was strongly convinced that the cause of that uneasiness was unbelief ; and that the gaining a true, living faith was the " one thing needful " for me. But still I fixed not this faith on its right object : I meant only faith in God, not faith in or through Christ. Again, I knew not that I was wholly void of this faith ; but only thought I had not enough of it. So that when Peter Böhler, whom God prepared for me as soon as I came to London, affirmed of true faith in Christ (which is but one), that it had those two fruits inseparably attending it, " dominion over sin, and constant peace from a sense of forgiveness," I was quite amazed, and looked upon it as a new gospel. If this was so, it was clear I had not faith. But I was not willing to be convinced of this. Therefore, I disputed with all my might, and laboured to prove that faith might be where these were not ; especially where the sense of forgiveness was not : for all the scriptures relating to this, I had been long since taught to construe away ; and to call all Presbyterians who spoke otherwise. Besides, I well saw, no one could, in the nature of things, have such a sense of forgiveness, and not feel it. But I felt it not. If, then, there was no faith without this, all my pretensions to faith dropped at once.

12. When I met Peter Böhler again, he consented to put the dispute upon the issue which I desired, namely, Scripture and

experience. I first consulted the Scripture. But when I set aside the glosses of men, and simply considered the words of God, comparing them together, endeavouring to illustrate the obscure by the plainer passages, I found they all made against me, and was forced to retreat to my last hold, "that experience would never agree with the literal interpretation of those scriptures. Nor could I therefore allow it to be true, till I found some living witnesses of it." He replied, he could show me such any time; if I desired it, the next day. And accordingly, the next day he came again with three others, all of whom testified, of their own personal experience, that a true, living faith in Christ is inseparable from a sense of pardon for all past, and freedom from all present, sins. They added, with one mouth, that this faith was the gift, the free gift, of God; and that He would surely bestow it upon every soul who earnestly and perseveringly sought it. I was now thoroughly convinced, and by the grace of God, I resolved to seek it unto the end: 1. By absolutely renouncing all dependence, in whole or in part, upon my own works or righteousness; on which I had really grounded my hope of salvation, though I knew it not, from my youth up. 2. By adding to the constant use of all the other means of grace, continual prayer for this very thing, justifying, saving faith, a full reliance on the blood of Christ shed for me; a trust in Him as my Christ, as my sole justification, sanctification, and redemption.

13. I continued thus to seek it (though with strange indifference, dulness, and coldness, and unusually frequent relapses into sin), till Wednesday, May 24. I think it was about five this morning, that I opened my Testament on those words, "There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature" (2 Peter i. 4). Just as I went out, I opened it again on those words, "Thou art not far from the kingdom of God." In the afternoon I was asked to go to St. Paul's. The anthem was, "Out of the deep have I called unto Thee, O Lord: Lord, hear my voice. O let Thine ears consider well the voice of my complaint. If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? For there is mercy with Thee; therefore shalt Thou be feared. O Israel, trust in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his sins."

14. In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death.

15. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there, what I now first felt in my heart. But it was not long before the enemy suggested, "This cannot be faith; for where is thy joy?" Then was I taught, that peace and victory over sin are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of His own will.

16. After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and He "sent me help from His holy place." And herein I found the difference between this and my former state chiefly consisted. I was striving, yea fighting, with all my might under the law, as well as under grace. But then I was sometimes, if not often, conquered; now I was always conqueror.

17. *Thur. 25.*—The moment I awaked, "Jesus, Master," was in my heart and in my mouth; and I found all my strength lay in keeping my eye fixed upon Him, and my soul waiting on Him continually. Being again at St. Paul's in the afternoon, I could taste the good word of God, in the anthem, which began, "My song shall be always of the loving-kindness of

the Lord: with my mouth will I ever be showing forth Thy truth from one generation to another." Yet the enemy injected a fear, "If thou dost believe, why is there not a more sensible change?" I answered (yet not I), "That I know not. But this I know, I have 'now peace with God.' And I sin not to-day, and Jesus my Master has forbid me to take thought for the morrow."

18. "But is not any sort of fear," continued the tempter, "a proof that thou dost not believe?" I desired my Master to answer for me; and opened His Book upon those words of St. Paul, "Without were fightings, within were fears." Then, inferred I, well may fears be within me; but I must go on, and tread them under my feet.

Fri. 26.—My soul continued in peace, but yet in heaviness, because of manifold temptations. I asked Mr. Telchig, the Moravian, what to do. He said, "You must not fight with them, as you did before, but flee from them the moment they appear, and take shelter in the wounds of Jesus." The same I learned also from the afternoon anthem, which was, "My soul truly waiteth still upon God: for of Him cometh my salvation; He verily is my strength and mysalvation, He is my defence, so that I shall not greatly fall. O put your trust in Him always, ye people; pour out your hearts before Him; for God is our hope."

Sat. 27.—Believing one reason of my want of joy was want of time for prayer, I resolved to do no

business till I went to church in the morning, but to continue pouring out my heart before Him. And this day my spirit was enlarged; so that though I was now also assaulted by many temptations, I was more than conqueror, gaining more power thereby to trust and to rejoice in God my Saviour.

Sun. 28.—I waked in peace, but not in joy. In the same even, quiet state I was till the evening, when I was roughly attacked in a large company as an enthusiast, a seducer, and a setter-forth of new doctrines. By the blessing of God, I was not moved to anger, but after a calm and short reply went away; though not with so tender a concern as was due to those who were seeking death in the error of their life.

This day I preached in the morning at St. George's, Bloomsbury, on, "This is the victory that overcometh the world, even our faith"; and in the afternoon at the chapel in Long Acre, on God's justifying the ungodly; the last time, I understand, I am to preach at either. "Not as I will, but as thou wilt."

Mon. 29.—I set out for Dummer with Mr. Wolf, one of the first-fruits of Peter Böhler's ministry in England. I was much strengthened by the grace of God in him; yet was his state so far above mine, that I was often tempted to doubt whether we had one faith. But without much reasoning about it, I held here: "Though his be strong and mine weak, yet that God hath given some degree of

faith even to me, I know by its fruits. For I have constant peace; not one uneasy thought. And I have freedom from sin; not one unholy desire."

Yet on *Wednesday* did I grieve the Spirit of God, not only by not watching unto prayer, but likewise by speaking with sharpness, instead of tender love, of one that was not sound in the faith. Immediately God hid His face, and I was troubled; and in this heaviness I continued till the next morning, June 1; when it pleased God, while I was exhorting another, to give comfort to my soul, and, after I had spent some time in prayer, to direct me to those gracious words, "Having, therefore, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith. Let us hold fast the profession of our faith without wavering (for He is faithful that promised); and let us consider one another to provoke unto love and to good works."

Sat. June 3.—I was so strongly assaulted by one of my old enemies, that I had scarce strength to open my lips, or even to look up for help. But after I had prayed, faintly, as I could, the temptation vanished away.

Sun. 4.—Was indeed a feast-day. For from the time of my rising till past one in the afternoon, I was praying, reading the Scriptures, singing praise, or calling sinners to repentance. All these days I scarce remember to have opened the Testament, but upon some great and precious promise. And I saw more than ever, that

the gospel is in truth but one great promise, from the beginning of it to the end.

Tues. 6.—I had still more comfort, and peace, and joy ; on which, I fear, I began to presume ; for in the evening I received a letter from Oxford which threw me into much perplexity. It was asserted therein, “that no doubting could consist with the least degree of true faith ; that whoever at any time felt any doubt or fear, was not weak in faith, but had no faith at all ; and that none hath any faith, till the law of the Spirit of life has made him wholly free from the law of sin and death.”

Begging of God to direct me, I

opened my Testament on 1 Cor. iii. 1, etc., where St. Paul speaks of those whom he terms “babes in Christ,” who were “not able to bear strong meat,” nay, in a sense, “carnal” ; to whom, nevertheless, he says, “Ye are God’s building, ye are the temple of God.” Surely then these men had some degree of faith ; though, it is plain, their faith was but weak.

After some hours spent in the Scripture and prayer, I was much comforted. Yet I felt a kind of soreness in my heart, so that I found my wound was not fully healed. O God, save Thou me, and all that are “weak in the faith,” from “doubtful disputations” !

CHAPTER III

A VISIT TO HERNHUTH

FROM JUNE 7, 1738, TO SEPTEMBER 16, 1738

"Here sprang up that wondrous brotherhood which whilst other churches were surrendering the great doctrines . . . devoted its life and energies to their world-wide propagation."—TYERMAN.

Wednesday, June 7.—I determined, if God should permit, to retire for a short time into Germany. I had fully proposed, before I left Georgia, so to do, if it should please God to bring me back to Europe. And I now clearly saw the time was come.

Thur. 8.—I went to Salisbury to take leave of my mother. The next day I left Sarum, and on *Saturday* came to Stanton-Harcourt. Having preached faith in Christ there on *Sunday*, 11, I went on to Oxford; and thence on *Monday* to London, where I found Mr. Ingham just setting out. We went on board the next day, *Tuesday*, 13, and fell down to Gravesend that night. About four in the afternoon on *Wednesday* we lost sight of England. We reached the Maese at eight on *Thursday* morning, and in an hour and a half landed at Rotterdam.

We were eight in all—five English, and three Germans. Dr. Koker, a physician of Rotterdam,

was so kind, when we set forward in the afternoon, as to walk an hour with us on our way. I never before saw any such road as this. For many miles together, it is raised for some yards above the level, and paved with a small sort of brick, as smooth and clean as the Mall in St. James's. The walnut trees stand in even rows on either side, so that no walk in a gentleman's garden is pleasanter. About seven we came to Goudart, where we were a little surprised at meeting with a treatment which is not heard of in England. Several inns utterly refused to entertain us; so that it was with difficulty we at last found one, where they did us the favour to take our money for some meat and drink, and the use of two or three bad beds. They pressed us much in the morning to see their church, but were displeased at our pulling off our hats when we went in; telling us we must not do so, it was not the custom there. About eight we left Goudart,

and in a little more than six hours reached Ysselstein.

Here we were at Baron Wattevil's as at home. We found with him a few German brethren and sisters, and seven or eight of our English acquaintance, who had settled here some time before. They lodged just without the town, in three or four little houses, till one should be built that would contain them all. *Saturday, 17*, was their intercession-day. In the morning some of our English brethren desired me to administer the Lord's Supper: the rest of the day we spent with all the brethren and sisters, in hearing the wonderful work which God is beginning to work over all the earth.

At six in the morning we took boat. The beautiful gardens lie on both sides the river, for great part of the way to Amsterdam, whither we came about five in the evening. The exact neatness of all the buildings here, the nice cleanness of the streets, which, we were informed, were all washed twice a week, and the canals which run through all the main streets, with rows of trees on either side, make this the pleasantest city which I have ever seen. Here we were entertained with truly Christian hospitality, by Mr. Decknatel, a minister of the Mennonists, who suffered us to want nothing while we stayed here, which was till the *Thursday* following. Dr. Barkhausen, a physician, a Muscovite by nation, who had been with Mr. Decknatel for some time, showed us likewise all possible kindness.

Mon. 19.—I was at one of the

societies, which lasted an hour and a half. About sixty persons were present. The singing was in Low-Dutch (Mr. Decknatel having translated into Low-Dutch part of the Hernhuth hymn-book); but the words were so very near the German, that any who understood the original might understand the translation. The expounding was in High-Dutch. I was at another of the societies on *Tuesday*, where were present about the same number.

Thur. 22.—We took boat at eight in the evening, and, landing at four in the morning, walked on to Utfass, which we left about two, having now another boy added to our number. A little before eight we came to Beurn, a small ill-built city, belonging to the Prince of Orange. Setting out early in the morning we came to Nimuegen, the last town in Holland, about two in the afternoon; and, leaving it at four, came before eight to an inn, two hours short of Cleve.

Sun. 25.—After spending an hour in singing and prayer, we walked till near noon, before we could meet with any refreshment. The road would have appeared exceeding pleasant, being broad and straight, with tall trees on either side, had not weariness and rain prevented. We hoped to reach Reinberg in the evening, but could not; being obliged to stop two hours short of it, at a little house where many good Lutherans were concluding the Lord's day, as is usual among them, with fiddling and dancing.

Mon. 26.—We breakfasted at Reinberg; left it at half an hour

past ten, and at four came to Urding. Being much tired, we rested here, so that it was near ten at night before we came to Neus. Having but a few hours' walk from hence to Colen, we went thither easily, and came at five the next evening into the ugliest, dirtiest city I ever yet saw with my eyes.

Wed. 28.—We went to the cathedral, which is mere heaps upon heaps; a huge, misshapen thing, which has no more of symmetry than of neatness belonging to it. I was a little surprised to observe, that neither in this, nor in any other of the Romish churches where I have been, is there, properly speaking, any such thing as joint worship: but one prays at one shrine or altar, and another at another, without any regard to, or communication with, one another. As we came out of the church, a procession began on the other side of the churchyard. One of our company scrupling to pull off his hat, a zealous Catholic presently cried out, "Knock down the Lutheran dog." But we prevented any contest, by retiring into the church.

Walking on the side of the Rhine in the afternoon, I saw, to my great surprise (for I always thought before, no Romanist of any fashion believed anything of the story) a fresh painting, done last year at the public expense, on the outside of the city wall, in "memory of the bringing in the heads of the three Kings," says the Latin inscription, "through the gate adjoining"; which, indeed, in reverence, it seems, to them, has been stopped up ever since.

At four we took boat, when I could not but observe the decency of the Papists above us who are called Reformed. As soon as ever we were seated (and so every morning after), they all pulled off their hats, and each used by himself a short prayer for our prosperous journey. And this justice I must do to the very boatmen (who upon the Rhine are generally wicked even to a proverb); I never heard one of them take the name of God in vain, or saw any one laugh when anything of religion was mentioned. So that I believe the glory of sporting with sacred things is peculiar to the English nation!

We were four nights on the water, by reason of the swiftness of the stream, up which the boat was drawn by horses. The high mountains on each side the river, rising almost perpendicular, and yet covered with vines to the very top, gave us many agreeable prospects; a religious house, or old castle, every now and then appearing on the brow of one of them. On *Sunday* evening, July 2, we came to Mentz; and *Monday*, the 3rd, at half an hour past ten, to Frankfort.

Faint and weary as we were, we could have no admittance here, having brought no passes with us; which indeed we never imagined would have been required in a time of settled general peace. After waiting an hour at the gates, we procured a messenger, whom we sent to Mr. Böhler (Peter Böhler's father), who immediately came, procured us entrance into the city, and entertained us in the

most friendly manner. We set out early in the morning on *Tuesday*, the 4th, and about one came to Marienborn. But I was so ill, that, after talking a little with Count Zinzendorf, I was forced to lie down the rest of the day.

The family at Marienborn consists of about ninety persons, gathered out of many nations. They live for the present in a large house hired by the Count, which is capable of receiving a far greater number; but are building one, about three English miles off, on the top of a fruitful hill.

Thur. 6.—The Count carried me with him to the Count of Solmes, where I observed with pleasure the German frugality. Three of the young Countesses (though grown up) were dressed in linen; the Count and his son in plain cloth. At dinner, the next day, a glass of wine and a glass of water were set by every one, and if either were emptied, a second. They all conversed freely and unaffectedly. At ten at night we took coach again, and in the morning reached Marienborn.

I lodged with one of the brethren at Eckershausen, an English mile from Marienborn, where I usually spent the day, chiefly in conversing with those who could speak either Latin or English; not being able, for want of more practice, to speak German readily. And here I continually met with what I sought for, viz., living proofs of the power of faith: persons saved from inward as well as outward sin, by "the love of God shed abroad in their hearts"; and from

all doubt and fear, by the abiding witness of "the Holy Ghost given unto them."

Sun. 9.—The Count preached in the old castle at Runneberg (about three English miles from Marienborn), where is also a small company of those who seek the Lord Jesus in sincerity. *Wednesday, 12*, was one of the conferences for strangers; where one of Frankfort proposing the question, "Can a man be justified, and not know it?" the Count spoke largely and scripturally upon it.

Sat. 15.—Was the Intercession-day, when many strangers were present from different parts. On *Monday, 17*, having stayed here ten days longer than I intended (my first design being only to rest one or two days), I proposed setting out for Hernhuth; but Mr. Ingham desiring me to stay a little longer, I stayed till *Wednesday, 19*, when Mr. Hauptman (a native of Dresden), Mr. Brown, and I set out together.

We breakfasted at Gehlenhausen, an old, unhandsome town, dined at Offenau (where is a strange instance of moderation,—a church used every Sunday both by the Papists and the Lutherans alternately), and, notwithstanding some sharp showers of rain, in the evening reached Steinau. *Thursday, 20*, we dined at Braunsal, and passing through Fulda in the afternoon (where the Duke has a pleasant palace), travelled through a delightful country of hills and vales; and in the evening came to Rickhersch. The next night (after having had the most beauti-

ful prospect which I think I ever saw, from the top of a high hill, commanding a vast extent of various land on every side), we, with some difficulty, and many words, procured a poor accommodation at an inn in Markful. *Saturday*, 22, having passed through Eisenach in the morning, we came through a more level open country to Saxe-Gotha in the afternoon; a neat and pleasant city, in which the Prince's palace is indeed a fine building. We stopped an hour here with a friendly man, and in the evening came to Ditleben; and thence in the morning to Erfurt, where we were kindly entertained by Mr. Reinhart, to whom we were directed by some of the brethren at Marienborn. In the afternoon we came to Weimar, where we had more difficulty to get through the city than is usual, even in Germany: being not only detained a considerable time at the gate, but also carried before I know not what great man (I believe the Duke) in the square; who after many other questions, asked, what we were going so far as Hernhuth for: I answered, "To see the place where the Christians live." He looked hard, and let us go.

Mon. 24.—We came early to Jena, which lies at the bottom of several high, steep, barren hills. The students here are distinguished from the townsmen by their swords. They do not live together in colleges (nor indeed in any of the German universities), as we do in Oxford and Cambridge; but are scattered up and down the town, in lodging or boarding houses.

Those of them to whom we were recommended, behaved as brethren indeed.

At Jena, the stone pillars begin; set up by the Elector of Saxony, and marking out every quarter of a German mile, to the end of his electorate. Every mile is a large pillar, with the names of the neighbouring towns, and their distances inscribed. It were much to be wished, that the same care were taken in England, and indeed in all countries.

We left Jena early on *Tuesday*, reached Weisenfeltz in the evening, and Merseberg on *Wednesday* morning. Having a desire to see Halle (two German miles off), we set out after breakfast, and came thither at two in the afternoon. But we could not be admitted into the town, when we came. The King of Prussia's tall men, who kept the gates, sent us backward and forward, from one gate to another, for near two hours. I then thought of sending in a note to Professor Francke, the son of that August Herman Francke whose name is indeed as precious ointment.

He was not in town. However, we were at length admitted into the orphan-house; that amazing proof, that "all things are" still "possible to him that believeth." There is now a large yearly revenue for its support, beside what is continually brought in by the printing-office, the books sold there, and the apothecary's shop, which is furnished with all sorts of medicines. The building reaches backward from the front in two wings

for, I believe, a hundred and fifty yards. The lodging-chambers for the children, their dining-room, their chapel, and all the adjoining apartments, are so conveniently contrived, and so exactly clean, as I have never seen any before. Six hundred and fifty children, we were informed, are wholly maintained there; and three thousand, if I mistake not, taught. Surely, such a thing neither we nor our fathers have known, as this great thing which God has done here!

Thur. 27.—We returned to Merseberg, and at five in the evening came to the gates of Leipzig. After we had sent in our pass, and waited an hour and a half, we were suffered to go to a bad inn in the town.

Fri. 28.—We found out Mr. Merschall, and the other gentlemen of the university, to whom we were directed. They were not wanting in any good office while we stayed, and in the afternoon went with us an hour forward in our journey.

After a pleasant walk on *Saturday*, on *Sunday*, 30, about seven in the morning, we came to Meissen. In Meissen castle the German chinaware is made, which is full as dear as that imported from the Indies; and as finely shaped, and beautifully coloured, as any I have ever seen. After breakfast we went to church. I was greatly surprised at all I saw there: at the costliness of apparel in many, and the gaudiness of it in more; at the huge fur caps worn by the women, of the same shape with a Turkish turban; which generally had one

or more ribands hanging down a great length behind. The minister's habit was adorned with gold and scarlet, and a vast cross both behind and before. Most of the congregation sat (the men generally with their hats on, at the prayers as well as sermon), and all of them stayed during the holy communion, though but very few received. Alas, alas! what a reformed country is this!

At two in the afternoon we came to Dresden, the chief city of Saxony. Here also we were carried for above two hours from one magistrate or officer to another, with the usual impertinent solemnity, before we were suffered to go to our inn. I greatly wonder that common sense and common humanity (for these, doubtless, subsist in Germany as well as England) do not put an end to this senseless, inhuman usage of strangers, which we met with at almost every German city, though more particularly at Frankfort, Weimar, Halle, Leipzig, and Dresden. I know nothing that can reasonably be said in its defence, in a time of full peace, being a breach of all the common, even heathen laws of hospitality. If it be a custom, so much the worse; the more is the pity and the shame.

In the evening we saw the palace the late Elector was building when God called him away. The stone-work he had very near finished, and some of the apartments within. It is a beautiful and magnificent design; but all is now swiftly running to ruin. The new church on the outside resem-

bles a theatre. It is eight-square, built of fine freestone. We were desired also to take notice of the great bridge which joins the new with the old town; of the large, brass crucifix upon it, generally admired for the workmanship; and of the late King Augustus's statue on horseback, which is at a small distance from it.

Between five and six the next evening (having left Mr. Hauptman with his relations in Dresden), we came to Neustadt; but could not procure any lodging in the city. After walking half an hour, we came to another little town, and found a sort of an inn there: but they told us plainly, we should have no lodging with them; for they did not like our looks.

About eight we were received at a little house in another village, where God gave us sweet rest.

Tues. Aug. 1.—At three in the afternoon I came to Hernhuth, about thirty English miles from Dresden. It lies in Upper Lusatia, on the border of Bohemia, and contains about a hundred houses, built on a rising ground, with evergreen woods on two sides, gardens and cornfields on the others, and high hills at a small distance. It has one long street, through which the great road from Zittau to Lobau goes. Fronting the middle of this street is the orphan-house; in the lower part of which is the apothecary's shop; in the upper, the chapel, capable of containing six or seven hundred people. Another row of houses runs at a small distance from either end of the orphan-house, which accordingly divides

the rest of the town (beside the long street) into two squares. At the east end of it is the Count's house; a small plain building like the rest; having a large garden behind it, well laid out, not for show, but for the use of the community.

We had a convenient lodging assigned us in the house appointed for strangers: and I had now abundant opportunity of observing whether what I had heard was enlarged by the relators, or was neither more nor less than the naked truth.

I rejoiced to find Mr. Hermsdorf here, whom I had so often conversed with in Georgia. And there was nothing in his power which he did not do, to make our stay here useful and agreeable. About eight we went to the public service, at which they frequently use other instruments with their organ. They began, as usual, with singing. Then followed the expounding, closed by a second hymn: prayer followed this; and then a few verses of a third hymn; which concluded the service.

Wed. 2.—At four in the afternoon was a love-feast of the married men, taking their food with gladness and singleness of heart, and with the voice of praise and thanksgiving.

Thur. 3. (And so every day at eleven), I was at the Bible Conference, wherein Mr. Müller (late master of a great school in Zittau, till he left all to follow Christ), and several others, read together, as usual, a portion of Scripture in the original. At five was the conference for strangers, when several

questions concerning justification were resolved. This evening Christian David came hither.

On *Friday* and *Saturday*, and so every day in the following week, I had much conversation with the most experienced of the brethren, concerning the great work which God had wrought in their souls, purifying them by faith; and with Martin Döber, and the other teachers and elders of the church, concerning the discipline used therein.

Sun. 6.—We went to church at Bertholdsdorf, a Lutheran village about an English mile from Hernhuth. Two large candles stood lighted upon the altar: the Last Supper was painted behind it; the pulpit was placed over it; and over that, a brass image of Christ on the cross.

The minister had on a sort of pudding-sleeve gown, which covered him all round. At nine began a long voluntary on the organ, closed with a hymn, which was sung by all the people sitting; in which posture, as is the German custom, they sung all that followed. Then the minister walked up to the altar, bowed, sung these Latin words, "*Gloria in excelsis Deo*," bowed again, and went away. This was followed by another hymn, sung, as before, to the organ, by all the people. Then the minister went to the altar again, bowed, sung a prayer, read the Epistle, and went away. After a third hymn was sung, he went a third time to the altar, sung a versicle (to which all the people sung a response), read the third chapter

to the Romans, and went away. The people having then sung the Creed in rhyme, he came and read the Gospel, all standing. Another hymn followed, which being ended, the minister in the pulpit used a long extemporary prayer, and afterwards preached an hour and a quarter on a verse of the Gospel. Then he read a long intercession and general thanksgiving, which before twelve concluded the service.

After the evening service at Hernhuth was ended, all the unmarried men (as is their custom) walked quite round the town, singing praise with instruments of music; and then on a small hill, at a little distance from it, casting themselves into a ring, joined in prayer. Thence they returned into the great square, and a little after eleven commended each other to God.

Tues 8.—A child was buried. The burying-ground (called by them "Gottes Acker," that is, God's ground) lies a few hundred yards out of the town, under the side of a little wood. There are distinct squares in it for married men and unmarried; for married and unmarried women; for male and female children; and for widows. The corpse was carried from the chapel, the children walking first; next the orphan-father (so they call him who has the chief care of the orphan-house), with the minister of Bertholdsdorf; then four children bearing the corpse; and after them, Martin Döber and the father of the child. Then followed the men; and last

of all, the women and girls. They all sung as they went. Being come into the square where the male children are buried, the men stood on two sides of it, the boys on the third, and the women and girls on the fourth. There they sung again: after which the minister used (I think read) a short prayer, and concluded with that blessing, "Unto God's gracious mercy and protection I commit you."

Seeing the father (a plain man, a tailor by trade) looking at the grave, I asked, "How do you find yourself?" He said, "Praised be the Lord, never better. He has taken the soul of my child to Himself. I have seen, according to my desire, his body committed to holy ground. And I know that when it is raised again, both he and I shall be ever with the Lord."

Several evenings this week I was with one or other of the private bands. On *Wednesday* and *Thursday* I had an opportunity of talking with Michael Linner, the eldest of the church, and largely with Christian David, who, under God, was the first planter of it.

Four times also I enjoyed the blessing of hearing him preach, during the few days I spent here; and every time he chose the very subject which I should have desired, had I spoken to him before. Thrice he described the state of those who are "weak in faith," who are justified, but have not yet a new, clean heart; who have received forgiveness through the blood of Christ, but have not received the constant indwelling of the Holy Ghost.

Sat. 12.—Was the Intercession-day, when many strangers were present, some of whom came twenty or thirty miles. I would gladly have spent my life here; but my Master calling me to labour in another part of His vineyard, on *Monday, 14*, I was constrained to take my leave of this happy place; Martin Döber, and a few others of the brethren, walking with us about an hour.

About seven in the evening we came to Neu-Kirche, a town about twenty-four miles from Hernhuth. Mr. Schneider was not at home; but we found one Mr. Manœtius there, the minister of a neighbouring town, who walked with us in the morning ten miles to Hauswalde, where he lived. He told us that the Lutherans, as well as the Papists, were irreconcilable enemies to the brethren of Hernhuth.

We came to Dresden. But the officer at the gate would not suffer us to come in; so that we were obliged to go on to the next village: which, leaving early in the morning, on *Thursday* in the afternoon we came to Leipzig.

We were now kept only an hour at the gate, and then conducted to Mr. Arnold's, who had invited us when we were in the town before, to make his house our home. A few we found here, too, who desire to "know nothing but Jesus Christ and Him crucified." And from them we had letters to Halle, whither we came on *Friday, 18*. But the King of Prussia's tall men (who kept the gates) would not suffer Mr. Brown to

come in. Me they admitted (in honour of my profession), after I had waited about two hours: and one of them went with me to the Prince of Hesse, who, after a few questions, gave me leave to lodge in the city. Thence he showed me to Mr. Gotschalck's lodgings, to whom I had letters from Leipzig. He read them, and said, "My brother, what you find here you will use as your own. And if you want anything else, tell us, and you shall have it."

I told them my companion was without the gate. They soon procured admittance for him. And we were indeed as at home; for I have hardly seen such little children as these, even at Hernhuth.

Sat. 19.—I waited on Professor Francke, who behaved with the utmost humanity; and afterwards on Professor Knappe, to whom also I am indebted for his open, friendly behaviour. Between ten and eleven, seven of the brethren set out with us, one of whom went with us two days' journey. It was the dusk of the evening on *Sunday*, 20, when, wet and weary, we reached Jena.

Mon. 21.—We visited the schools there.

In the afternoon we left Jena, several of the brethren accompanying us out of town. At five, having just passed through Weimar, we met Mr. Ingham going for Hernhuth.

We breakfasted at Erfurt with Mr. Reinhart, spent the evening with some brethren at Saxe-Gotha, and by long journeys came to Marienborn on *Friday*, August 25.

Mon. 28.—I took my leave of the Countess (the Count being gone to Jena), and setting out early the next morning, came about three in the afternoon to Frankfurt.

Wed. 30.—In the afternoon we came to Mentz, and agreed for our passage to Cölen by water, for a florin per head; which was but half what we gave before, though, it seems, twice as much as we ought to have given.

Thur. 31.—We spent half an hour in the great church,—a huge heap of irregular building, full of altars, adorned with abundance of gold and silver. In going out, we observed a paper on the door—

"A FULL RELEASE FOR THE POOR SOULS IN PURGATORY.

"His Papal Holiness, Clement the XIIth, hath this year 1738, on the 7th of August, most graciously privileged the cathedral church of St. Christopher, in Mentz; so that every Priest, as well secular as regular, who will read mass at an altar for the soul of a Christian departed, on any holiday, or on any day within the octave thereof, or on two extraordinary days, to be appointed by the Ordinary, of any week in the year, may each time deliver a soul out of the fire of purgatory."

Now I desire to know, whether any Romanist of common sense can either defend or approve of this?

At eight we took boat; and on *Saturday*, September 2, about eleven, came to Cölen; which we

left at one, and between seven and eight reached a village an hour short of Neus. Here we overtook a large number of Switzers,—men, women, and children, singing, dancing, and making merry, being all going to *make their fortunes in Georgia*. Looking upon them as delivered into my hands by God, I plainly told them what manner of place it was.

Mon. 4.—Before noon we came to Cleve, and to Nimuegen in the evening. The next night we lay at a little village near Tiel; which, leaving early in the morning, we walked by the side of many pleasant orchards, and in the afternoon came to Ysselstein. We stayed only one night with the brethren, and hasting forward, came the next afternoon to Dr. Koker's at Rotterdam.

I cannot but acknowledge the civility of this friendly man, all the time we stayed in his house. In the morning, *Friday*, the 8th, we went to the English Episcopal

church. Being informed our ship was to sail the next day (*Saturday*), we took leave of our generous friend. Having waited till past four in the afternoon, we stepped into the Jews' synagogue, which lies near the waterside. I do not wonder that so many Jews utterly abjure all religion.

The ship lingering still, I had time to exhort several English, whom we met with at our inn, to pursue inward religion. In the morning a daughter of affliction came to see me, who teaches a school at Rotterdam. She had been for some time under deep convictions, but could find none to instruct or comfort her. After much conversation we joined in prayer, and her spirit a little revived. Between nine and ten we went on board. In the afternoon I read prayers, and preached in the great cabin. The wind being contrary, we did not get out of the river till *Wednesday*; nor to London till *Saturday* night.

CHAPTER IV

THE RISE OF THE UNITED SOCIETIES

FROM SEPTEMBER 17, 1738, TO OCTOBER 31, 1739

"The common people flock to hear them, and, in most places, hear them gladly. They commonly preach once or twice every day; and expound the Scriptures in the evening to religious societies, who have their society rooms for that purpose."—JOSEPH WILLIAMS of Kidderminster.

Sun. 17.—I began again to declare in my own country the glad tidings of salvation, preaching three times, and afterwards expounding the Holy Scripture, to a large company in the Minorities. On *Monday* I rejoiced to meet with our little society, which now consisted of thirty-two persons.

The next day I went to the condemned felons, in Newgate, and offered them free salvation. In the evening I went to a society in Bear Yard, and preached repentance and remission of sins. The next evening I spoke the truth in love at a society in Aldersgate Street.

Thur. 21.—I went to a society in Gutter Lane; but I could not declare the mighty works of God there; as I did afterwards at the Savoy in all simplicity.

On *Saturday, 23*, I was enabled to speak strong words both at

Newgate and at Mr. E.'s society; and the next day at St. Anne's, and twice at St. John's, Clerkenwell; so that I fear they will bear me there no longer.

Sat. 30.—One who had been a zealous opposer of "this way," sent and desired to speak with me immediately. He had all the signs of settled despair, both in his countenance and behaviour. He said, he had been enslaved to sin many years, especially to drunkenness; that he had long used all the means of grace, had constantly gone to church and sacrament, had read the Scripture, and used much private prayer, and yet was nothing profited. I desired we might join in prayer. After a short space he rose, and his countenance was no longer sad.

Sun. Oct. 1.—I preached both morning and afternoon at St. George's in the East. On the following days I endeavoured to

explain the way of salvation to many who had misunderstood what had been preached concerning it.

Fri. 6.—I preached at St. Antholin's once more. In the afternoon I went to the Rev. Mr. Bedford, to tell him between me and him alone, of the injury he had done both to God and his brother, by preaching and printing that very weak sermon on assurance, which was an *ignoratio elenchí* from beginning to end; seeing the assurance we preach is of quite another kind from that he writes against. We speak of an assurance of our present pardon; not, as he does, of our final perseverance.

In the evening I began expounding at a little society in Wapping. On *Sunday*, 8, I preached at the Savoy chapel (I suppose the last time), on the parable (or history rather) of the Pharisee and Publican praying in the temple. On *Monday*, 9, I set out for Oxford. In walking I read the truly surprising narrative of the conversions lately wrought in and about the town of Northampton, in New England.

Sun. 15.—I preached twice at the castle, and afterwards expounded at three societies. *Wednesday* evening I came to London again; and on *Friday* met a society (of soldiers chiefly) at Westminster. On *Sunday*, 22, I preached at Bloomsbury in the morning, and at Shadwell in the afternoon. *Wednesday*, 25, I preached at Basingshaw church; on *Friday* morning, at St. Antholin's; on *Sunday*, at Islington and at London Wall.

In the evening, being troubled at what some said of "the kingdom

of God within us," and doubtful of my own state, I called upon God, and received this answer from His Word: "He Himself also waited for the kingdom of God." "But should not I wait in silence and retirement?" was the thought that immediately struck into my mind. I opened my Testament again, on those words, "Seest thou not, how faith wrought together with His works? And by works was faith made perfect."

Fri. Nov. 3.—I preached at St. Antholin's: *Sunday*, 5, in the morning, at St. Botolph's, Bishopsgate; in the afternoon, at Islington; and in the evening, to such a congregation as I never saw before, at St. Clement's, in the Strand. As this was the first time of my preaching here, I suppose it is to be the last.

On *Wednesday*, my brother and I went, at their earnest desire, to do the last good office to the condemned malefactors. It was the most glorious instance I ever saw of faith triumphing over sin and death.

My brother took that occasion of declaring the gospel of peace to a large assembly of publicans and sinners.

In the evening I proclaimed mercy to my fellow-sinners at Basingshaw church; and the next morning, at St. Antholin's. *Friday*, 10, I set out, and *Saturday*, 11, spent the evening with a little company at Oxford. I was grieved to find prudence had made them leave off singing psalms. I fear it will not stop here.

Sun. 12.—I preached twice at the castle. In the following week,

I began more narrowly to inquire what the doctrine of the Church of England is, concerning the much controverted point of justification by faith; and the sum of what I found in the Homilies, I extracted and printed for the use of others.

Sun. 19.—I only preached in the afternoon, at the castle. On *Monday* night I was greatly troubled in dreams; and about eleven o'clock, waked in an unaccountable consternation, without being able to sleep again. About that time (as I found in the morning), one who had been designed to be my pupil, but was not, came into the porter's lodge (where several persons were sitting), with a pistol in his hand. He presented this, as in sport, first at one, and then at another. He then attempted twice or thrice to shoot himself, but it would not go off. Upon his laying it down, one took it up, and blew out the priming. He was very angry, went and got fresh prime, came in again, sat down, beat the flint with his key, and about twelve, pulling off his hat and wig, said he would die like a gentleman, and shot himself through the head.

Thur. 23.—Returning from preaching at the castle, I met once more with my old companion in affliction, C. D.; who stayed with me till Monday.

Sun. Dec. 3.—I began reading prayers at Bocardo (the city prison), which had been long discontinued. In the afternoon, I received a letter, earnestly desiring me to publish my account of Georgia; and another, as earnestly dissuading me from it, "because it would

bring much trouble upon me." I consulted God in His Word, and received two answers: the first, Ezek. xxxiii. 2-6: the other, "Thou therefore endure hardship, as a good soldier of Jesus Christ."

Tues. 5.—I began reading prayers, and preaching, in Gloucester Green workhouse; and on *Thursday*, in that belonging to St. Thomas's parish. On both days I preached at the castle. At St. Thomas's was a young woman, raving mad, screaming and tormenting herself continually. I had a strong desire to speak to her. The moment I began she was still. The tears ran down her cheeks all the time I was telling her, "Jesus of Nazareth is able and willing to deliver you."

Sun. 10.—I administered the Lord's Supper at the castle. At one I expounded at Mr. Fox's, as usual. The great power of God was with us; and one who had been in despair several years received a witness that she was a child of God.

Mon. 11.—Hearing Mr. Whitefield was arrived from Georgia, I hastened to London; and on *Tuesday*, 12, God gave us once more to take sweet counsel together.

Mon. Jan. 1, 1739.—Mr. Hall, Kinchin, Ingham, Whitefield, Hutchins, and my brother Charles, were present at our love-feast in Fetter Lane, with about sixty of our brethren. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, inso-much that many cried out for exceeding joy, and many fell to the ground. As soon as we were

recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice, "We praise Thee, O God; we acknowledge Thee to be the Lord."

Sun. 21.—We were surprised in the evening, while I was expounding in the Minories. A well-dressed, middle-aged woman suddenly cried out as in the agonies of death. She continued so to do for some time, with all the signs of the sharpest anguish of spirit. When she was a little recovered, I desired her to call upon me the next day. She then told me, that about three years before, she was under strong convictions of sin, and in such terror of mind, that she had no comfort in anything, nor any rest, day or night: that she sent for the minister of her parish, and told him the distress she was in; upon which he told her husband, she was stark mad, and advised him to send for a physician immediately. A physician was sent for accordingly, who ordered her to be blooded, blistered, and so on. But this did not heal her wounded spirit. So that she continued much as she was before: till the last night, He whose word she at first found to be "sharper than any two-edged sword," gave her a faint hope, that He would undertake her cause, and heal the soul which had sinned against Him.

Thur. 25.—I baptized John Smith (late an Anabaptist) and four other adults at Islington. Of the adults I have known baptized lately, one only was at that time born again, in the full sense of the

word; that is, found a thorough inward change, by the love of God filling her heart. Most of them were only born again in a lower sense; that is, received the remission of their sins. And some (as it has since too plainly appeared) neither in one sense nor the other.

Sun. 28.—I went (having been long importuned thereto), about five in the evening, with four or five of my friends, to a house where was one of those commonly called French prophets. After a time, she came in. She seemed about four or five and twenty, of an agreeable speech and behaviour. She asked why we came. I said, "To try the spirits, whether they be of God." Presently after she leaned back in her chair, and seemed to have strong workings.

She spoke much, and mostly in Scripture words, of the fulfilling of the prophecies, the coming of Christ now at hand, and the spreading of the gospel over all the earth. Two or three of our company were much affected, and believed she spoke by the Spirit of God. But this was in no wise clear to me. The motion might be either hysterical or artificial. And the same words, any person of a good understanding and well versed in the Scriptures might have spoken. But I let the matter alone; knowing this, that "if it be not of God, it will come to nought."

Sun. Feb. 18.—I was desired to preach at Sir George Wheeler's chapel, in Spitalfields, morning and afternoon. I did so in the morning, but was not suffered to conclude my subject (as I had

designed) in the afternoon; a good remembrance, that I should, if possible, declare at every time the whole counsel of God.

Sun. 25.—I preached in the morning to a numerous congregation, at St. Katherine's, near the Tower; at Islington in the afternoon. Many here were, as usual, deeply offended. But the counsel of the Lord it shall stand.

Fri. Mar. 2.—It was the advice of all our brethren that I should spend a few days at Oxford; whither I accordingly went on *Saturday*, 3rd.

One of the most surprising instances of His power which I ever remember to have seen, was on the Tuesday following; when I visited one who was above measure enraged at this new way, and zealous in opposing it. Finding argument to be of no other effect, than to inflame her more and more, I broke off the dispute, and desired we might join in prayer; which she so far consented to as to kneel down. In a few minutes she fell into an extreme agony, both of body and soul; and soon after cried out with the utmost earnestness, "Now I know I am forgiven for Christ's sake."

Thur. 8.—I called upon her and a few of her neighbours, who were met together in the evening; among whom I found a gentleman of the same spirit she had been of, earnestly labouring to pervert the truth of the gospel. To prevent his going on, as the less evil of the two, I entered directly into the controversy, touching both the cause and the fruits of justification.

In the midst of the dispute, one who sat at a small distance felt as it were the piercing of a sword, and before she could be brought to another house, whither I was going, could not avoid crying out aloud, even in the street. But no sooner had we made our request known to God, than He sent her help from His holy place.

At my return from hence, I found Mr. Kinchin, just come from Dummer, who earnestly desired me, instead of setting out for London the next morning (as I designed), to go to Dummer, and supply his church on *Sunday*. On *Friday* morning I set out, according to his desire, and in the evening came to Reading, where I found a young man¹ who had in some measure "known the powers of the world to come." I spent the evening with him, and a few of his serious friends; and it pleased God much to strengthen and comfort them.

Sat. 10.—In the afternoon I came to Dummer; and on *Sunday* morning had a large and attentive congregation. I was desired to expound in the evening at Basingstoke. The next day I returned to Reading, and thence on *Tuesday* to Oxford, where I found many more and more rejoicing in God their Saviour. *Wednesday*, 14, I had an opportunity of preaching once again to the poor prisoners in the castle. *Thursday*, 15, I set out early in the morning, and in the afternoon came to London.

During my stay here, I was fully employed; between our own society

¹ Mr. Cennick.

in Fetter Lane, and many others, where I was continually desired to expound; so that I had no thought of leaving London, when I received, after several others, a letter from Mr. Whitefield, and another from Mr. Stewart, entreating me, in the most pressing manner, to come to Bristol without delay. This I was not at all forward to do; and perhaps a little the less inclined to it (though I trust I do not count my life dear unto myself, so I may finish my course with joy) because of the remarkable scriptures which offered as often as we inquired, touching the consequence of this removal: probably permitted for the trial of our faith.

Wed. 28.—My journey was proposed to our society in Fetter Lane. But my brother Charles would scarce bear the mention of it; till appealing to the oracles of God, he received those words as spoken to himself, and answered not again:—"Son of man, behold, I take from thee the desire of thine eyes with a stroke: yet shalt thou not mourn or weep, neither shall thy tears run down." Our other brethren, however, continuing the dispute, without any probability of their coming to one conclusion, we at length all agreed to decide it by lot. And by this it was determined I should go. Several afterwards desiring we might open the Bible, concerning the issue of this, we did so.

Sat. 31.—In the evening I reached Bristol, and met Mr. Whitefield there. I could scarce reconcile myself at first to this strange way of preaching in the

fields, of which he set me an example on Sunday; having been all my life (till very lately) so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church.

April 1.—In the evening (Mr. Whitefield being gone) I begun expounding our Lord's Sermon on the Mount (one pretty remarkable precedent of field-preaching, though I suppose there were churches at that time also), to a little society which was accustomed to meet once or twice a week in Nicholas Street.

Mon. 2.—At four in the afternoon, I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about three thousand people. The scripture on which I spoke was this (is it possible anyone should be ignorant, that it is fulfilled in every true minister of Christ?), "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

At seven I began expounding the Acts of the Apostles, to a society meeting in Baldwin Street; and the next day the Gospel of St. John in the chapel at Newgate; where I also daily read the morning service of the Church.

Wed. 4.—At Baptist Mills (a sort of a suburb or village about half a mile from Bristol) I offered the grace of God to about fifteen hundred persons from these words, "I will heal their backsliding, I will love them freely."

In the evening three women agreed to meet together weekly, with the same intention as those at London, viz., "to confess their faults one to another, and pray one for another, that they may be healed." At eight, four young men agreed to meet, in pursuance of the same design. How dare any man deny this to be (as the substance of it) a means of grace, ordained by God? Unless he will affirm (with Luther in the fury of his solifidianism) that St. James's Epistle is an epistle of straw.

Thur. 5.—At five in the evening I began at a society in Castle Street, expounding the Epistle to the Romans; and the next evening at a society in Gloucester Lane, the First Epistle of St. John. On Saturday evening, at Weaver's Hall, also, I began expounding the Epistle to the Romans; and declared that Gospel to all which is the "power of God unto salvation to every one that believeth."

Sun. 8.—At seven in the morning I preached to about a thousand persons at Bristol, and afterwards to about fifteen hundred on the top of Hannam Mount in Kingswood. I called to them, in the words of the evangelical Prophet, "Ho! every one that thirsteth, come ye to the waters; come, and buy wine and milk without money and without price." About five

thousand were in the afternoon at Rose Green (on the other side of Kingswood); among whom I stood and cried, in the name of the Lord, "If any man thirst, let him come unto Me and drink."

Tues. 10.—I was desired to go to Bath; where I offered to about a thousand souls the free grace of God, to "heal their backsliding"; and in the morning to (I believe) more than two thousand. I preached to about the same number at Baptist Mills in the afternoon.

Sat. 14.—I preached at the poor-house. Three or four hundred were within, and more than twice that number without; to whom I explained those comfortable words, "When they had nothing to pay, he frankly forgave them both."

Sun. 15.—I explained at seven, to five or six thousand persons, the story of the Pharisee and the Publican. About three thousand were present at Hannam Mount. I preached at Newgate after dinner to a crowded congregation. Between five and six we went to Rose Green: it rained hard at Bristol, but not a drop fell upon us, while I declared to about five thousand, "Christ, our wisdom, and righteousness, and sanctification, and redemption." I concluded the day by showing at the society in Baldwin Street that "His blood cleanseth us from all sin."

Tues. 17.—At five in the afternoon I was at a little society in the Back Lane. The room in which we were was propped beneath, but the weight of people made the floor give way; so that in the

beginning of the expounding, the post which propped it fell down with a great noise. But the floor sunk no farther; so that, after a little surprise at first, they quietly attended to the things that were spoken.

Thence I went to Baldwin Street, and expounded, as it came in course, the fourth chapter of the Acts. We then called upon God to confirm His word. Immediately one that stood by (to our no small surprise) cried out aloud, with the utmost vehemence, even as in the agonies of death. But we continued in prayer, till "a new song was put in her mouth, a thanksgiving unto our God." Soon after, two other persons (well known in this place, as labouring to live in all good conscience towards all men) were seized with strong pain, and constrained to "roar for the disquietness of their heart." But it was not long before they likewise burst forth into praise to God their Saviour. The last who called upon God as out of the belly of hell was I——E——, a stranger in Bristol. And in a short space he also was overwhelmed with joy and love, knowing that God had healed his backslidings.

Wed. 18.—In the evening I——a S——, (late a Quaker, but baptized the day before), R——a M——, and a few others, were admitted into the society. But R——a M—— was scarcely able either to speak or look up. "The sorrows of death compassed" her "about, the pains of hell got hold upon" her. We poured out our complaints before God,

and showed Him of her trouble. And He soon showed, He is a God "that heareth prayer." She felt in herself, that "being justified freely, she had peace with God through Jesus Christ." She "rejoiced in hope of the glory of God," and "the love of God was shed abroad in her heart."

Fri. 20.—Being Good Friday, E——th R——n, T——l W——s, and one or two others, first knew they had redemption in the blood of Christ, the remission of their sins.

Sat. 21.—At Weaver's Hall a young man was suddenly seized with a violent trembling all over, and in a few minutes, the sorrows of his heart being enlarged, sunk down to the ground. But we ceased not calling upon God, till He raised him up full of "peace, and joy in the Holy Ghost."

On Easter-day, it being a thorough rain, I could only preach at Newgate at eight in the morning, and two in the afternoon; in a house near Hannam Mount at eleven; and in one near Rose Green at five. At the society in the evening, many were cut to the heart, and many comforted.

Mon. 23.—On a repeated invitation, I went to Pensford, about five miles from Bristol. I sent to the minister, to ask leave to preach in the church; but having waited some time and received no answer, I called on many of the people who were gathered together in an open place, "If any man thirst, let him come unto Me and drink." At four in the afternoon there were above three thousand, in a

convenient place near Bristol; to whom I declared, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

I preached at Bath to about a thousand on *Tuesday* morning; and at four in the afternoon to the poor colliers, at a place about the middle of Kingswood, called Two-mile-hill. In the evening at Baldwin Street, a young man, after a sharp (though short) agony, both of body and mind, found his soul filled with peace, knowing in whom he had believed.

Thur. 26.—While I was preaching at Newgate, on these words, "He that believeth hath everlasting life," I was insensibly led, without any previous design, to declare strongly and explicitly, that God willeth "all men to be" thus "saved"; and to pray, that, "if this were not the truth of God, He would not suffer the blind to go out of the way; but, if it were, he would bear witness to His word." Immediately one, and another, and another sunk to the earth; they dropped on every side as thunderstruck. One of them cried aloud. We besought God in her behalf, and he turned her heaviness into joy. A second being in the same agony, we called upon God for her also; and He spoke peace unto her soul. In the evening I was again pressed in spirit to declare, that "Christ gave Himself a ransom for all." And almost before we called upon Him to set to His seal, He answered. One was so wounded by the sword of the Spirit, that

you would have imagined she could not live a moment. But immediately His abundant kindness was showed, and she loudly sang of His righteousness.

Fri. 27.—All Newgate rang with the cries of those whom the word of God cut to the heart: two of whom were in a moment filled with joy, to the astonishment of those that beheld them.

Sun. 29.—I declared the free grace of God to about four thousand people. At that hour it was, that one who had long continued in sin, from a despair of finding mercy, received a full, clear sense of his pardoning love, and power to sin no more. I then went to Clifton, a mile from Bristol, at the minister's desire, who was dangerously ill; and thence returned to a little plain, near Hannam Mount, where about three thousand were present. After dinner I went to Clifton again. The church was quite full at the prayers and sermon, as was the churchyard at the burial which followed. From Clifton we went to Rose Green, where were, by computation, near seven thousand; and thence to Gloucester Lane society. After which was our first love-feast in Baldwin Street.

Mon. 30.—We understood that many were offended at the cries of those on whom the power of God came: among whom was a physician, who was much afraid there might be fraud or imposture in the case. To-day one whom he had known many years was the first (while I was preaching in Newgate) who broke out "into

strong cries and tears." He could hardly believe his own eyes and ears. He went and stood close to her, and observed every symptom, till great drops of sweat ran down her face, and all her bones shook. He then knew not what to think, being clearly convinced, it was not fraud, nor yet any natural disorder. But when both her soul and body were healed in a moment, he acknowledged the finger of God.

Tues. May 1.—Many were offended again, and indeed much more than before. For at Baldwin Street my voice could scarce be heard amidst the groanings of some, and the cries of others calling aloud to Him that is "mighty to save."

A Quaker who stood by was not a little displeased at the dissimulation of those creatures, and was biting his lips and knitting his brows, when he dropped down as thunderstruck. The agony he was in was even terrible to behold. We besought God not to lay folly to his charge. And he soon lifted up his head, and cried aloud, "Now I know thou art a prophet of the Lord."

Wed. 2.—At Newgate another mourner was comforted. I was desired to step thence to a neighbouring house, to see a letter wrote against me, as a "deceiver of the people," by teaching that God "willeth all men to be saved." One who long had asserted the contrary was there, when a young woman came in. Just as we rose from giving thanks, another person reeled four or five steps, and then dropped down. We prayed with

her, and left her strongly convinced of sin, and earnestly groaning for deliverance.

I did not mention one J——n H——n, a weaver, who was at Baldwin Street the night before. He was (I understood) a man of a regular life and conversation, one that constantly attended the public prayers and sacrament, and was zealous for the Church, and against Dissenters of every denomination. Being informed that people fell into strange fits at the societies, he came to see and judge for himself. But he was less satisfied than before; insomuch that he went about to his acquaintance, one after another, till one in the morning, and laboured above measure to convince them it was a delusion of the devil. We were going home, when one met us in the street, and informed us, that J——n H——n was fallen raving mad. It seems he had sat down to dinner, but had a mind first to end a sermon he had borrowed on "Salvation by Faith." In reading the last page, he changed colour, fell off his chair, and began screaming terribly, and beating himself against the ground. The neighbours were alarmed, and flocked together to the house. Between one and two I came in, and found him on the floor, the room being full of people, whom his wife would have kept without; but he cried aloud, "No; let them all come, let all the world see the just judgment of God." Two or three men were holding him as well as they could. He immediately fixed his eyes upon me, and, stretching out

his hand, cried, "Ay, this is he who I said was a deceiver of the people. But God has overtaken me. I said, it was all a delusion ; but this is no delusion." He then roared out, "O thou devil ! thou cursed devil ! yea, thou legion of devils ! thou canst not stay. Christ will cast thee out. I know His work is begun. Tear me to pieces, if thou wilt ; but thou canst not hurt me." He then beat himself against the ground again ; his breast heaving at the same time, as in the pangs of death, and great drops of sweat trickling down his face. We all betook ourselves to prayers. His pangs ceased, and both his body and soul were set at liberty.

Mon. 7.—I was preparing to set out for Pensford, having now had leave to preach in the church, when I received the following note :—

"SIR, — Our minister, having been informed you are beside yourself, does not care you should preach in any of his churches."—I went, however ; and on Priest Down, about half a mile from Pensford, preached Christ our "wisdom, righteousness, sanctification, and redemption."

Tues. 8.—I went to Bath, but was not suffered to be in the meadow where I was before ; which occasioned the offer of a much more convenient place ; where I preached Christ to about a thousand souls.

Wed. 9.—We took possession of a piece of ground, near St. James's churchyard, in the Horse Fair, where it was designed to build a room, large enough to

contain both the societies of Nicholas and Baldwin Street, and such of their acquaintance as might desire to be present with them, at such times as the Scripture was expounded. And on *Saturday, 12*, the first stone was laid with the voice of praise and thanksgiving.

I had not at first the least apprehension or design of being personally engaged, either in the expense of this work, or in the direction of it ; having appointed eleven feoffees, on whom I supposed these burdens would fall of course. But I quickly found my mistake ; first with regard to the expense : for the whole undertaking must have stood still, had not I immediately taken upon myself the payment of all the workmen ; so that before I knew where I was, I had contracted a debt of more than a hundred and fifty pounds. And this I was to discharge how I could ; the subscriptions of both societies not amounting to one quarter of the sum. And as to the direction of the work, I presently received letters from my friends in London, Mr. Whitefield in particular, backed with a message by one just come from thence, that neither he nor they would have anything to do with the building, neither contribute anything towards it, unless I would instantly discharge all feoffees, and do everything in my own name. Many reasons they gave for this ; but one was enough, viz., "that such feoffees always would have it in their power to control me ; and if I preached not as they liked, to turn me out of the room

I had built." I accordingly yielded to their advice, and calling all the feoffees together, cancelled (no man opposing) the instrument made before, and took the whole management into my own hands. Money, it is true, I had not, nor any human prospect or probability of procuring it: but I knew "the earth is the Lord's, and the fulness thereof"; and in His name set out, nothing doubting.

My ordinary employment, in public, was now as follows:—Every morning I read prayers and preached at Newgate. Every evening I expounded a portion of Scripture at one or more of the societies. On Monday, in the afternoon, I preached abroad, near Bristol; on Tuesday, at Bath and Two-mile-hill alternately; on Wednesday, at Baptist Mills; every other Thursday, near Pensford; every other Friday, in another part of Kingswood; on Saturday, in the afternoon, and Sunday morning, in the Bowling Green (which lies near the middle of the city); on Sunday, at eleven, near Hannam Mount; at two, at Clifton; and at five on Rose Green. And hitherto, as my days, so my strength hath been.

Tues. 15.—As I was expounding in the Back Lane, on the righteousness of the Scribes and Pharisees, many who had been before righteous in their own eyes, abhorred themselves as in dust and ashes. But two, who seemed to be more deeply convinced than the rest, did not long sorrow as men without hope. About ten, two, who after seeing a great light had again reasoned themselves into darkness, came to

us, heavy laden. We cried to God, and they were again "filled with peace and joy in believing."

Wed. 16.—While I was declaring at Baptist Mills, "He was wounded for our transgressions," a middle-aged man began violently beating his breast, and crying to Him "by whose stripes we are healed." During our prayer God put a new song in his mouth. Some mocked, and others owned the hand of God: particularly a woman of Baptist Mills, who was now convinced of her own want of an Advocate with God, and went home full of anguish; but was in a few hours filled with joy.

The Scripture which came in turn at Newgate to-day, was the seventh of St. John. The words which I chiefly insisted on as applicable to every minister of Christ, who in anywise follows the steps of his Master, were these: "The world cannot hate you; but Me it hateth, because I testify of it, that its deeds are evil. There was a murmuring therefore concerning Him among the multitude; for some said, He is a good man: others said, Nay, but He deceiveth the people." After sermon I was informed the Sheriffs had ordered, I should preach here, for the future, but once a week. Yea, and this is once too often, if "He deceiveth the people": but if otherwise, why not once a day?

Sat. 19.—At Weaver's Hall, a woman first, and then a boy about fourteen years of age, were overwhelmed with sin, and sorrow, and fear. But we cried to God, and their souls were delivered.

Sun. 20.—Seeing many of the rich at Clifton church, my heart was much pained for them, and I was earnestly desirous that some even of them might “enter into the kingdom of heaven.” But full as I was, I knew not where to begin in warning them to flee from the wrath to come, till my Testament opened on these words: “I came not to call the righteous, but sinners to repentance”; in applying which, my soul was so enlarged, that methought I could have cried out (in another sense than poor vain Archimedes), “Give me where to stand, and I will shake the earth.” God’s sending forth lightning with the rain, did not hinder about fifteen hundred from staying at Rose Green. Our Scripture was, “It is the glorious God that maketh the thunder. The voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice.” In the evening He spoke to three whose souls were all storm and tempest, and immediately there was a great calm.

To-day, *Monday*, 21, our Lord answered for Himself. For while I was enforcing these words, “Be still, and know that I am God,” He began to bare His arm, not in a close room, neither in private, but in the open air, and before more than two thousand witnesses. One, and another, and another was struck to the earth; exceedingly trembling at the presence of His power. Others cried, with a loud and bitter cry, “What must we do to be saved?” And in less than an hour, seven persons, wholly unknown to me till that time, were

rejoicing, and singing, and with all their might giving thanks to the God of their salvation.

In the evening I was interrupted at Nicholas Street, almost as soon as I had begun to speak, by the cries of one who was “pricked at the heart,” and strongly groaned for pardon and peace. Yet I went on to declare what God had already done, in proof of that important truth, that He is “not willing any should perish, but that all should come to repentance.” Another person dropped down, close to one who was a strong asserter of the contrary doctrine. While he stood astonished at the sight, a little boy near him was seized in the same manner. A young man who stood up behind, fixed his eyes on him, and sunk down himself as one dead; but soon began to roar out, and beat himself against the ground, so that six men could scarcely hold him. His name was Thomas Maxfield. Except J——n H——n, I never saw one so torn of the evil one. Meanwhile many others began to cry out to the “Saviour of all,” that He would come and help them, insomuch that all the house (and indeed all the street for some space) was in an uproar. But we continued in prayer; and before ten the greater part found rest to their souls.

I was called from supper to one who, feeling in herself such a conviction as she never had known before, had run out of the society in all haste that she might not expose herself. But the hand of God followed her still; so that, after going a few steps, she was

forced to be carried home ; and, when she was there, grew worse and worse. She was in a violent agony when we came. We called upon God, and her soul found rest.

About twelve I was greatly importuned to go and visit one person more. She had only one struggle after I came, and was then filled with peace and joy. I think twenty-nine in all had their heaviness turned into joy this day.

Tues. 22.—I preached to about a thousand at Bath. There were several fine gay things among them, to whom especially I called, "Awake, thou that sleepest, and arise from the dead ; and Christ shall give thee light."

Sat. 26.—One came to us in deep despair ; but, after an hour spent in prayer, went away in peace. The next day, having observed in many a zeal which did not suit with the sweetness and gentleness of love, I preached at Rose Green, on those words (to the largest congregation I ever had there ; I believe upwards of ten thousand souls) : "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." At the society in the evening, eleven were deeply convinced of sin, and soon after comforted.

Tues. 29.—I was unknowingly engaged in conversation with a famous infidel, a confirmer of the unfaithful in these parts. He appeared a little surprised, and said he would pray to God to show him the true way of worshipping Him.

On Ascension-day in the morning, some of us went to King's Weston Hill, four or five miles from Bristol. Two gentlemen going by, sent up to us in sport many persons from the neighbouring villages ; to whom, therefore, I took occasion to explain those words : "Thou art ascended up on high, thou hast led captivity captive : thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them."

Mon. June 4.—Many came to me, and earnestly advised me not to preach abroad in the afternoon, because there was a combination of several persons, who threatened terrible things. This report being spread abroad, brought many thither of the better sort of people (so called) ; and added, I believe, more than a thousand to the ordinary congregation. The Scripture to which, not my choice, but the providence of God, directed me, was, "Fear not thou, for I am with thee : be not dismayed, for I am thy God. I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of My righteousness." The power of God came with His word, so that none scoffed, or interrupted, or opened his mouth.

Tues. 5.—There was great expectation at Bath, of what a noted man was to do to me there ; and I was much entreated not to preach, because no one knew what might happen. By this report I also gained a much larger audience, among whom were many of the rich and great. I told them plainly, the Scripture had concluded them

all under sin,—high and low, rich and poor, one with another. Many of them seemed to be a little surprised, and were sinking apace into seriousness, when their champion appeared, and, coming close to me, asked by what authority I did these things. I replied, "By the authority of Jesus Christ, conveyed to me by the (now) Archbishop of Canterbury, when he laid hands upon me, and said, 'Take thou authority to preach the gospel.'" He said, "This is contrary to Act of Parliament: this is a conventicle." I answered, "Sir, the conventicles mentioned in that Act (as the preamble shows) are seditious meetings: but this is not such; here is no shadow of sedition; therefore it is not contrary to that Act." He replied, "I say it is: and, beside, your preaching frightens people out of their wits." "Sir, did you ever hear me preach?" "No." "How then can you judge of what you never heard?" "Sir, by common report." "Common report is not enough. Give me leave, sir, to ask, Is not your name Nash?" "My name is Nash." "Sir, I dare not judge of you by common report: I think it not enough to judge by." Here he paused awhile, and, having recovered himself, said, "I desire to know what this people comes here for": on which one replied, "Sir, leave him to me: let an old woman answer him. You, Mr. Nash, take care of your body; we take care of our souls; and for the food of our souls we come here." He replied not a word, but walked away.

As I returned, the street was full of people, hurrying to and fro, and speaking great words. But when any of them asked, "Which is he?" and I replied, "I am he," they were immediately silent. Several ladies following me into Mr. Merchant's house, the servant told me there were some wanted to speak to me. I went to them, and said, "I believe, ladies, the maid mistook: you only wanted to look at me." I added, "I do not expect that the rich and great should want either to speak with me, or to hear me; for I speak the plain truth,—a thing you hear little of, and do not desire to hear." A few more words passed between us, and I retired.

Thur. 7.—I preached at Priest Down. In the midst of the prayer after sermon, two men (hired, as we afterwards understood, for that purpose) began singing a ballad. After a few mild words (for I saw some that were angry), used without effect, we all began singing a psalm, which put them utterly to silence. We then poured out our souls in prayer for them, and they appeared altogether confounded.

Mon. 11.—I received a pressing letter from London (as I had several others before), to come thither as soon as possible; our brethren in Fetter Lane being in great confusion for want of my presence and advice. I therefore preached in the afternoon on these words: "I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." After sermon I com-

mended them to the grace of God, in whom they had believed. Surely God hath yet a work to do in this place. I have not found such love, no, not in England; nor so childlike, artless, teachable a temper as He hath given to this people.

Wed. 13.—In the morning I came to London; and after receiving the holy communion at Islington, I had once more an opportunity of seeing my mother, whom I had not seen since my return from Germany.

I cannot but mention an odd circumstance here. I had read her a paper in June last year, containing a short account of what had passed in my own soul, till within a few days of that time. She greatly approved it, and said, she heartily blessed God, who had brought me to so just a way of thinking. While I was in Germany, a copy of that paper was sent (without my knowledge) to one of my relations. He sent an account of it to my mother; whom I now found under strange fears concerning me, being convinced “by an account taken from one of my own papers, that I had greatly erred from the faith.” I could not conceive what paper that should be; but, on inquiry, found it was the same I had read her myself.

At six I warned the women at Fetter Lane (knowing how they had been lately shaken), “not to believe every spirit, but to try the spirits, whether they were of God.” Our brethren met at eight, when it pleased God to remove many mis-

understandings and offences that had crept in among them.

Thur. 14.—I went with Mr. Whitefield to Blackheath, where were, I believe, twelve or fourteen thousand people. He a little surprised me, by desiring me to preach in his stead; which I did (though nature recoiled) on my favourite subject, “Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption.”

I was greatly moved with compassion for the rich that were there, to whom I made a particular application. Some of them seemed to attend, while others drove away their coaches from so uncouth a preacher.

Fri. 15.—I had much talk with one who is called a Quaker; but he could not receive my saying. I was too strict for him, and talked of such a perfection as he could not think necessary; being persuaded, there was no harm in costly apparel, provided it was plain and grave; nor in putting scarlet or gold upon our houses, so it were not upon our clothes.

In the evening I went to a society at Wapping, weary in body and faint in spirit. I intended to speak on Rom. iii. 19, but could not tell how to open my mouth: and all the time we were singing, my mind was full of some place, I knew not where, in the Epistle to the Hebrews. I begged God to direct, and opened the book on Heb. x. 19: “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way.” While

I was earnestly inviting all sinners to "enter into the holiest" by this "new and living way," many of those that heard began to call upon God with strong cries and tears. Some sunk down, and there remained no strength in them; others exceedingly trembled and quaked; some were torn with a kind of convulsive motion in every part of their bodies, and that so violently that often four or five persons could not hold one of them. I have seen many hysterical and many epileptic fits; but none of them were like these, in many respects. I immediately prayed, that God would not suffer those who were weak to be offended. But one woman was offended greatly, being sure they might help it if they would,—no one should persuade her to the contrary; and was got three or four yards, when she also dropped down, in as violent an agony as the rest. Twenty-six of those who had been thus affected (most of whom, during the prayers which were made for them, were in a moment filled with peace and joy) promised to call upon me the next day. But only eighteen came; by talking closely with whom, I found reason to believe that some of them had gone home to their house justified. The rest seemed to be waiting patiently for it.

Sat. 16.—We met at Fetter Lane, to humble ourselves before God, and own He had justly withdrawn His Spirit from us for our manifold unfaithfulness. In that hour, we found God with us as at the first. Some fell prostrate upon

the ground. Others burst out, as with one consent, into loud praise and thanksgiving.

Sun. 17.—I preached, at seven, in Upper Moorfields, to (I believe) six or seven thousand people. In the afternoon I saw poor R——d T——n, who had left our society and the Church. We did not dispute, but pray; and in a short space the scales fell off from his eyes. He gladly returned to the Church, and was in the evening re-admitted into our society.

At five I preached on Kennington Common, to about fifteen thousand people, on those words: "Look unto Me, and be ye saved, all ye ends of the earth."

Mon. 18.—I left London early in the morning, and the next evening reached Bristol, and preached to a numerous congregation. Howel Harris called upon me an hour or two after. He said, he had been much dissuaded from either hearing or seeing me, by many who said all manner of evil of me. "But," said he, "as soon as I heard you preach, I quickly found what spirit you was of. And before you had done, I was so overpowered with joy and love, that I had much ado to walk home."

It is scarce credible, what advantage Satan had gained during my absence of only eight days. Disputes had crept into our little society, so that the love of many was already waxed cold. I showed them the state they were in the next day (both at Newgate and at Baptist Mills), from those words: "Simon, Simon, behold, Satan

hath desired to have you that he may sift you as wheat." And when we met in the evening, instead of reviving the dispute, we all betook ourselves to prayer. Our Lord was with us. Our divisions were healed; misunderstandings vanished away; and all our hearts were sweetly drawn together, and united as at the first.

Fri. 22.—I called on one who "did run well," till he was hindered by some of those called French prophets. "Woe unto the prophets, saith the Lord, who prophesy in My name, and I have not sent them." At Weaver's Hall I endeavoured to point them out; and earnestly exhorted all that followed after holiness, to avoid, as fire, all who do not speak according "to the law and testimony."

In the afternoon I preached at the Fishponds; but had no life or spirit in me; and was much in doubt, whether God would not lay me aside, and send other labourers into His harvest. I came to the society full of this thought; and began, in much weakness, to explain, "Beloved, believe not every spirit; but try the spirits, whether they be of God." I told them, they were not to judge of the spirit whereby anyone spoke, either by appearances, or by common report, or by their own inward feelings: no, nor by any dreams, visions, or revelations, supposed to be made to their souls; any more than by their tears, or any involuntary effects wrought upon their bodies. I warned them all these were, in themselves, of a

doubtful, disputable nature; they might be from God, and they might not; and were therefore not simply to be relied on (any more than simply to be condemned), but to be tried by a further rule, to be brought to the only certain test, the law and the testimony. While I was speaking, one before me dropped down as dead, and presently a second and a third. Five others sunk down in half an hour, most of whom were in violent agonies. In their trouble we called upon the Lord, and He gave us an answer of peace.

Sat. 23.—I spoke severally with those who had been so troubled the night before. Some of them I found were only convinced of sin; others had indeed found rest to their souls. This evening another was seized with strong pangs; but in a short time her soul was delivered.

Sun. 24.—As I was riding to Rose Green, in a smooth, plain part of the road, my horse suddenly pitched upon his head, and rolled over and over. I received no other hurt than a little bruise on one side; which for the present I felt not, but preached without pain to six or seven thousand people on that important direction, "Whether ye eat or drink, or whatever you do, do all to the glory of God." In the evening a girl of thirteen or fourteen, and four or five other persons, some of whom had felt the power of God before, were deeply convinced of sin.

Mon. 25.—About ten in the morning, J—e C—r, as she was sitting at work, was suddenly seized

with grievous terrors of mind, attended with strong trembling. Thus she continued all the afternoon; but at the society in the evening God turned her heaviness into joy. Five or six others were also cut to the heart this day; and soon after found Him whose hands made whole: as did one likewise, who had been mourning many months, without any to comfort her.

Tues. 26.—I preached near the house we had a few days before began to build for a school, in the middle of Kingswood, under a little sycamore tree, during a violent storm of rain, on those words: "As the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud:—so shall My word be, . . ."

Three persons terribly felt the wrath of God abiding on them at the society this evening. But upon prayer made in their behalf, He was pleased soon to lift up the light of His countenance upon them.

Fri. 29.—I preached in a part of Kingswood where I never had been before. The places in Kingswood where I now usually preached, were these: once a fortnight, a little above Connam, a village on the south side of the wood; on Sunday morning, near Hannam Mount; once a fortnight, at the schoolhouse, in the middle of Kingswood; on Sunday, in the evening, at Rose Green; and once a fortnight near the Fishponds, on the north side of the wood.

Sat. 30.—At Weaver's Hall

seven or eight persons were constrained to roar aloud, while the sword of the Spirit was dividing asunder "their souls and spirits, and joints and marrow." But they were all relieved upon prayer, and sang "praises unto our God."

Sun. July 1.—I preached to about five thousand, on the favourite advice of the infidel in Ecclesiastes, "Be not righteous overmuch." At Hannam and at Rose Green I explained, "When they had nothing to pay, he frankly forgave them both."

A young woman sunk down at Rose Green in a violent agony both of body and mind: as did five or six persons in the evening at the new room, at whose cries many were greatly offended. The same offence was given in the morning by one at Weaver's Hall, and by eight or nine others at Gloucester Lane in the evening. The first that was deeply touched was L——W——, whose mother had been not a little displeased a day or two before, when she was told how her daughter had exposed herself before all the congregation. The mother herself was the next who dropped down, and lost her senses in a moment; but went home with her daughter, full of joy; as did most of those that had been in pain.

Soon after the society, I went to Mrs. T——'s, whose nearest relations were earnestly dissuading her from being "righteous overmuch"; and by the old motive, "Why shouldest thou destroy thyself?" She answered all they advanced with meekness and love, and continued steadfast and immovable.

Thurs. 3.—I preached at Bath, to the most attentive and serious audience I have ever seen there. On *Wednesday* I preached at Newgate, on those words: "Because of the Pharisees, they durst not confess Him. — For they loved the praise of men more than the praise of God." A message was delivered to me when I had done, from the Sheriffs, that I must preach there no more.

Fri. 6.—I pressed a serious Quaker to tell me why he did not come to hear me as formerly. He said, because he found we were not led by the Spirit; for we fixed times of preaching beforehand; whereas we ought to do nothing unless we were sensibly moved thereto by the Holy Ghost. I asked, whether we ought not to do what God in Scripture commands, when we have opportunity: whether the providence of God thus concurring with His Word, were not a sufficient reason for our doing it, although we were not at that moment sensibly moved thereto by the Holy Ghost. He answered, it was not a sufficient reason: this was to regard "the letter that killeth." God grant, that I may so regard it all the days of my life!

In the afternoon I was with Mr. Whitefield, just come from London, with whom I went to Baptist Mills, where he preached concerning "the Holy Ghost, which all who believe are to receive"; not without a just, though severe, censure of those who preach as if there were no Holy Ghost.

Sat. 7.—I had an opportunity to talk with him of those outward

signs which had so often accompanied the inward work of God. I found his objections were chiefly grounded on gross misrepresentations of matter of fact. But the next day he had an opportunity of informing himself better: for no sooner had he begun to invite all sinners to believe in Christ, than four persons sunk down close to him. One of them lay without either sense or motion. A second trembled exceedingly. The third had strong convulsions all over his body, but made no noise, unless by groans. The fourth, equally convulsed, called upon God, with strong cries and tears. From this time, I trust, we shall all suffer God to carry on His own work in the way that pleaseth Him.

On Friday, in the afternoon, I left Bristol with Mr. Whitefield, in the midst of heavy rain. But the clouds soon dispersed, so that we had a fair, calm evening, and a serious congregation at Thornbury.

In the morning we breakfasted with a Quaker who had been brought up in the Church of England: but being under strong convictions of inward sin, and applying to several persons for advice, they all judged him to be under a disorder of body, and gave advice accordingly. Some Quakers, with whom he met about the same time, told him, it was the hand of God upon his soul; and advised him to seek another sort of relief than those miserable comforters had recommended.

We had an attentive congregation at Gloucester in the evening. In the morning, Mr. Whitefield

being gone forward, I preached to about five thousand there, on "Christ our wisdom, righteousness, sanctification, and redemption." It rained violently at five in the evening; notwithstanding which, two or three thousand people stayed, to whom I expounded that glorious vision of Ezekiel, of the resurrection of the dry bones.

On *Monday*, 16, after preaching to two or three thousand, on, "What must I do to be saved?" I returned to Bristol, and preached to about three thousand, on those words of Job, "There the wicked cease from troubling; there the weary are at rest."

Tues. 17.—I rode to Bradford, five miles from Bath, whither I had been long invited to come. I waited on the minister, and desired leave to preach in his church. He said, it was not usual to preach on the week-days; but if I could come thither on a Sunday, he should be glad of my assistance. Thence I went to a gentleman in the town, who had been present when I preached at Bath, and, with the strongest marks of sincerity and affection, wished me good luck in the name of the Lord. But it was past. I found him now quite cold. He began disputing on several heads; and at last told me plainly, one of our own college had informed him they always took me to be a little crack-brained at Oxford.

However, some persons who were not of his mind, having pitched on a convenient place (called Bearfield, or Buryfield), on the top of the hill under which

the town lies, I there offered Christ to about a thousand people, for "wisdom, righteousness, sanctification, and redemption." Thence I returned to Bath, and preached on, "What must I do to be saved?" to a larger audience than ever before. I was wondering the "god of this world" was so still; when, at my return from the place of preaching, poor R——d Merchant told me, he could not let me preach any more in his ground. I asked him, why? He said, the people hurt his trees, and stole things out of his ground. "And besides," added he, "I have already, by letting thee be there, merited the displeasure of my neighbours."

Sat. 21.—I began expounding, a second time, our Lord's Sermon on the Mount. In the morning, *Sunday*, 22, as I was explaining, "Blessed are the poor in spirit," to about three thousand people, we had a fair opportunity of showing all men, what manner of spirit we were of: for in the middle of the sermon, the press-gang came, and seized on one of the hearers, all the rest standing still and none opening his mouth or lifting up his hand to resist them.

Sun. Aug. 5.—Six persons at the new room were deeply convinced of sin; three of whom were a little comforted by prayer; but not yet convinced of righteousness.

Having frequently been invited to Wells, particularly by Mr. —, who begged me to make his house my home, on *Thursday*, the 9th, I went thither, and wrote him word the night before; upon which

he presently went to one of his friends, and desired a messenger might be sent to meet me, and beg me to turn back: "otherwise," said he, "we shall lose all our trade." But this consideration did not weigh with him, so that he invited me to his own house; and at eleven I preached in his ground, on, "Christ our wisdom, righteousness, sanctification, and redemption," to about two thousand persons. Some of them mocked at first, whom I reprov'd before all; and those of them who stay'd were more serious. Several spoke to me after, who were for the present much affected.

Fri. 10.—I had the satisfaction of conversing with a Quaker, and afterwards with an Anabaptist, who, I trust, have had a large measure of the love of God shed abroad in their hearts.

Fri. 17.—Many of our society met, as we had appointed, at one in the afternoon; and agreed that all the members of our society should obey the Church to which we belong, by observing all Fridays in the year as days of fasting or abstinence. We likewise agreed that as many as had opportunity should then meet to spend an hour together in prayer.

Mon. 27.—For two hours I took up my cross, in arguing with a zealous man, and labouring to convince him that I was not an enemy to the Church of England. He allowed, I taught no other doctrines than those of the Church; but could not forgive my teaching them out of the church walls.

Indeed, the report now current

in Bristol was, that I was a Papist, if not a Jesuit. Some added, that I was born and bred at Rome; which many cordially believed.

Tues. 28.—My mouth was opened, and my heart enlarged, strongly to declare to above two thousand people at Bradford, that "the kingdom of God" within us "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." At Bath I once more offered Christ to justify the ungodly. In the evening I met my brother, just come from London. "The Lord hath" indeed "done great things for us" already.

Wed. 29.—I rode with my brother to Wells, and preached on "What must I do to be saved?" In the evening I summed up at the new room, what I had said, at many times, from the beginning, of faith, holiness, and good works, as the root, the tree, and the fruit, which God had joined, and man ought not to put asunder.

Fri. 31.—I left Bristol, and reached London about eight on Sunday morning.

Mon. Sept. 3.—I talked largely with my mother, who told me, that, till a short time since, she had scarce heard such a thing mentioned, as the having forgiveness of sins now, or God's Spirit bearing witness with our spirit: much less did she imagine that this was the common privilege of all true believers. "Therefore," said she, "I never durst ask for it myself. But two or three weeks ago, while my son Hall was pronouncing those words, in delivering the cup

to me, 'The blood of our Lord Jesus Christ, which was given for thee,' the words struck through my heart, and I knew God for Christ's sake had forgiven me all my sins."

I asked, whether her father (Dr. Annesley) had not the same faith; and, whether she had not heard him preach it to others. She answered, he had it himself; and declared, a little before his death, that for more than forty years he had no darkness, no fear, no doubt at all of his being "accepted in the Beloved." But that, nevertheless, she did not remember to have heard him preach, no, not once, explicitly upon it: whence she supposed he also looked upon it as the peculiar blessing of a few; not as promised to all the people of God.

Both at Mr. B——'s at six, and at Dowgate Hill at eight, were many more than the houses could contain. Several persons who were then convinced of sin came to me the next morning. One came also, who had been mourning long, and earnestly desired us to pray with her. We had scarce begun, when the enemy began to tear her, so that she screamed out, as in the pangs of death: but his time was short; for within a quarter of an hour she was full of the "peace that passeth all understanding."

I afterwards called on Mrs. E——r, with whom was one lately come from Bristol, in deep anguish of spirit. We cried to God, and He soon declared His salvation, so that both their mouths were filled with His praise.

Thence I went to a poor woman, who had been long in despair. I was glad to meet with Mrs. R—— there; the person mentioned in Mr. Whitefield's Journal, who, after three years' madness (so called), was so deeply convinced of sin at Beach Lane, and soon after rejoiced in God her Saviour.

Thur. 6.—I was sent for by one who began to feel herself a sinner. But a fine lady unexpectedly coming in, there was scarce room for me to speak. The fourth person in the company was a poor unbred girl, who beginning to tell what God had done for her soul, the others looked one at another, as in amaze, but did not open their mouths. I then exhorted them, not to cease from crying to God till they too could say, as she did, "My Beloved is mine, and I am His: I am as sure of it, as that I am alive. For His Spirit bears witness with my spirit, that I am a child of God."

Sun. 9.—I declared to about ten thousand, in Moorfields, what they must do to be saved. My mother went with us, about five, to Kennington, where were supposed to be twenty thousand people. I again insisted on that foundation of all our hope, "Believe on the Lord Jesus, and thou shalt be saved." From Kennington I went to a society at Lambeth. The house being filled, the rest stood in the garden. The deep attention they showed gave me a good hope, that they will not all be forgetful hearers.

Thence I went to our society at Fetter Lane, and exhorted them

to love one another. The want of love was a general complaint. We laid it open before our Lord. We soon found He had sent us an answer of peace. Evil surmisings vanished away. The flame kindled again as at the first, and our hearts were knit together.

Mon. 10.—I accepted a pressing invitation to go to Plaistow. At five in the evening I expounded there, and at eight again. But most of the hearers were very quiet and unconcerned. In the morning, therefore, I spoke stronger words. But it is only the voice of the Son of God which is able to wake the dead.

Wed. 12.—In the evening, at Fetter Lane, I described the life of faith; and many who had fancied themselves strong therein, found they were no more than new-born babes. At eight I exhorted our brethren to keep close to the Church, and to all the ordinances of God; and to aim only at living "a quiet and peaceable life, in all godliness and honesty."

Thur. 13.—A serious clergyman desired to know, in what points we differed from the Church of England. I answered, "To the best of my knowledge, in none. The doctrines we preach are the doctrines of the Church of England; indeed, the fundamental doctrines of the Church, clearly laid down, both in her Prayers, Articles, and Homilies."

He asked, "In what points, then, do you differ from the other clergy of the Church of England?" I answered, "In none from that part of the clergy who adhere to

the doctrines of the Church; but from that part of the clergy who dissent from the Church (though they own it not), I differ.

Mon. 24.—I preached once more at Plaistow, and took my leave of the people of that place. In my return, a person galloping swiftly, rode full against me, and overthrew both man and horse; but without any hurt to either. Glory be to Him who saves both man and beast!

Tues. 25.—After dining with one of our brethren who was married this day, I went, as usual, to the society at St. James's, weary and weak in body. But God strengthened me for His own work, as He did, at six, at Mr. B——'s; and, at eight, in Winchester Yard, where it was believed were present eleven or twelve hundred persons.

Thur. 27.—I went in the afternoon to a society at Deptford, and thence, at six, came to Turner's Hall, which holds (by computation) two thousand persons. The press both within and without was very great. In the beginning of the expounding, there being a large vault beneath, the main beam which supported the floor broke. The floor immediately sunk, which occasioned much noise and confusion among the people. But, two or three days before, a man had filled the vault with hogsheads of tobacco. So that the floor, after sinking a foot or two, rested upon them, and I went on without interruption.

Fri. 28.—I met with a fresh proof, that "whatsoever ye ask, believing, ye shall receive." A

relieved, and restored to a sound mind.

Mon. Oct. 1.—I rode to Oxford ; and found a few who had not yet forsaken the assembling themselves together.

Tues. 2.—I went to many, who once heard the Word with joy ; but “when the sun arose, the seed withered away.” Yet some still desired to follow their Lord. But the world stood fawning or threatening between them. In the evening, I showed them the tender mercies of God, and His readiness still to receive them. The tears ran down many of their cheeks.

Wed. 3.—I had a little leisure to take a view of the shattered condition of things here. The poor prisoners, both in the castle and in the city prison, had now none that cared for their souls ; none to instruct, advise, comfort, and build them up in the knowledge and love of the Lord Jesus. None was left to visit the work-houses, where, also, we used to meet with the most moving objects of compassion. Our little school, where about twenty poor children at a time had been taught for many years, was on the point of being broke up ; there being none now, either to support or to attend it : and most of those in the town, who were once knit together, and strengthened one another’s hands

good. One who had been long in the gall of bitterness, full of wrath, strife, and envy, particularly against one whom she had once tenderly loved, rose up and showed the change God had wrought in her soul, by falling upon her neck, and, with many tears, kissing her. The same spirit we found reviving in others also.

About six in the evening I came to Burford, and at seven preached to, it was judged, twelve or fifteen hundred people. Finding many approved of what they had heard, that they might not rest in that approbation, I explained, an hour or two after, the holiness of a Christian ; and, in the morning, I showed the way to this holiness.

About three in the afternoon, I came to Mr. Benjamin Seward’s, at Bengeworth, near Evesham. At five, I expounded in his house, and at seven, in the schoolhouse. In the morning, I preached near Mr. Seward’s house, to a small, serious congregation. In the evening, I reached Gloucester.

Sun. 7.—A few, I trust, out of two or three thousand, were awakened by the explanation of those words : “Ye have not received the spirit of bondage again to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father !” About eleven I preached at Runwick, seven miles

to love one another. The want of love was a general complaint. We laid it open before our Lord. We soon found He had sent us an answer of peace. Evil surmisings vanished away. The flame kindled again as at the first, and our hearts were knit together.

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the doctrines of the Church; but from that part of the clergy who dissent from the Church (though they own it not), I differ.

Mon. 24.—I preached once more at Plaistow, and took my leave of the people of that place. In my return, a person galloping swiftly, rode full against me, and overthrew both man and horse; but without any hurt to either. Glory be to Him who saves both man and beast!

Tues. 25.—After dining with one of our brethren who was married this day, I went, as usual, to the society at St. James's, weary and weak in body. But God strengthened me for His own work, as He did, at six, at Mr. B——'s; and, at eight, in Winchester Yard, where it was believed were present eleven or twelve hundred persons.

Thur. 27.—I went in the afternoon to a society at Deptford, and thence, at six, came to Turner's Hall, which holds (by computation) two thousand persons. The press both within and without was very great. In the beginning of the expounding, there being a large vault beneath, the main beam which supported the floor broke. The floor immediately sunk, which occasioned much noise and confusion among the people. But, two or three days before, a man had filled the vault with hogsheads of tobacco. So that the floor, after sinking a foot or two, rested upon them, and I went on without interruption.

Fri. 28.—I met with a fresh proof, that "whatsoever ye ask, believing, ye shall receive." A

middle-aged woman desired me to return thanks for her to God, who, as many witnesses then present testified, was a day or two before really distracted, and as such tied down in her bed. But upon prayer made for her, she was instantly relieved, and restored to a sound mind.

Mon. Oct. 1.—I rode to Oxford ; and found a few who had not yet forsaken the assembling themselves together.

Tues. 2.—I went to many, who once heard the Word with joy ; but “when the sun arose, the seed withered away.” Yet some still desired to follow their Lord. But the world stood fawning or threatening between them. In the evening, I showed them the tender mercies of God, and His readiness still to receive them. The tears ran down many of their cheeks.

Wed. 3.—I had a little leisure to take a view of the shattered condition of things here. The poor prisoners, both in the castle and in the city prison, had now none that cared for their souls ; none to instruct, advise, comfort, and build them up in the knowledge and love of the Lord Jesus. None was left to visit the work-houses, where, also, we used to meet with the most moving objects of compassion. Our little school, where about twenty poor children at a time had been taught for many years, was on the point of being broke up ; there being none now, either to support or to attend it : and most of those in the town, who were once knit together, and strengthened one another's hands

in God, were torn asunder and scattered abroad. “It is time for Thee, Lord, to lay to Thy hand !”

At eleven, a little company of us met to entreat God for “the remnant that” was “left.” He immediately gave us a token for good. One who had been long in the gall of bitterness, full of wrath, strife, and envy, particularly against one whom she had once tenderly loved, rose up and showed the change God had wrought in her soul, by falling upon her neck, and, with many tears, kissing her. The same spirit we found reviving in others also.

About six in the evening I came to Burford, and at seven preached to, it was judged, twelve or fifteen hundred people. Finding many approved of what they had heard, that they might not rest in that approbation, I explained, an hour or two after, the holiness of a Christian ; and, in the morning, I showed the way to this holiness.

About three in the afternoon, I came to Mr. Benjamin Seward's, at Bengeworth, near Evesham. At five, I expounded in his house, and at seven, in the schoolhouse. In the morning, I preached near Mr. Seward's house, to a small, serious congregation. In the evening, I reached Gloucester.

Sun. 7.—A few, I trust, out of two or three thousand, were awakened by the explanation of those words : “Ye have not received the spirit of bondage again to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father !” About eleven I preached at Runwick, seven miles

from Gloucester. The church was much crowded, though a thousand or upwards stayed in the church-yard. In the afternoon I explained further the same words: "What must I do to be saved?"

Between five and six I called on all who were present (about three thousand) at Stanley, on a little green, near the town, to accept of Christ. I was strengthened to speak as I never did before; and continued speaking near two hours: the darkness of the night, and a little lightning, not lessening the number, but increasing the seriousness, of the hearers. I concluded the day by expounding part of our Lord's Sermon on the Mount, to a small, serious company at Ebly.

Mon. 8.—About eight I reached Hampton Common, nine or ten miles from Gloucester. There were, it was computed, five or six thousand persons. I could gladly have stayed longer with this loving people; but I was now straitened for time. After sermon, I therefore hastened away, and in the evening came to Bristol.

Tues. 9.—My brother and I rode to Bradford. Finding there had been a general misrepresentation of his last sermon, as if he had asserted reprobation therein, whereby many were greatly offended, he was constrained to explain himself on that head, and to show, in plain and strong words, that God "willeth all men to be saved."

At our return in the evening, not being permitted to meet at Weaver's Hall, we met in a large room, on Temple Backs; where,

having gone through the Sermon on the Mount, and the Epistles of St. John, I began that of St. James.

Wed. 10.—Finding many to be in heaviness, whom I had left full of peace and joy, I exhorted them at Baptist Mills, to "look unto Jesus, the author and finisher of our faith."

Thur. 11.—We were comforted by the coming in of one who was a notorious drunkard and common swearer. But he is washed, and old things are passed away. In the evening our Lord rose on many who were wounded, "with healing in His wings"; and others who till then were careless and at ease, felt the two-edged sword that cometh out of His mouth.

One of these showed the agony of her soul by crying aloud to God for help, to the great offence of many, who eagerly "rebuked her that she should hold her peace." She continued in great torment all night, finding no rest either of soul or body. But while a few were praying for her in the morning, God delivered her out of her distress.

Fri. 12.—We had fresh occasion to observe the darkness which was fallen on many who lately rejoiced in God. But He did not long hide His face from them. On *Wednesday* the spirit of many revived: on *Thursday* evening many more found Him in whom they had believed, to be "a present help in time of trouble." And never do I remember the power of God to have been more eminently present than this morning; when a cloud of witnesses declared His "break-

ing the gates of brass, and smiting the bars of iron in sunder."

Yet I could not but be under some concern, with regard to one or two persons, who were tormented in an unaccountable manner; and seemed to be indeed lunatic, as well as "sore vexed." But while I was musing, what would be the issue of these things, the answer I received from the Word of God was, "Glory to God in the highest, and on earth peace, goodwill towards men."

Soon after I was sent for to one of those who was so strangely torn by the devil, that I almost wondered her relations did not say, "Much religion hath made thee mad." We prayed God to bruise Satan under her feet. Immediately we had the petition we asked of Him. She cried out vehemently, "He is gone, he is gone!" and was filled with the spirit of love and of a sound mind. I have seen her many times since, strong in the Lord.

We had a refreshing meeting at one with many of our society, who fail not to observe, as health permits, the weekly fast of our Church, and will do so, by God's help, as long as they call themselves members of it: and would to God, all who contend for the rites and ceremonies of the Church, would first show their own regard for her discipline, in this more important branch of it!

At four I preached near the Fishponds (at the desire of one who had long laboured under the apprehension of it), on the blasphemy against the Holy Ghost;

that is, according to the plain scriptural account, the openly and maliciously asserting, that the miracles of Christ were wrought by the power of the devil.

Sat. 13.—I was with one who, being in deep anguish of spirit, had been the day before to ask a clergyman's advice. He told her, her head was out of order, and she must go and take physic. In the evening we called upon God for medicine, to heal those that were "broken in heart." And five who had long been in the shadow of death, knew they were "passed from death unto life."

The sharp frost in the morning, *Sunday, 14*, did not prevent about fifteen hundred from being at Hannam.

Mon. 15.—Upon a pressing invitation, some time since received, I set out for Wales. About four in the afternoon I preached on a little green, at the foot of the Devauden (a high hill, two or three miles beyond Chepstow), to three or four hundred plain people, on "Christ our wisdom, righteousness, sanctification, and redemption." After sermon, one who I trust is an old disciple of Christ, willingly received us into his house: whither many following, I showed them their need of a Saviour from these words, "Blessed are the poor in spirit." In the morning I described more fully the way to salvation,—"Believe in the Lord Jesus, and thou shalt be saved": and then, taking leave of my friendly host, before two came to Abergavenny.

I felt in myself a strong aversion

to preaching here. However, I went to Mr. W—— (the person in whose ground Mr. Whitefield preached), to desire the use of it. He said, with all his heart,—if the minister was not willing to let me have the use of the church: after whose refusal (for I wrote a line to him immediately), he invited me to his house. About a thousand people stood patiently (though the frost was sharp, it being after sunset), while, from Acts xxviii. 22, I simply described the plain, old religion of the Church of England, which is now almost everywhere spoken against, under the new name of Methodism.

Wed. 17.—The frost was sharper than before. However, five or six hundred people stayed, while I explained the nature of that salvation which is through faith, yea, faith alone; and the nature of that living faith, through which cometh this salvation. About noon I came to Usk, where I preached to a small company of poor people. One grey-headed man wept and trembled exceedingly, and another who was there, I have since heard, as well as two or three who were at the Devauden, are gone quite distracted; that is, they mourn and refuse to be comforted, till they “have redemption through His blood.”

When I came to Pontypool in the afternoon, being unable to procure any more convenient place, I stood in the street, and cried aloud to five or six hundred attentive hearers, to “believe in the Lord Jesus,” that they might “be saved.” In the evening I

showed His willingness to save all who desire to come unto God through Him. Many were melted into tears.

When we were at the Devauden on Monday, a poor woman, who lived six miles off, came thither in great heaviness. She was deeply convinced of sin, and weary of it; but found no way to escape from it. She walked from thence to Abergavenny on Tuesday, and on Wednesday from Abergavenny to Usk. Thence, in the afternoon, she came to Pontypool; where between twelve and one in the morning, after a sharp contest in her soul, our Lord got unto Himself the victory; and the love of God was shed abroad in her heart, knowing that her sins were forgiven her. She went on her way rejoicing to Cardiff; whither I came in the afternoon. And about five (the minister not being willing I should preach in the church on a week-day), I preached in the Shire Hall (a large convenient place), on, “Believe, and thou shalt be saved.” Several were there who laboured much to make a disturbance. But our Lord suffered them not. At seven I explained to a much more numerous audience the blessedness of mourning, and poverty of spirit.

Fri. 19.—I preached in the morning at Newport, to the most insensible, ill-behaved people I have ever seen in Wales. One ancient man, during a great part of the sermon, cursed and swore almost incessantly; and, towards the conclusion, took up a great

stone, which he many times attempted to throw. But that he could not do. Such the champions, such the arms against field-preaching!

At four I preached at the Shire Hall of Cardiff again, where many gentry, I found, were present. Such freedom of speech I have seldom had, as was given me in explaining those words: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." At six almost the whole town (I was informed) came together; to whom I explained the six last Beatitudes: but my heart was so enlarged, I knew not how to give over, so that we continued three hours.

Sat. 20.—I returned to Bristol. I have seen no part of England so pleasant for sixty or seventy miles together, as those parts of Wales I have been in. And most of the inhabitants are indeed ripe for the gospel. I mean (if the expression appear strange) they are earnestly desirous of being instructed in it; and as utterly ignorant of it they are, as any Creek or Cherikee Indians. I do not mean they are ignorant of the name of Christ. Many of them can say both the Lord's Prayer and the Belief; nay, and some, all the Catechism: but take them out of the road of what they have learned by rote, and they know no more (nine in ten of those with whom I conversed) either of gospel salvation, or of that faith whereby alone we can be saved, than Chicali or Tomo Chachi. Now, what spirit is he

of, who had rather these poor creatures should perish for lack of knowledge, than that they should be saved, even by the exhortations of Howel Harris, or an itinerant preacher?

Tues. 23.—In riding to Bradford, I read over Mr. Law's book on the new birth. Philosophical, speculative, precarious: Behmenish, void, and vain! At eleven I preached at Bearfield to about three thousand, on the spirit of nature, of bondage, and of adoption.

Returning in the evening, I was exceedingly pressed to go back to a young woman in Kingswood. (The fact I nakedly relate, and leave every man to his own judgment of it.) I went. She was nineteen or twenty years old; but, it seems, could not write or read. I found her on the bed, two or three persons holding her. It was a terrible sight. Anguish, horror, and despair, above all description, appeared in her pale face. The thousand distortions of her whole body showed how the dogs of hell were gnawing her heart. The shrieks intermixed were scarce to be endured. But her stony eyes could not weep. She screamed out, as soon as words could find their way, "I am damned, damned; lost for ever! Six days ago you might have helped me. But it is past. I am the devil's now. I have given myself to him. His I am. Him I must serve. With him I must go to hell. I will be his. I will serve him. I will go with him to hell. I cannot be saved. I will not be saved. I

must, I will, I will be damned!" She then began praying to the devil. We began—

"Arm of the Lord, awake, awake!"

She immediately sunk down as asleep; but, as soon as we left off, broke out again, with inexpressible vehemence: "Stony hearts, break! I am a warning to you. Break, break, poor stony hearts! Will you not break? What can be done more for stony hearts? I am damned, that you may be saved. Now break, now break, poor stony hearts! You need not be damned, though I must." She then fixed her eyes on the corner of the ceiling, and said, "There he is: ay, there he is! Come, good devil, come! Take me away. You said, you would dash my brains out: come, do it quickly. I am yours. I will be yours. Come just now. Take me away." We interrupted her by calling again upon God: on which she sunk down as before; and another young woman began to roar out as loud as she had done. My brother now came in, it being about nine o'clock. We continued in prayer till past eleven; when God in a moment spoke peace into the soul, first of the first tormented, and then of the other. And they both joined in singing praise to Him who had "stilled the enemy and the avenger."

Wed. 24.—I preached at Baptist Mills, on those words of St. Paul, speaking in the person of one "under the law" (that is, still "carnal, and sold under sin,"

though groaning for deliverance), "I know that in me dwelleth no good thing." A poor woman told me afterwards, "I does hope as my husband won't hinder me any more. For I minded he did shiver, every bone of him, and the tears ran down his cheeks like the rain." I warned our little society in the evening, to beware of levity, slackness in good works, and despising little things; which had caused many to fall again into bondage.

Sat. 27.—I was sent for to Kingswood again, to one of those who had been so ill before. A violent rain began just as I set out, so that I was thoroughly wet in a few minutes. Just at that time, the woman (then three miles off) cried out, "Yonder comes Wesley, galloping as fast as he can." When I was come, I was quite cold and dead, and fitter for sleep than prayer. She burst out into a horrid laughter, and said, "No power, no power; no faith, no faith. She is mine; her soul is mine. I have her, and will not let her go."

We begged of God to increase our faith. Meanwhile her pangs increased more and more; so that one would have imagined, by the violence of the throes, her body must have been shattered to pieces. One who was clearly convinced this was no natural disorder, said, "I think Satan is let loose. I fear he will not stop here." And added, "I command thee, in the name of the Lord Jesus, to tell if thou hast commission to torment any other soul." It was

immediately answered, "I have. L—y C—r, and S—h J—s." (Two who lived at some distance, and were then in perfect health.)

We betook ourselves to prayer again; and ceased not, till she began, about six o'clock, with a clear voice, and composed, cheerful look—

"Praise God, from whom all blessings flow."

Sun. 28. — I preached once more at Bradford, at one in the afternoon. The violent rains did not hinder more, I believe, than ten thousand, from earnestly attending to what I spoke on those solemn words, "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Returning in the evening, I called at Mrs. J—'s, in Kingswood. S—h J—s and L—y C—r were there. It was scarce a quarter of an hour, before L—y C—r fell into a strange agony; and presently after, S—h J—s.

The violent convulsions all over their bodies were such as words cannot describe. Their cries and groans were too horrid to be borne; till one of them, in a tone not to be expressed, said, "Where is your faith now? Come, go to prayers. I will pray with you. 'Our Father, which art in heaven.'" We took the advice, from whomsoever it came, and poured out our souls before God, till L—y C—r's agonies so increased, that it seemed she was in the pangs of death. But in a moment God spoke: she knew His voice; and both her body and soul were healed.

We continued in prayer till near one, when S— J—'s voice was also changed, and she began strongly to call upon God. This she did for the greatest part of the night. In the morning we renewed our prayers, while she was crying continually, "I burn! I burn! Oh, what shall I do? I have a fire within me. I cannot bear it. Lord Jesus! Help!"

Amen, Lord Jesus! when Thy time is come.

CHAPTER V

A TIME OF CONFLICT

FROM NOVEMBER 1, 1739, TO SEPTEMBER 3, 1741

"Such were the premonitory mutterings of the storm in which the Methodist movement was cradled. Mobs threatened; newspapers, magazines, and other periodicals fulminated their malicious squibs; prelates, priests, and doctors of divinity became militant pamphleteers; but in the midst of all, Wesley and his friends calmly proceeded in their glorious calling."—
TYERMAN.

Thursday, November 1, 1739.—I left Bristol, and, on Saturday, came to London.

Sun. 4.—Our society met at seven in the morning, and continued silent till eight. One then spoke of looking unto Jesus, and exhorted us all to lie still in His hand.

In the evening I met the women of our society at Fetter Lane; where some of our brethren strongly intimated that none of them had any true faith.

Wed. 7.—At eight our society met at Fetter Lane. We sat an hour without speaking. The rest of the time was spent in dispute.

Fri. 9.—I showed how we are to examine ourselves, whether we be in the faith; and afterwards recommended to all, though especially to them that believed, true

stillness, that is, a patient waiting upon God.

All this week I endeavoured also by private conversation to "comfort the feeble-minded," and to bring back "the lame."

Mon. 12.—I left London, and in the evening expounded, at Wycombe, the story of the Pharisee and Publican. The next morning a young gentleman overtook me on the road, and, after a while, asked me if I had seen Whitefield's Journals. I told him I had. "And what do you think of them?" said he. "Don't you think they are d—n'd cant, enthusiasm from end to end? I think so." I asked him, "Why do you think so? Did you ever feel the love of God in your heart? If not, how should you tell what to make of it?"

At four in the afternoon I came to Oxford.

Thur. 15.—My brother and I set out for Tiverton. About eleven I preached at Burford. On *Saturday* evening I explained, at Bristol, the nature and extent of Christian perfection; and at nine in the morning preached at Bath, on, "I know that in me dwelleth no good thing."

In the afternoon I exhorted four or five thousand people at Bristol, neither to neglect nor rest in the means of grace. In the evening I endeavoured to lift up the hands that hung down.

Mon. 19.—I earnestly exhorted those who had believed, to beware of two opposite extremes,—the one, the thinking while they were in light and joy that the work was ended, when it was but just begun; the other, the thinking when they were in heaviness that it was not begun, because they found it was not ended.

At eight I exhorted the society to wait upon God in all His ordinances; and in so doing to be still, and suffer God to carry on His whole work in their souls. In that hour He was pleased to restore His light to many that sat in darkness.

Tues. 20.—We set out, and on *Wednesday, 21*, in the afternoon, came to Tiverton. My poor sister was sorrowing almost as one without hope. Yet we could not but rejoice at hearing, from one who had attended my brother in all his weakness, that, several days before he went hence, God had given him a calm and full assurance of his interest in Christ.

Sat. 24.—We accepted an invitation to Exeter, from one who came thence to comfort my sister in her affliction. And on *Sunday, 25* (Mr. D. having desired the pulpit, which was readily granted both for the morning and afternoon), I preached at St. Mary's. Dr. W—— told me after the sermon, "Sir, you must not preach in the afternoon. Not," said he, "that you preach any false doctrine. I allow, all that you have said is true. And it is the doctrine of the Church of England. But it is not guarded. It is dangerous. It may lead people into enthusiasm or despair."

Tues. 27.—I writ Mr. D. (according to his request) a short account of what had been done in Kingswood:—

"The scene is already changed. Kingswood does not now, as a year ago, resound with cursing and blasphemy. It is no more filled with drunkenness and uncleanness, and the idle diversions that naturally lead thereto. It is no longer full of wars and fightings, of clamour and bitterness, of wrath and envyings. Peace and love are there.

"That their children too might know the things which make for their peace, it was some time since proposed to build a house in Kingswood; in June last the foundation was laid. The ground made choice of was in the middle of the wood, between the London and Bath roads, not far from that called Two-mile-hill, about three measured miles from Bristol.

"Here a large room was begun

for the school, having four small rooms at either end for the school-masters (and, perhaps, if it should please God, some poor children) to lodge in. Two persons are ready to teach, so soon as the house is fit to receive them.

"It is true, although the masters require no pay, yet this undertaking is attended with great expense. But let Him that 'feedeth the young ravens' see to that."

Wed. 28.—We left Tiverton, and the next day reached Bristol. On *Friday* many of us joined in prayer, for one that was grievously tormented. She raged more and more for about two hours, and then our Lord gave her rest.

Five were in the same agony in the evening. I ordered them to be removed to the door, that their cries might neither drown my voice nor interrupt the attention of the congregation. But after sermon they were brought into the room again, where a few of us continued in prayer to God till nine the next morning. Before that time, three of them sang praise to God, and the others were eased, though not set at liberty.

Tues. Dec. 4.—I was violently attacked by some who were exceeding angry at those who cried out so; "being sure," they said, "it was all a cheat, and that any one might help crying out, if he would." J. B. was one of those who were sure of this. About eight the next morning, while he was alone in his chamber, at private prayer, so horrible a dread overwhelmed him, that he began crying out with all his might. All

the family was alarmed. Several of them came running up into his chamber; but he cried out so much the more, till his breath was utterly spent. God then rebuked the adversary; and he is now less wise in his own conceit.

Thur. 6.—I left Bristol, and (after preaching at Malmesbury and Burford in the way) on *Saturday*, 8, came into my old room at Oxford, from which I went to Georgia. Here, musing on the things that were past, and reflecting, how many that came after me were preferred before me, I opened my Testament on those words (Oh, may I never let them slip!), "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law."

Sun. 9.—I expounded in the evening to a small, but deeply serious company, "There is one Mediator between God and men, the man Christ Jesus"; and exhorted them earnestly, to go straight to Him, with all their miseries, follies, and sins.

Tues. 11.—I visited Mrs. Platt; one who, having long sought death in the error of her life, was brought back to the great Shepherd of her soul, the first time my brother preached faith in Oxford.

Thur. 13.—I had some hours' conversation with a serious man, who offered many considerations

to show "that there are no unholy men on earth; and that there are no holy men; but that, in reality, all men are alike, there being no inward difference between them."

During my short stay here, I received several unpleasing accounts of the state of things in London; a part of which I have subjoined:—

"MANY of our sisters are shaken: J——y C—— says that she never had faith. Betty and Esther H—— are grievously torn by reasonings: the former, I am told, is going to Germany.—On Wednesday night there are but few come to Fetter Lane till near nine o'clock. And then, after the names are called over, they presently depart. It appears plain, our brethren here have neither wisdom enough to guide, nor prudence enough to let it alone.

"Mr. B——n expounds much, and speaks so slightly of the means of grace, that many are much grieved to hear him; but others are greatly delighted with him. Ten or fourteen of them meet at our brother Clark's with Mr. Molther; and seem to consult about things, as if they were the whole body. These make a mere jest of going to church, or to the sacrament. They have much confounded some of our sisters; and many of our brothers are much grieved."

In another letter, which I received a few days after this, were these words:—

"Dec. 14, 1739.

"THIS day I was told, by one that does not belong to the bands,

that the society would be divided.—I believe brother Hutton, Clark, Edmonds, and Bray are determined to go on, according to Mr. Molther's directions, and to raise a church, as they term it; and I suppose above half our brethren are on their side.

"I believe things would be much better if you would come to town."

Wed. 19.—I accordingly came to London, though with a heavy heart. Here I found every day the dreadful effects of our brethren's reasoning and disputing with each other. Scarce one in ten retained his first love; and most of the rest were in the utmost confusion, biting and devouring one another.

Mon. 24.—After spending part of the night at Fetter Lane, I went to a smaller company, where also we exhorted one another with hymns and spiritual songs, and poured out our hearts to God in prayer. Towards morning one of them was overwhelmed with joy and love, and could not help showing it by strong cries and tears. At this, another was much displeased, saying it was only nature, imagination, and animal spirits.

Sun. 30.—One came to me, by whom I used to profit much. But her conversation was now too high for me: it was far above, out of my sight. My soul is sick of this sublime divinity. Let me think and speak as a little child! Let my religion be plain, artless, simple! Meekness, temperance,

patience, faith, and love, be these my highest gifts: and let the highest words wherein I teach them, be those I learn from the Book of God!

Mon. 31.—I had a long and particular conversation with Mr. Molther himself.

Tues. Jan. 1, 1740.—I endeavoured to explain to our brethren the true, Christian, scriptural stillness. *Wednesday, 2.* I earnestly besought them all to “stand in the old paths,” and no longer to subvert one another’s souls by idle controversies and strife of words. They all seemed convinced.

Thur. 3.—I left London, and the next evening came to Oxford: where I spent the two following days, in looking over the letters which I had received for the sixteen or eighteen years last past. How few traces of inward religion are here! I found but one among all my correspondents who declared (what I well remember, at that time I knew not how to understand) that God had “shed abroad His love in his heart,” and given him the “peace that passeth all understanding.” But, who believed his report? Should I conceal a sad truth, or declare it for the profit of others? He was expelled out of his society, as a madman; and, being disowned by his friends, and despised and forsaken of all men, lived obscure and unknown for a few months, and then went to Him whom his soul loved.

Mon. 7.—I left Oxford. In the evening I preached at Burford;

the next evening at Malmesbury: and on *Wednesday, 9*, I once more described the “exceeding great and precious promises” at Bristol.

Sat. 12.—I explained the former part of Hebrews vi.; and many were “renewed again to repentance.” *Sunday, 13*, while the sacrament was administering at the house of a person that was sick in Kingswood, a woman who had been before much tempted of the devil sunk down as dead.

Mon. 14.—I began expounding the Scriptures in order, at the new room, at six in the morning; by which means many more attend the College prayers (which immediately follow) than ever before. In the afternoon I preached at Downing, four miles from Bristol, on, “God hath given unto us eternal life, and this life is in His Son”; and on *Tuesday, 15*, at Sison, five miles from Bristol, on, “the blood” which “cleanseth us from all sin.” After preaching I visited a young man, dangerously ill, who a day or two after cried out aloud, “Lord Jesus, Thou knowest that I love Thee! and I have Thee, and will never let Thee go”; and died immediately.

Thur. 17.—I preached at Kendalshire, six miles from Bristol, on, “Whosoever is born of God doth not commit sin.” *Sunday, 20*, my heart was enlarged at Kingswood, in declaring, “Ye are saved through faith.” And the woman who had been so torn of the devil last week was now made partaker of this salvation.

Mon. 21.—I preached at Han-

nam, four miles from Bristol. In the evening I made a collection in our congregation for the relief of the poor, without Lawford's gate; who, having no work (because of the severe frost), and no assistance from the parish wherein they lived, were reduced to the last extremity. I made another collection on *Thursday*, and a third on *Sunday*; by which we were enabled to feed a hundred, sometimes a hundred and fifty, a day, of those whom we found to need it most.

Tues. 22.—I preached at Bridge-gate, six miles from Bristol; *Thursday, 24*, at Westerleigh, eight miles from thence. In the evening, at the new room, I expounded Exodus xiv. And we found that God's arm is not shortened, and rejoiced before Him with reverence. I was a little surprised, in going out of the room, at one who caught hold of me, and said abruptly, "I must speak with you, and will. I have sinned against light and against love. I have sinned beyond forgiveness. I have been cursing you in my heart, and blaspheming God ever since I came here. I am damned; I know it; I feel it; I am in hell; I have hell in my heart." I desired two or three, who had confidence in God, to join in crying to Him on her behalf. Immediately that horrid dread was taken away, and she began to see some dawns of hope.

Fri. 25.—Another was with me, who after having tasted the heavenly gift, was fallen into the depth of despair. But it was not long before God heard the prayer, and

restored to her the light of his countenance.

Sat. 26.—I was strongly convinced, that if we asked of God, He would give light to all those that were in darkness. About noon we had a proof of it: one that was weary and heavy-laden, upon prayer made for her, soon finding rest to her soul. In the afternoon we had a second proof,—another mourner being speedily comforted. M—y D—n was a third, who about five o'clock began again to rejoice in God her Saviour: as did M—y H—y, about the same hour, after a long night of doubts and fears.

Thur. 31.—I went to one in Kingswood who was dangerously ill; as was supposed, past recovery. But she was strong in the Lord, longing to be dissolved and to be with Christ.

I had now determined, if it should please God, to spend some time in Bristol. But, quite contrary to my expectation, I was called away, in a manner I could not resist. A young man, who had no thoughts of religion, had come to Bristol a few months before. One of his acquaintance brought him to me; he approved of what he heard, and for a while behaved well; but soon after, his seriousness wore off; he returned to London, and fell in with his old acquaintance: by some of these he was induced to commit a robbery on the highway; for which he was apprehended, tried, and condemned. He had now a strong desire to speak with me; and some of his words (in a letter to his friend) were "I adjure

him, by the living God, that he come and see me before I go hence."

Fri. Feb. 1.—I set out, and on *Sunday, 3*, declared the grace of God at Newbury, from those words of the Prophet, "I will heal their backsliding, I will love them freely." And though the church was full of (chiefly) genteel, well-dressed people, they behaved as if they knew God was there.

Mon. 4.—I came to Reading, and met with a few still hungering and thirsting after righteousness. A few more I found at Windsor in the evening. The next afternoon I reached London.

Wed. 6.—I went to the poor young man who lay under sentence of death. Of a truth God has begun a good work in his soul.

I think it was the next time I was there, that the Ordinary of Newgate came to me, and with much vehemence told me, he was sorry I should turn Dissenter from the Church of England. I told him, if it was so, I did not know it.

Tues. 12.—The young man who was to die the next day, gave me a paper, part of which was as follows:—

"As I am to answer to the God of justice and truth, before whom I am to appear naked to-morrow,

"I came to Bristol, with a design to go abroad, either as a surgeon, or in any other capacity that was suiting. It was there that I unfortunately saw Mr. Ramsey. He told me, after one or two interviews, that he was in the service of Mr. John Wesley; and

that he would introduce me to him, which he did. I cannot but say, I was always fond of the doctrine that I heard from him; however, unhappily, I consented with Mr. Ramsey, and I believe between us we might take more than thirty pounds out of the money collected for building the school in Kingswood.

"I acknowledge the justice of God in overtaking me for my sacrilege, in taking that money which was devoted to God. But He, I trust, has forgiven me this and all my sins, washing them away in the blood of the Lamb.

"GWILLAM SNOWDE.

"Feb. 12, 1740."

I knew not in the morning whether to rejoice or grieve, when they informed me he was reprieved for six weeks; and afterwards, that he was ordered for transportation.

Thur. 21.—I had a long conference with those whom I esteem very highly in love. But I could not yet understand them on one point,—Christian openness and plainness of speech.

Tues. 26.—Complaint was made again, that many of our brethren, not content with leaving off the ordinances of God themselves, were continually troubling those that did not, and disputing with them, whether they would or no.

Sat. Mar. 1.—Many that were in heaviness being met together, we cried to God to comfort their souls. One of these soon found that God heareth the prayer.

Mon. 3.—I rode by Windsor to

Reading, where I had left two or three full of peace and love. But I now found some from London had been here, grievously troubling these souls also.

After confirming their souls we left Reading, and on *Wednesday*, 5, came to Bristol. It was easy to observe here, in how different a manner God works now, from what He did last spring. He then poured along like a rapid flood, overwhelming all before Him. Whereas now,

"He deigns His influence to infuse,
Secret, refreshing as the silent dews."

Wed. 12.—I found a little time to spend with the soldier in Bridewell, who was under sentence of death. This I continued to do once a day; whereby there was also an opportunity of declaring the gospel of peace to several desolate ones that were confined in the same place.

Tues. 18.—In the evening, just after I had explained, as they came in course, those comfortable words of God to St. Paul, "Be not afraid; but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city,"—a person spoke aloud in the middle of the room, "Sir, I am come to give you notice, that, at the next Quarter Sessions, you will be prosecuted for holding a seditious conventicle."

Tues. 25.—The morning exposition began at five, as I hope it will always for the time to come.

Thursday, 27, I had an interview with Joseph Chandler, a young

Quaker, who had sometimes spoke in their meeting, with whom I had never exchanged a word before; as indeed I knew him not either by face or name.

Sat. 29.—I spent another hour with one I had twice conversed with before; and with much the same effect. He asked wherein the doctrine I preached differed from the doctrine preached by other ministers of the Church. I told him, "I hope not at all from that which is preached by many other ministers. But from that which is preached by some, it differs thus: I preach the doctrine of the Church, and they do not." I was obliged to leave him abruptly; and should indeed have feared, that my time had been spent to small purpose, but for one piece of history which I then learned, viz., that he had gone to the Bishop, before his Lordship left Bristol, and informed him that I said in the public congregation, I had had a conference with the Bishop and twelve clergymen, and had put them all to silence. Was his Lordship so informed? And could he believe even this? O Joseph Chandler, Joseph Chandler!

I think it was about this time that the soldier was executed. For some time I had visited him every day. But when the love of God was shed abroad in his heart, I told him, "Do not expect to see me any more. He who has now begun a good work in your soul, will, I doubt not, preserve you to the end. But I believe Satan will separate us for a season." Accordingly, the next day, I was informed

that the commanding officer had given strict orders, neither Mr. Wesley, nor any of his people, should be admitted; for they were all Atheists. But did that man die like an Atheist? Let my last end be like his!

Tues. April 1.—While I was expounding the former part of the twenty-third chapter of the Acts (how wonderfully suited to the occasion! though not by my choice), the floods began to lift up their voice. Some or other of the children of Belial had laboured to disturb us several nights before: but now it seemed as if all the host of the aliens were come together with one consent. Not only the court and the alleys, but all the street, upwards and downwards, was filled with people, shouting, cursing and swearing, and ready to swallow the ground with fierceness and rage. The mayor sent order, that they should disperse. But they set him at nought. The chief constable came next in person, who was, till then, sufficiently prejudiced against us. But they insulted him also in so gross a manner, as I believe fully opened his eyes. At length the mayor sent several of his officers, who took the ringleaders into custody, and did not go till all the rest were dispersed. Surely he hath been to us “the minister of God for good.”

Wed. 2.—The rioters were brought up to the Court, the Quarter Sessions being held that day. They began to excuse themselves by saying many things of me. But the mayor cut them all short, saying, “What Mr. Wesley

is, is nothing to you. I will keep the peace: I will have no rioting in this city.”

Calling at Newgate in the afternoon, I was informed that the poor wretches under sentence of death were earnestly desirous to speak with me; but that it could not be; Alderman Beecher having just then sent an express order that they should not. I cite Alderman Beecher to answer for these souls at the judgment-seat of Christ.

Thur. 3.—I went into the room, weak and faint. The Scripture that came in course was, “After the way which they call heresy, so worship I the God of my fathers.” I know not whether God hath been so with us from the beginning hitherto: He proclaimed, as it were, a general deliverance to the captives. The chains fell off: they arose and followed Him. The cries of desire, joy, and love were on every side. Fear, sorrow, and doubt fled away.

On Good Friday I was much comforted by Mr. T——’s sermon at All Saints, which was according to the truth of the gospel; as well as by the affectionate seriousness wherewith he delivered the holy bread to a very large congregation.

Mon. 7.—At the pressing instance of Howel Harris, I again set out for Wales.

Wed. 9.—After reading prayers in Lanhithel church, I preached on those words: “I will heal their backsliding, I will love them freely.” In the afternoon Howel Harris told me how earnestly many had laboured to prejudice him against me; especially those who

had gleaned up all the idle stories at Bristol, and retailed them in their own country.

Sat. 12.—After preaching at Lanvachas in the way, in the afternoon I came to Bristol, and heard the melancholy news, that —, one of the chief of those who came to make the disturbance on the 1st instant, had hanged himself. He was cut down, it seems, alive; but died in less than an hour. A second of them had been for some days in strong pain; and had many times sent to desire our prayers. A third came to me himself, and confessed, he was hired that night, and made drunk on purpose; but when he came to the door, he knew not what was the matter, he could not stir, nor open his mouth.

Mon. 14.—I was explaining the “liberty” we have “to enter into the holiest by the blood of Jesus,” when one cried out, as in an agony, “Thou art a hypocrite, a devil, an enemy to the Church.” I did not perceive that any were hurt thereby; but rather strengthened, by having such an opportunity of confirming their love toward him, and returning good for evil.

Tues. 15.—I received the following note:—

“SIR,—This is to let you understand, that the man which made the noise last night is named John Beon. He now goes by the name of John Darsy. He is a Romish priest. We have people enough here in Bristol that know him.”

Sat. 19.—I received a letter from Mr. Simpson, and another from Mr. William Oxlee, informing me that our poor brethren in Fetter Lane were again in great confusion; and earnestly desiring that, if it were possible, I would come to London without delay.

Mon. 21.—I set out, and the next evening reached London.

Wednesday, 23, I went to Mr. Simpson. He told me, all the confusion was owing to my brother, who would preach up the ordinances: “Whereas believers,” said he, “are not subject to ordinances; and unbelievers have nothing to do with them: they ought to be still; otherwise, they will be unbelievers all the days of their life.”

After a fruitless dispute of about two hours, I returned home with a heavy heart. Mr. Molther was taken ill this day. I believe it was the hand of God that was upon him. In the evening our society met; but cold, weary, heartless, dead. I found nothing of brotherly love among them now; but a harsh, dry, heavy, stupid spirit. For two hours they looked one at another, when they looked up at all, as if one half of them was afraid of the other.

Fri. 25.—Ten or twelve persons spoke to me this day also, and many more the day following, who had been greatly troubled by this new gospel, and thrown into the utmost heaviness.

I was now utterly at a loss what course to take.—*Wednesday, 30,* I went to my friend (that was!), Mr. St——, at Islington. But he also immediately entered upon the sub-

ject, telling me, now he was fully assured, that no one has any degree of faith till he is perfect as God is perfect.

Thence I went to the little society here, which had stood untainted from the beginning. But the plague was now spread to them also.

In the evening, one of the first things started at Fetter Lane was, the question concerning the ordinances. But I entreated we might not be always disputing, but rather give ourselves unto prayer.

Fri. May 2.—I left London; and lying at Hungerford that night, the next evening came to Bristol.

Sun. 4.—I preached in the morning at the school, and in the afternoon at Rose Green.

Fri. 9.—I was a little surprised at some, who were buffeted of Satan in an unusual manner, by such a spirit of laughter as they could in no wise resist, though it was pain and grief unto them. I could scarce have believed the account they gave me, had I not known the same thing ten or eleven years ago. Part of Sunday my brother and I then used to spend in walking in the meadows and singing psalms. But one day, just as we were beginning to sing, he burst out into a loud laughter. I asked him, if he was distracted; and began to be very angry, and presently after to laugh as loud as he. Nor could we possibly refrain, though we were ready to tear ourselves in pieces, but we were forced to go home without singing another line.

Sat. 17.—I found more and more undeniable proofs, that the

Christian state is a continual warfare; and that we have need every moment to “watch and pray, lest we enter into temptation.” Outward trials indeed were now removed, and peace was in all our borders. But so much the more did inward trials abound; and “if one member suffered, all the members suffered with it.” So strange a sympathy did I never observe before.

Sun. 18.—I endeavoured to explain those important words of St. Peter, *Μη ξευξεσθε τη εν υμιν πυρωσει προς πειρασμον υμιν γινομενη*: literally, “Marvel not at the burning in you which is for your trial.”

Wed. 21.—In the evening such a spirit of laughter was among us, that many were much offended. But the attention of all was fixed on poor L—a S—, whom we all knew to be no dissembler. One so violently and variously torn of the evil one did I never see before. At last she faintly called on Christ to help her. And the violence of her pangs ceased.

Most of our brethren and sisters were now fully convinced, that those who were under this strange temptation could not help it. Only E—th B—and Anne H—n were of another mind; being still sure, any one might help laughing if she would. This they declared to many on *Thursday*; but on *Friday*, 23, God suffered Satan to teach them better. Both of them were suddenly seized in the same manner as the rest, and laughed whether they would or no, almost without ceasing. Thus

they continued for two days, a spectacle to all; and were then, upon prayer made for them, delivered in a moment.

Mon. 26.—S—a Ha—g, after she had calmly rejoiced several days, in the midst of violent pain, found at once a return of ease, and health, and strength; and arose and went to her common business.

Mon. June 2.—I left Bristol, and rode by Avon and Malmesbury (where I preached in the evening) to Oxford. Two or three even here had not yet been persuaded to cast away their confidence: one of whom was still full of her first love, which she had received at the Lord's Table.

Thur. 5.—I came to London; where, finding a general temptation prevail, of leaving off good works, in order to an increase of faith, I began on *Friday*, 6, to expound the Epistle of St. James, the great antidote against this poison. I then went to Mr. S—once again, to try if we could yet come to any agreement: but oh, what an interview was there! He seriously told me, he was going to sell his living; only the purchaser did not seem quite willing to come up to his price.

Wed. 11.—I went with Mr. Ingham to Islington, purposely to talk with Mr. Molther. But they said, he was so ill, he could not be spoken to. In the evening I went to Fetter Lane, and plainly told our poor, confused, shattered society, wherein they had erred from the faith. It was as I feared: they could not receive my saying.

However, I am clear from the blood of these men.

Fri. 13.—A great part of our society joined with us in prayer, and kept, I trust, an acceptable fast unto the Lord.

Wed. 18.—My brother set out for Bristol. At six I preached in Marylebone Fields (much against my will, but I believed it was the will of God), "repentance and remission of sins." All were quiet, and the far greater part of the hearers seemed deeply attentive. Thence I went to our own society of Fetter Lane: before whom Mr. Ingham (being to leave London on the morrow) bore a noble testimony for the ordinances of God, and the reality of weak faith.

Sun. 29.—I preached in the morning at Moorfields, and in the evening at Kennington. Several of our brethren, of Fetter Lane, being met in the evening, Mr. Simpson told them I had been preaching up the works of the law; "which," added Mr. V—, "we believers are no more bound to obey, than the subjects of the King of England are bound to obey the laws of the King of France."

Wed. July 2.—I went to the society; but I found their hearts were quite estranged. *Friday*, 4. I met a little handful of them, who still stand in the old paths; but how long they may stand God knoweth, the rest being continually pressing upon them. *Wednesday*, 9. I came to an explanation once more with them all together; but with no effect at all. *Tuesday*, 15. We had yet another conference at

large, but in vain ; for all continued in their own opinions.

One asked, whether they would suffer Mr. Wesley to preach at Fetter Lane. After a short debate, it was answered, "No : this place is taken for the Germans." Some asked, whether the Germans had converted any soul in England : whether they had not done us much hurt, instead of good ; raising a division of which we could see no end.

We continued in useless debate till about eleven. I then gave them up to God.

Fri. 18.—A few of us joined with my mother in the great sacrifice of thanksgiving ; and then consulted how to proceed with regard to our poor brethren of Fetter Lane : we all saw the thing was now come to a crisis, and were therefore unanimously agreed what to do.

Sun. 20.—At Mr. Seward's earnest request, I preached once more in Moorfields, on "the work of faith," and the "patience of hope," and "the labour of love." A zealous man was so kind as to free us from most of the noisy, careless hearers (or spectators rather), by reading, meanwhile, at a small distance, a chapter in the *Whole Duty of Man*. I wish neither he nor they may ever read a worse book ; though I can tell them of a better,—the Bible.

In the evening I went with Mr. Seward to the love-feast in Fetter Lane ; at the conclusion of which, having said nothing till then, I read a paper, the substance whereof was as follows :—

"About nine months ago certain of you began to speak contrary to the doctrine we had till then received. The sum of what you asserted is this—

"1. That there is no such thing as *weak faith*: that there is no justifying faith where there is ever any doubt or fear, or where there is not, in the full sense, a new, a clean heart.

"2. That a man ought not to use those ordinances of God which our Church terms 'means of grace,' before he has such a faith as excludes all doubt and fear, and implies a new, a clean heart.

"You have often affirmed, that to search the Scriptures, to pray, or to communicate, before we have this faith, is to seek salvation by works ; and that till these works are laid aside, no man can receive faith.

"I believe these assertions to be flatly contrary to the Word of God. I have warned you hereof again and again, and besought you to turn back to the 'law and the testimony.' I have borne with you long, hoping you would turn. But as I find you more and more confirmed in the error of your ways, nothing now remains, but that I should give you up to God. You that are of the same judgment, follow me."

I then, without saying anything more, withdrew, as did eighteen or nineteen of the society.

Wed. 23.—Our little company met at the Foundery, instead of Fetter Lane. About twenty-five of our brethren God hath given us already, all of whom think and

speak the same thing; seven or eight and forty likewise, of the fifty women that were in band, desired to cast in their lot with us.

Fri. Aug. 1.—I described that “rest” which “remaineth for the people of God.” *Sunday, 3.* At St. Luke’s, our parish church, was such a sight as, I believe, was never seen there before: several hundred communicants, from whose very faces, one might judge that they indeed sought Him that was crucified.

Mon. 4.—I dined with one who told me, in all simplicity, “Sir, I thought last week, there could be no such rest as you described. But God has taught me better.”

In the evening many were gathered together at Long Lane, on purpose to make a disturbance; having procured a woman to begin, well known in those parts as neither fearing God nor regarding man. The instant she broke out, I turned full upon her, and declared the love our Lord had for her soul. We then prayed that He would confirm the word of His grace. She was struck to the heart; and shame covered her face. From her I turned to the rest, who melted away like water, and were as men that had no strength.

Mon. 11.—Forty or fifty of those who were seeking salvation desired leave to spend the night together, at the society-room, in prayer and giving thanks. Before ten I left them, and lay down. But I could have no quiet rest, being quite uneasy in my sleep, as I found others were too, that were asleep

in other parts of the house. Between two and three in the morning I was waked, and desired to come downstairs. I immediately heard such a confused noise, as if a number of men were all putting to the sword. It increased when I came into the room and began to pray. One whom I particularly observed to be roaring aloud for pain was J—— W——, who had been always, till then, very sure that “none cried out but hypocrites”: so had Mrs. S——ms also. But she too now cried to God with a loud and bitter cry. It was not long before God heard from His holy place. He spake, and all our souls were comforted. He bruised Satan under our feet; and sorrow and sighing fled away.

Sat. 16.—I called on one who, being at Long Lane on Monday, the 4th instant, was exceeding angry at those that “pretended to be in fits,” particularly at one who dropped down just by her. She was just going “to kick her out of the way,” when she dropped down herself, and continued in violent agonies for an hour. Being afraid, when she came to herself, that her mother would judge of her as she herself had done of others, she resolved to hide it from her. But the moment she came into the house, she dropped down in as violent an agony as before. I left her weary and heavy-laden, under a deep sense of the just judgment of God.

Tues. 19.—I was desired to go and pray with one who had sent for me several times before, lying in the New Prison, under sentence

of death, which was to be executed in a few days. I went; but the gaoler said, Mr. Wilson, the curate of the parish, had ordered I should not see him.

Wed. 20.—I offered remission of sins to a small serious congregation near Deptford. Toward the end, a company of persons came in, dressed in habits fit for their work, and laboured greatly either to provoke or divert the attention of the hearers. But no man answering them a word, they were soon weary, and went away.

Fri. 22.—I was desired to pray with an old hardened sinner, supposed to be at the point of death. He knew not me; nor ever had heard me preach. I spoke much; but he opened not his mouth. But no sooner did I name "the Saviour of sinners" than he burst out, "The Saviour of sinners indeed! I know it: for He has saved me. He told me so on Sunday morning. And He said, I should not die yet, till I had heard His children preach His gospel, and had told my old companions in sin, that He is ready to save them too."

Sat. 23.—A gentlewoman (one Mrs. C——) desired to speak with me, and related a strange story:—On Saturday, the 16th instant (as she informed me), one Mrs. G., of Northampton, deeply convinced of sin, and therefore an abomination to her husband, was by him put into Bedlam. On Tuesday she slipped out of the gate with some other company; and after awhile, not knowing whither to go, sat down at Mrs. C.'s door. Mrs. C.,

knowing nothing of her, advised her the next day to go to Bedlam again; and went with her, where she was then chained down, and treated in the usual manner.—This is the justice of men! A poor highwayman is hanged; and Mr. G. esteemed a very honest man!

Thur. 28.—I desired one who had seen affliction herself, to go and visit Mrs. G. in Bedlam; where it pleased God greatly to knit their hearts together, and with His comforts to refresh their souls.

Disputes being now at an end, and all things quiet and calm, on *Monday*, September 1, I left London, and the next evening found my brother at Bristol, swiftly recovering from his fever.

Thur. 4.—A remarkable cause was tried: some time since, several men made a great disturbance during the evening sermon here, behaving rudely to the women, and striking the men, who spake not to them. A constable standing by, pulled out his staff, and commanded them to keep the peace. Upon this one of them swore he would be revenged; and going immediately to a justice, made oath, that he (the constable) had picked his pocket, who was accordingly bound over to the next sessions. At these not only the same man, but two of his companions, swore the same thing. But there being eighteen or twenty witnesses on the other side, the jury easily saw through the whole proceeding, and without going out at all, or any demur, brought in the prisoner "not guilty."

Sat. 6.—I met the bands in Kingswood, and warned them, with all authority, to beware of being wise above that is written, and to desire to know nothing but Christ crucified.

Mon. 8.—We set out early in the morning, and the next evening came to London. *Wednesday, 10.* I visited one that was in violent pain, and consumed away with pining sickness; but in “everything giving thanks,” and greatly “rejoicing in hope of the glory of God.” From her we went to another, dangerously ill of the small-pox, but desiring neither life nor ease, but only the holy will of God.

Thur. 11.—I visited a poor woman, who, lying ill between her two sick children, without either physic, or food convenient for her, was mightily praising God her Saviour, and testifying, as often as she could speak, her desire to be dissolved and to be with Christ.

Sun. 14.—As I returned home in the evening, I had no sooner stepped out of the coach, than the mob, who were gathered in great numbers about my door, quite closed me in. I rejoiced and blessed God, knowing this was the time I had long been looking for; and immediately spake to those that were next me, of “righteousness, and judgment to come.” At first not many heard, the noise round about us being exceeding great. But the silence spread farther and farther, till I had a quiet, attentive congregation; and when I left them, they all showed much love, and dismissed me with many blessings.

Tues. 16.—Many more, who came in among us as lions, in a short space became as lambs; the tears trickling apace down their cheeks, who at first most loudly contradicted and blasphemed.

Thur. 18.—The prince of the air made another attempt in defence of his tottering kingdom. A great number of men having got into the middle of the Foundery began to speak big, swelling words; so that my voice could hardly be heard, while I was reading the eleventh chapter of the Acts. But immediately after, the hammer of the Word brake the rocks in pieces: all quietly heard the glad tidings of salvation; and some, I trust, not in vain.

Mon. 22.—Wanting a little time for retirement, which it was almost impossible for me to have in London, I went to Mr. Piers’s, at Bexley; where, in the mornings and evenings, I expounded the Sermon on the Mount; and had leisure during the rest of the day for business of other kinds. On *Saturday, 27*, I returned.

Sun. 28.—I began expounding the same Scripture at London. In the afternoon I described to a numerous congregation at Kennington, the life of God in the soul. One person who stood on the mount made a little noise at the first; but a gentleman, whom I knew not, walked up to him, and, without saying one word, mildly took him by the hand and led him down. From that time he was quiet till he went away.

When I came home, I found an innumerable mob round the door,

who opened all their throats the moment they saw me. I desired my friends to go into the house; and then walking into the midst of the people, proclaimed "the name of the Lord, gracious and merciful, and repenting Him of the evil." They stood staring one at another. I told them, they could not flee from the face of this great God: and therefore besought them, that we might all join together in crying to Him for mercy. To this they readily agreed: I then commended them to His grace, and went undisturbed to the little company within.

Tues. 30.—As I was expounding the twelfth of the Acts, a young man, with some others, rushed in, cursing and swearing vehemently; and so disturbed all near him, that, after a time, they put him out. I observed it, and called to let him come in, that our Lord might bid his chains fall off. As soon as the sermon was over, he came and declared before us all that he was a smuggler, then going on that work, as his disguise, and the great bag he had with him, showed. But he said, he must never do this more; for he was now resolved to have the Lord for his God.

Mon. Oct. 6.—While I was preaching at Islington, and rebuking sharply those that had made shipwreck of the faith, a woman dropped down, struck, as was supposed, with death, having the use of all her limbs quite taken from her: but she knew, the next day, she should "not die, but live, and declare the loving-kindness of the Lord."

Tues. 14.—I met with a person who was to be pitied indeed. He was once a zealous Papist; but, being convinced he was wrong, cast off Popery and Christianity together. He told me at once, "Sir, I scorn to deceive you, or any man living. Don't tell me of your Bible: I value it not: I do not believe a word of it." I told him, I would pray to the God in whom I believed, to show him more light before he went hence.

Sun. 19.—I found one who was a fresh instance of that strange truth, "The servants of God suffer nothing." His body was well-nigh torn asunder with pain: but God made all his bed in his sickness; so that he was continually giving thanks to God.

At five, I besought all that were present, to "be followers of God, as dear children; and to walk in love, as Christ also loved us, and gave Himself for us." Many who were gathered together for that purpose, endeavoured by shouting to drown my voice; but I turned upon them immediately, and offered them deliverance from their hard master. The word sunk deep into them, and they opened not their mouth.

Mon. 20.—I began declaring that "Gospel of Christ" which "is the power of God unto salvation," in the midst of the publicans and sinners, at Short's Gardens, Drury Lane.

Wed. 22.—I spent an hour with Mr. St——. Oh, what *πιθανολογια*, "persuasiveness of speech," is here!

Thur. 23.—I was informed of

an awful providence. A poor wretch, who was here last week, cursing and blaspheming, and labouring with all his might to hinder the Word of God, had afterwards boasted to many, that he would come again on Sunday, and no man should stop his mouth then. But on Friday, God laid His hand upon him, and on Sunday he was buried.

On *Sunday*, the 26th, while I was enforcing that great question with an eye to the spiritual resurrection, "Why should it be thought a thing incredible with you, that God should raise the dead?" the many-headed beast began to roar again. I again proclaimed deliverance to the captives; and their deep attention showed that the word sent to them did not return empty.

Mon. 27.—The surprising news of poor Mr. S——d's death was confirmed. Surely God will maintain His own cause. Righteous art Thou, O Lord!

Sat. Nov. 1.—While I was preaching at Long Lane, the storm was so exceeding high, that the house we were in shook continually: but so much the more did many rejoice in Him whom the winds and the seas obey.

Mon. 3.—We distributed, as every one had need, among the numerous poor of our society, the clothes of several kinds, which many who could spare them had brought for that purpose.

Sun. 9.—I had the comfort of finding all our brethren that are in band, of one heart and of one mind.

Mon. 10.—Early in the morning I set out, and the next evening came to Bristol.

I found my brother (to supply whose absence I came) had been in Wales for some days. The next morning I inquired particularly into the state of the little flock.

Sun. 16.—After communicating at St. James's, our parish church, with a numerous congregation, I visited several of the sick. Most of them were ill of the spotted fever; which, they informed me, had been extremely mortal; few persons recovering from it. But God had said, "Hitherto shalt thou come." I believe there was not one with whom we were but recovered.

Monday, Tuesday, and Wednesday, I visited many more, partly of those that were sick or weak, partly of "the lame" that had been "turned out of the way," having a confidence in God, that He would yet return unto every one of these, and leave a blessing behind Him.

Thur. 20.—My brother returned from Wales. So, early on *Friday*, 21, I left Bristol, and on *Saturday*, in the afternoon, came safe to London.

Tues. 25.—After several methods proposed for employing those who were out of business, we determined to make a trial of one which several of our brethren recommended to us. Our aim was, with as little expense as possible, to keep them at once from want and from idleness; in order to which, we took twelve of the poorest, and a teacher, into the society-room, where they were employed

for four months, till spring came on, in carding and spinning of cotton. And the design answered : they were employed and maintained with very little more than the produce of their own labour.

Fri. 28.—A gentleman came to me full of goodwill, to exhort me not to leave the Church ; or (which was the same thing in his account) to use extemporary prayer ; which, said he, “I will prove to a demonstration to be no prayer at all.”

Mon. Dec. 1.—Finding many of our brethren and sisters offended at each other, I appointed the several accusers to come and speak face to face with the accused. Some of them came almost every day this week. And most of the offences vanished away.

Fri. 12.—Having received many displeasing accounts concerning our little society in Kingswood, I left London, and after some difficulty and danger, by reason of much ice on the road, on *Saturday* evening came to my brother at Bristol, who confirmed to me what I did not desire to hear.

Sun. 14.—I went to Kingswood, intending, if it should please God, to spend some time there, if haply I might be an instrument in His hand of repairing the breaches which had been made.

Mon. 15.—I began expounding, both in the morning and evening, our Lord's Sermon upon the Mount. In the daytime I laboured to heal the jealousies and misunderstandings which had arisen.

Tues. 16.—In the afternoon I preached on, “Let patience have

her perfect work.” The next evening Mr. Cennick came back from a little journey into Wiltshire. I was greatly surprised when I went to receive him, as usual, with open arms, to observe him quite cold ; so that a stranger would have judged he had scarce ever seen me before. However, for the present, I said nothing, but did him honour before the people.

Fri. 19.—I pressed him to explain his behaviour. He told me many stories which he had heard of me : yet it seemed to me, something was still behind ; so I desired we might meet again in the morning.

Sat. 20.—A few of us had a long conference together. Mr. C— now told me plainly, he could not agree with me, because I did not preach the truth, in particular with regard to election. We then entered a little into the controversy ; but without effect.

At the love-feast which we had in the evening at Bristol, seventy or eighty of our brethren and sisters from Kingswood were present, notwithstanding the heavy snow. We all walked back together, through the most violent storm of sleet and snow which I ever remember ; the snow also lying above knee-deep in many places. But our hearts were warmed, so that we went on, rejoicing and praising God for the consolation.

Wed. 24.—My brother set out for London.

Fri. 26.—I returned early in the morning to Kingswood, in order to preach at the usual hour.

But my congregation was gone to hear Mr. C——, so that (except a few from Bristol) I had not above two or three men, and as many women, the same number I had had once or twice before.

In the evening I read nearly through a treatise of Dr. John Edwards, on *The Deficiency of Human Knowledge and Learning*.

Sun. Jan. 4.—All the bands being present, both of Bristol and Kingswood, I simply related what God had done by me, for them of Kingswood in particular; and what return many of them had made, for several months last past, by their continual disputes, divisions, and offences; causing me to go heavily all the day long.

Sun. 11.—I met with a surprising instance of the power of the devil. While we were at the room, Mrs. J——s, sitting at home, took the Bible to read; but on a sudden threw it away, saying, "I am good enough; I will never read or pray more." She was in the same mind when I came; often repeating, "I used to think I was full of sin, and that I sinned in everything I did; but now I know better: I am a good Christian; I never did any harm in my life; I don't desire to be any better than I am." She spoke many things to the same effect, plainly showing, that the spirit of pride, and of lies, had the full dominion over her. *Monday*, 12, I asked, "Do you desire to be healed?" She said, "I am whole." "But do you desire to be saved?" She replied, "I am saved; I ail nothing; I am happy." Yet it was

easy to discern, she was in the most violent agony, both of body and mind; sweating exceedingly, notwithstanding the severe frost, and not continuing in the same posture a moment. Upon our beginning to pray, she raged beyond measure; but soon sunk down as dead. In a few minutes she revived, and joined in prayer. We left her, for the present, in peace.

Mon. 12.—In the evening our souls were so filled with the spirit of prayer and thanksgiving, that I could scarce tell how to expound, till I found where it is written, "My song shall be always of the loving-kindness of the Lord."

All this day, Mrs. J——s was in a violent agony, till, starting up in the evening, she said, "Now they have done. They have just done. C—— prayed, and Humphreys preached." (And indeed so they did.) "And they are coming hither as fast as they can." Quickly after they came in. She immediately cried out, "Why, what do you come for? You can't pray. You know you can't." And they could not open their mouths; so that, after a short time, they were constrained to leave her as she was.

Many came to see her on *Tuesday*, to every one of whom she spoke, concerning either their actual or their heart sins, and that so closely, that several of them went away in more haste than they came. In the afternoon Mr. J—— sent to Kingswood for me. She told him, "Mr. Wesley won't come to-night; he will come in

the morning. But God has begun, and He will end the work by Himself. Before six in the morning I shall be well." And about a quarter before six the next morning, after lying quiet awhile, she broke out, "Peace be unto thee" (her husband); "peace be unto this house. The peace of God is come to my soul. I know that my Redeemer liveth." And for several days her mouth was filled with His praise, and her "talk was wholly of His wondrous works."

Mon. 19.—I found, from several accounts, it was absolutely necessary for me to be at London. I therefore desired the society to meet in the evening, and having settled things in the best manner I could, on *Tuesday* set out, and on *Wednesday* evening met our brethren at the Foundry.

Thur. 22.—I began expounding where my brother had left off, viz., at the fourth chapter of the First Epistle of St. John. He had not preached the morning before; nor intended to do it any more. "The Philistines are upon thee, Samson." But the Lord is not "departed from thee." He shall strengthen thee yet again, and thou shalt be "avenged of them for the loss of thy eyes."

Wed. 28.—Our old friends, Mr. Gambold and Mr. Hall, came to see my brother and me.

Fri. 30.—I preached in the morning, on, "Then shall they fast in those days"; and in the afternoon spent a sweet hour in prayer with some hundreds of our society.

Sun. Feb. 1.—A private letter,

wrote to me by Mr. Whitefield, having been printed without either his leave or mine, great numbers of copies were given to our people, both at the door and in the Foundry itself. Having procured one of them, I related (after preaching) the naked fact to the congregation, and told them, "I will do just what I believe Mr. Whitefield would, were he here himself." Upon which I tore it in pieces before them all. Every one who had received it, did the same.

Wed. 4.—Being the general fast-day, I preached in the morning on those words: "Shall I not visit for these things, saith the Lord? Shall not My soul be avenged on such a nation as this?" Coming from the service at St. Luke's, I found our house so crowded that the people were ready to tread one upon another. I had not designed to preach; but seeing such a congregation, I could not think it right to send them empty away; and therefore expounded the parable of the barren fig-tree.

From hence I went to Deptford, where many poor wretches were got together, utterly void both of common sense and common decency. They cried aloud, as if just come from "among the tombs": but they could not prevail against the Holy One of God. Many of them were altogether confounded, and, I trust, will come again with a better mind.

Tues. 10.—(Being Shrove Tuesday.) Before I began to preach, many men of the baser sort, having mixed themselves with the women, behaved so indecently, as occa-

sioned much disturbance. A constable commanded them to keep the peace; in answer to which they knocked him down. Some who were near seized on two of them, and, by shutting the doors, prevented any further contest. Those two were afterwards carried before a magistrate; but on their promise of better behaviour, were discharged.

Thurs. 12.—My brother returned from Oxford, and preached on the true way of waiting for God: thereby dispelling at once the fears of some, and the vain hopes of others, who had confidently affirmed that Mr. Charles Wesley was *still* already, and would come to London no more.

Mon. 16.—While I was preaching in Long Lane, the host of the aliens gathered together; and one large stone (many of which they threw) went just over my shoulder. But no one was hurt in any degree; for Thy “kingdom ruleth over all.”

All things now being settled according to my wish, on *Tuesday*, 17, I left London. In the afternoon I reached Oxford, and leaving my horse there, set out on foot for Stanton-Harcourt. The night overtook me in about an hour, accompanied with heavy rain. Being wet and weary, and not well knowing my way, I could not help saying in my heart (though ashamed of my want of resignation to God's will), Oh that Thou wouldst “stay the bottles of heaven”; or, at least, give me light, or an honest guide, or some help in the manner Thou knowest! Presently the rain

ceased; the moon broke out, and a friendly man overtook me, who set me upon his own horse, and walked by my side, till we came to Mr. Gambold's door.

Wed. 18.—I walked on to Burford; on *Thursday* to Malmesbury; and the next day to Bristol. *Saturday*, 21. I inquired, as fully as I could, concerning the divisions and offences which, notwithstanding the earnest cautions I had given, began afresh to break out in Kingswood. In the afternoon I met a few of the bands there; but it was a cold uncomfortable meeting. *Sunday*, 22. I endeavoured to show them the ground of many of their mistakes, from those words: “Ye need not that any man teach you, but as that same anointing teacheth you”;—a text which had been frequently brought in support of the rankest enthusiasm. Mr. Cennick, and fifteen or twenty others, came up to me after sermon. I told them they had not done right in speaking against me behind my back. Mr. C——, Ann A——, and Thomas Bissicks, as the mouth of the rest, replied, they had said no more of me behind my back than they would say to my face; which was, that I did preach up man's faithfulness, and not the faithfulness of God.

In the evening was our love-feast in Bristol: in the conclusion of which, there being mention made that many of our brethren at Kingswood had formed themselves into a separate society, I related to them at large the effects of the separations which had been

made from time to time in London; and likewise the occasion of this, namely, Mr. C——'s preaching other doctrine than that they had before received. The natural consequence was, that when my brother and I preached the same which we had done from the beginning, many censured and spoke against us both; whence arose endless strife and confusion.

Tues. 24.—The bands meeting at Bristol, I read over the names of the United Society, being determined that no disorderly walker should remain therein. Accordingly, I took an account of every person: 1. To whom any reasonable objection was made. 2. Who was not known to and recommended by some, on whose veracity I could depend. To those who were sufficiently recommended, tickets were given on the following days. Most of the rest I had face to face with their accusers; and such as either appeared to be innocent, or confessed their faults and promised better behaviour, were then received into the society. The others were put upon trial again, unless they voluntarily expelled themselves. About forty were by this means separated from us; I trust only for a season.

Sun. Mar. 15.—I preached twice at Kingswood, and twice at Bristol, on those words of a troubled soul, "Oh that I had wings like a dove; for then would I flee away, and be at rest."

One of the notes I received today was as follows:—"A person whom God has visited with a fever, and has wonderfully preserved

seven days in a hay-mow, without any sustenance but now and then a little water out of a ditch, desires to return God thanks. The person is present, and ready to declare what God has done both for his body and soul. For the three first days of his illness, he felt nothing but the terrors of the Lord, greatly fearing lest he should drop into hell; till after long and earnest prayer, he felt himself given up to the will of God, and equally content to live or die. Then he fell into a refreshing slumber, and awaked full of peace and the love of God."

Tues. 17.—From these words, "Shall not the Judge of all the earth do right?" I preached a sermon (which I have not done before in Kingswood school since it was built) directly on predestination. On *Wednesday* (and so every Wednesday and Thursday) I saw the sick in Bristol: many of whom I found were blessing God for His seasonable visitation. In the evening I put those of the women who were grown slack, into distinct bands by themselves; and sharply reprov'd many for their unfaithfulness to the grace of God: who bore witness to His word, by pouring upon us all the spirit of mourning and supplication.

Thur. 19.—I visited many of the sick, and, among the rest, J——W——, who was in grievous pain both of body and mind. After a short time spent in prayer, we left her. But her pain was gone: her soul being in full peace; and her body also so strengthened,

that she immediately rose, and the next day went abroad.

Sat. 21.—I explained, in the evening, the thirty third chapter of Ezekiel; in applying which, I was suddenly seized with such a pain in my side, that I could not speak. I knew my remedy, and immediately kneeled down. In a moment the pain was gone; and the voice of the Lord cried aloud to the sinners, "Why will ye die, O house of Israel?"

Mon. 23.—I visited the sick in Kingswood; one of whom surprised me much. Her husband died of the fever some days before. She was seized immediately after his death; then her eldest daughter; then another and another of her children, six of whom were now sick round about her, without either physic, money, food, or any visible means of procuring it. Who but a Christian can at such a time say from the heart, "Blessed be the name of the Lord?"

Finding all things now, both at Kingswood and Bristol, far more settled than I expected, I complied with my brother's request, and setting out on *Wednesday, 25*, the next day came to London.

Sat. 28.—Having heard much of Mr. Whitefield's unkind behaviour, since his return from Georgia, I went to him to hear him speak for himself, that I might know how to judge. I much approved of his plainness of speech. He told me, he and I preached two different gospels; and therefore he not only would not join with, or give me the right hand of fellowship, but was resolved pub-

licly to preach against me and my brother, wheresoever he preached at all. Mr. Hall (who went with me) put him in mind of the promise he had made but a few days before, that, whatever his private opinion was, he would never publicly preach against us. He said, that promise was only an effect of human weakness, and he was now of another mind.

Mon. 30.—I fixed an hour every day for speaking with each of the bands, that no disorderly walker might remain among them, nor any of a careless or contentious spirit. And the hours from ten to two, on every day but Saturday, I set apart for speaking with any who should desire it.

Wed. April 1.—At his earnest and repeated request, I went to see one under sentence of death in the New Prison. But the keeper told me, Mr. Wilson (the curate of the parish) had given charge I should not speak with him. I am clear from the blood of this man. Let Mr. Wilson answer for it to God.

Mon. 6.—I had a long conversation with Peter Böhler. I marvel how I refrain from joining these men. I scarce ever see any of them but my heart burns within me. I long to be with them; and yet I am kept from them.

Tues. 7.—I dined with one who had been a professed atheist for upwards of twenty years. But coming some months since to make sport with the Word of God, it cut him to the heart. And he could have no rest day nor night, till the God whom he had denied spoke peace to his soul.

In the evening, having desired all the bands to meet, I read over the names of the United Society, and marked those who were of a doubtful character, that full inquiry might be made concerning them. On *Thursday*, at the meeting of that society, I read over the names of these, and desired to speak with each of them the next day, as soon as they had opportunity. Many of them afterwards gave sufficient proof, that they were seeking Christ in sincerity. The rest I determined to keep on trial, till the doubts concerning them were removed.

Fri. 10.—In the evening, at Short's Gardens, I read over, in order to expound, the eighth chapter to the Romans. But thoughts and words crowded in so fast upon me, that I could get no further than the first verse: nor indeed, than that single clause, "Who walk not after the flesh, but after the Spirit."

Wed. 15.—I explained at Greyhound Lane the latter part of the fourth chapter to the Ephesians. I was so weak in body, that I could hardly stand; but my spirit was much strengthened.

Friday, 17.—I could scarce get out of bed, and almost as soon as I was up was constrained to lie down again. Nevertheless I made shift to drag myself on, in the evening, to Short's Gardens. Having, not without difficulty, got up the stairs, I read those words (though scarce intelligibly, for my voice too was almost gone), "Whom He did foreknow, He also did predestinate." In a moment both my voice and

strength returned: and from that time, for some weeks, I found such bodily strength, as I had never done before, since my landing in America.

Mon. 20.—Being greatly concerned for those who were tossed about with divers winds of doctrine, many of whom were again entangled in sin, and carried away captive by Satan at his will, I besought God to show me where this would end, and opened my Bible on these words: "And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil nor anything that they had taken to them. David recovered all."

Tues. 21.—I wrote to my brother, then at Bristol, in the following words:—

"As yet I dare in no wise join with the Moravians: 1. Because their general scheme is mystical, not scriptural; refined in every point above what is written; immeasurably beyond the plain gospel. 2. Because there is darkness and closeness in all their behaviour, and guile in almost all their words. 3. Because they not only do not practise, but utterly despise and decry, self-denial and the daily cross. 4. Because they conform to the world, in wearing gold and gay or costly apparel. 5. Because they are by no means zealous of good works, or at least only to their own people. For these reasons (chiefly) I will rather, God being my helper, stand quite alone than join with them: I mean till I have full assurance, that they are better acquainted with 'the truth as it is in Jesus.'"

Fri. May 1.—In the evening I went to a little love-feast which Peter Böhler made for those ten who joined together on this day three years, “to confess our faults one to another.” Seven of us were present; one being sick, and two unwilling to come.

Sun. 3.—I gave the scriptural account of one who is “in Christ a new creature.” In the afternoon I explained at Marylebone Fields, to a vast multitude of people, “He hath showed thee, O man, what is good.” The devil’s children fought valiantly for their master, that his kingdom should not be destroyed. And many stones fell on my right hand and on my left. But when I began to examine them closely, what reward they were to have for their labour, they vanished away like smoke.

Wed. 6, was a day on which we agreed to meet for prayer and humbling our souls before God, if haply he might show us His will concerning our reunion with our brethren of Fetter Lane. And to this intent all the men and women bands met at one in the afternoon. Nor did our Lord cast out our prayer, or leave Himself without witness among us. But it was clear to all, even those who were before the most eagerly desirous of it, that the time was not come.

Thur. 7.—I reminded the United Society, that many of our brethren and sisters had not needful food; many were destitute of convenient clothing; many were out of business, and that without their own fault; and many sick and ready to perish: that I had

done what in me lay to feed the hungry, to clothe the naked, to employ the poor, and to visit the sick; but was not, alone, sufficient for these things; and therefore desired all whose hearts were as my heart—

1. To bring what clothes each could spare, to be distributed among those that wanted most.

2. To give weekly a penny, or what they could afford, for the relief of the poor and sick.

My design, I told them, is to employ, for the present, all the women who are out of business, and desire it, in knitting.

To these we will first give the common price for what work they do; and then add, according as they need.

Twelve persons are appointed to inspect these, and to visit and provide things needful for the sick.

Each of these is to visit all the sick within their district, every other day; and to meet on Tuesday evening, to give an account of what they have done, and consult what can be done further.

This week the Lord of the harvest began to put in His sickle among us. On Tuesday our brother Price, our sister Bowes on Wednesday, to-day our sister Hawthorn, died. They all went in full and certain hope to Him whom their soul loved.

Fri. 8.—I found myself much out of order. However, I made shift to preach in the evening: but on *Saturday* my bodily strength quite failed, so that for several hours I could scarce lift up my head. *Sunday, 10.* I was obliged

to lie down most part of the day, being easy only in that posture. Yet in the evening my weakness was suspended, while I was calling sinners to repentance. But at our love-feast which followed, beside the pain in my back and head, and the fever which still continued upon me, just as I began to pray, I was seized with such a cough that I could hardly speak. At the same time came strongly into my mind, "These signs shall follow them that believe." I called on Jesus aloud, to "increase my faith," and to "confirm the word of His grace." While I was speaking, my pain vanished away, the fever left me; my bodily strength returned; and for many weeks I felt neither weakness nor pain. "Unto Thee, O Lord, do I give thanks."

Mon. 18.—At the pressing instance of my brother, I left London, and the next evening met him at Bristol. I was a little surprised when I came into the room, just after he had ended his sermon. Some wept aloud; some clapped their hands; some shouted: and the rest sang praise, with whom (having soon recovered themselves) the whole congregation joined.

Wed. 20.—I spent most of the morning in speaking with the new members of the society. In the afternoon I saw the sick; but not one in fear, neither repining against God.

Sat. 23.—At a meeting of the stewards of the society (who receive and expend what is contributed weekly), it was found needful to retrench the expenses; the contributions not answering

thereto. And it was accordingly agreed to discharge two of the schoolmasters at Bristol, the present fund being barely sufficient to keep two masters and a mistress here, and one master and a mistress at Kingswood.

Mon. 25.—Having settled all the business on which I came, I set out early, and on *Tuesday* called at Windsor. I found here also a few who have peace with God, and are full of love both to Him and to one another. In the evening I preached at the Foundery, on, "Stand still, and see the salvation of the Lord."

Mon. June 8.—I set out from Enfield Chace for Leicestershire. In the evening we came to Northampton: and the next afternoon to Mr. Ellis's at Markfield, five or six miles beyond Leicester.

For these two days I had made an experiment which I had been so often and earnestly pressed to do;—speaking to none concerning the things of God, unless my heart was free to it. And what was the event? Why, 1. That I spoke to none at all for fourscore miles together; no, not even to him that travelled with me in the chaise, unless a few words at first setting out. 2. That I had no cross either to bear or to take up, and commonly in an hour or two fell fast asleep. 3. That I had much respect shown me wherever I came: every one behaving to me, as to a civil, good-natured gentleman. Oh, how pleasing is all this to flesh and blood! Need ye "compass sea and land" to make "proselytes" to this?

Wed. 10.—In the afternoon we came to J—— C——n's, about ten miles beyond Markfield; a plain, open-hearted man, desirous to know and do the will of God. I was a little surprised at what he said: "A few months since there was a great awakening all round us: but since Mr. S—— came, three parts in four are fallen as fast asleep as ever." I spoke to him of drawing people from the Church, and advising them to leave off prayer. He said, there was no Church of England left, and that there was no Scripture for family prayer, nor for praying in private at any other particular times; which a believer need not do. I asked, what our Saviour then meant by saying, "Enter into thy closet and pray." He said, "Oh! that means, Enter into the closet of your heart."

Between five and six we came to Ogbrook, where Mr. S——n then was. I asked Mr. Greaves what doctrine he taught here. He said, "The sum of all is this: 'If you will believe, be still. Do not pretend to do good (which you cannot do till you believe); and leave off what you call the means of grace, such as prayer, and running to church and sacrament.'"

About eight, Mr. Greaves offering me the use of his church, I explained the true gospel stillness; and in the morning, *Thursday, 11*, to a large congregation, "By grace are ye saved through faith."

In the afternoon we went on to Nottingham, where Mr. Howe received us gladly. At eight the society met as usual. I could not

but observe: 1. That the room was not half full, which used, till very lately, to be crowded within and without. 2. That not one person who came in used any prayer at all; but every one immediately sat down, and began either talking to his neighbour, or looking about to see who was there. 3. That when I began to pray, there appeared a general surprise, none once offering to kneel down, and those who stood, choosing the most easy, indolent posture which they conveniently could. I afterward looked for one of our hymn-books upon the desk (which I knew Mr. Howe had brought from London); but both that and the Bible were vanished away; and in the room lay the Moravian hymns and the Count's sermons.

In the evening we came to Markfield again, where the church was quite full.

Sat. 13.—In the morning I preached on those words: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." We then set out for Melbourn, where, finding the house too small to contain those who were come together, I stood under a large tree, and declared Him whom God hath exalted to be a Prince and a Saviour, to give repentance unto Israel, and remission of sins.

Thence I went to Hemmington, where also, the house not being large enough to contain the people, they stood about the door and at both the windows, while I showed "what" we "must do to be saved."

One of our company seemed a little offended when I had done, at "a vile fellow, notorious all over the country for cursing, swearing, and drunkenness; though he was now grey-headed, being near fourscore years of age." He came to me, and catching hold of me by the hands, said, "Whether thou art a good or a bad man, I know not; but I know the words thou speakest are good. I never heard the like in all my life. Oh that God would set them home upon my poor soul!" He then burst into tears, so that he could speak no more.

Sun. 14.—I rode to Nottingham again, and at eight preached at the market-place, to an immense multitude of people. I saw only one or two who behaved lightly, whom I immediately spoke to; and they stood reprov'd. Yet, soon after, a man behind me began aloud to contradict and blaspheme; but, upon my turning to him, he stepped behind a pillar, and in a few minutes disappeared.

In the afternoon we returned to Markfield. The church was so excessive hot (being crowded in every corner), that I could not, without difficulty, read the evening service. Being afterwards informed that abundance of people were still without, who could not possibly get into the church, I went out to them, and explained that great promise of our Lord, "I will heal their backslidings: I will love them freely." In the evening I expounded in the church, on her who "loved much, because she had much forgiven."

Mon. 15.—I set out for London, and read over in the way that celebrated book, Martin Luther's *Comment on the Epistle to the Galatians*. I was utterly ashamed. How have I esteemed this book, only because I heard it so commended by others; or, at best, because I had read some excellent sentences occasionally quoted from it! But what shall I say, now I judge for myself? now I see with my own eyes? Why, not only that the author makes nothing out, clears up not one considerable difficulty; that he is quite shallow in his remarks on many passages, and muddy and confused almost on all; but that he is deeply tingured with Mysticism throughout, and hence often dangerously wrong.

Wed. 17.—I set out, and rode slowly toward Oxford; but before I came to Wycombe, my horse tired. There I hired another, which tired also before I came to Tetsworth. I hired a third here, and reached Oxford in the evening.

Thur. 18.—I inquired concerning the exercises previous to the degree of Bachelor in Divinity, and advised with Mr. Gambold concerning the subject of my sermon before the University; but he seemed to think it of no moment: "For," said he, "all here are so prejudiced, that they will mind nothing you say." I know not that. However, I am to deliver my own soul, whether they will hear, or whether they will forbear.

I found a great change among the poor people here. Out of

twenty-five or thirty weekly communicants, only two were left. Not one continued to attend the daily prayers of the Church. And those few that were once united together, were now torn asunder, and scattered abroad.

Sat. 27.—I rode to London, and enforced, in the evening, that solemn declaration of the great apostle, "Do we then make void the law through faith? God forbid. Yea, we establish the law."

Sun. 28.—At five I preached at Charles Square, to the largest congregation that, I believe, was ever seen there, on, "Almost thou persuadest me to be a Christian." As soon as I had done, I quite lost my voice. But it was immediately restored, when I came to our little flock, with the blessing of the gospel of peace; and I spent an hour and half in exhortation and prayer, without any hoarseness, faintness, or weariness.

Mon. 29.—I spent the evening at Wycombe, and the next morning, *Tuesday, 30*, returned to Oxford.

Thur. July 2.—I met Mr. Gambold again, who honestly told me, he was ashamed of my company; and therefore must be excused from going to the society with me. This is plain dealing at least!

Mon. 6.—Looking for a book in our College Library, I took down, by mistake, the Works of Episcopius; which opening on an account of the Synod of Dort, I believed it might be useful to read it through. But what a scene is here disclosed! I wonder not at the heavy curse of God, which so

soon after fell on our Church and nation. What a pity it is, that the *holy Synod* of Trent, and that of Dort, did not sit at the same time; nearly allied as they were, not only as to the *purity of doctrine* which each of them established, but also as to the *spirit* wherewith they acted; if the latter did not exceed.

Thur. 9.—Being in the Bodleian Library, I light on Mr. Calvin's account of the case of Michael Servetus; several of whose letters he occasionally inserts; wherein Servetus often declares in terms, "I believe the Father is God, the Son is God, and the Holy Ghost is God." Mr. Calvin, however, paints him such a monster as never was,—an Arian, a blasphemer, and what not: besides strewing over him his flowers of "dog, devil, swine," and so on; which are the usual appellations he gives to his opponents. But still he utterly denies his being the cause of Servetus's death. "No," says he, "*I only advised* our magistrates, as having a right to restrain heretics by the sword, to seize upon and try that arch-heretic. But after he was condemned, *I said not one word about his execution!*"

Fri. 10.—I rode to London, and preached at Short's Gardens, on, "the name of Jesus Christ of Nazareth." *Sunday, 12.* While I was showing, at Charles Square, what it is "to do justly, to love mercy, and to walk humbly with our God," a great shout began. Many of the rabble had brought an ox, which they were vehemently labouring to drive in among the people. But their labour was in

vain ; for, in spite of them all, he ran round and round, one way and the other, and at length broke through the midst of them clear away, leaving us calmly rejoicing and praising God.

Mon. 13.—I returned to Oxford, and on *Wednesday* rode to Bristol. My brother, I found, was already gone to Wales ; so that I came just in season ; and that, indeed, on another account also ; for a spirit of enthusiasm was breaking in upon many, who charged their own imaginations on the will of God, and that not written, but impressed on their hearts. If these impressions be received as the rule of action, instead of the written word, I know nothing so wicked or absurd but we may fall into, and that without remedy.

Fri. 17.—The school at Kingswood was thoroughly filled between eight and nine in the evening. I showed them, from the example of the Corinthians, what need we have to bear one with another, seeing we are not to expect many fathers in Christ, no, nor young men among us, as yet. We then poured out our souls in prayer and praise, and our Lord did not hide His face from us.

Sun. 19.—After preaching twice at Bristol, and twice at Kingswood, I earnestly exhorted the society to continue in the faith, "enduring hardship, as good soldiers of Jesus Christ." On *Monday* (my brother being now returned from Wales) I rode back to Oxford.

Wed. 22.—At the repeated instance of some that were there, I went over to Abingdon. I preached

on, "What must I do to be saved?" Both the yard and house were full. But so stupid, senseless a people, both in a spiritual and natural sense, I scarce ever saw before. Yet God is able, of "these stones, to raise up children to Abraham."

Fri. 24.—Several of our friends from London, and some from Kingswood and Bristol, came to Oxford. Alas ! how long shall they "come from the east, and from the west, and sit down in the kingdom of God," while the children of the kingdom will not come in, but remain in utter darkness !

Sat. 25.—It being my turn (which comes about once in three years), I preached at St. Mary's, before the University. The harvest truly is plenteous. So numerous a congregation (from whatever motives they came) I have seldom seen at Oxford. My text was the confession of poor Agrippa, "Almost thou persuadest me to be a Christian." I have "cast my bread upon the waters." Let me "find it again after many days !"

In the afternoon I set out (having no time to spare), and on *Sunday, 26*, preached at the Foundery, on the "liberty" we have "to enter into the holiest by the blood of Jesus."

Fri. 31.—Hearing that one of our sisters (Jane Muncy) was ill, I went to see her. She was one of the first women bands at Fetter Lane ; and, when the controversy concerning the means of grace began, stood in the gap, and contended earnestly for the ordinances once delivered to the saints. When,

soon after, it was ordered, that the unmarried men and women should have no conversation with each other, she again withstood to the face those who were "teaching for doctrines the commandments of men." Nor could all the sophistry of those who are, without controversy, of all men living, the wisest in their generation, induce her either to deny the faith she had received, or to use less plainness of speech, or to be less zealous in recommending and careful in practising good works. Insomuch that many times, when she had been employed in the labour of love till eight or nine in the evening, she then sat down and wrought with her hands till twelve or one in the morning; not that she wanted anything herself, but that she might have to give to others for necessary uses.

From the time that she was made Leader of one or two bands, she was more eminently a pattern to the flock: in self-denial of every kind, in openness of behaviour, in simplicity and godly sincerity, in steadfast faith, in constant attendance on all the public and all the private ordinances of God. And as she had laboured more than they all, so God now called her forth to suffer.

Sun. Aug. 2.—I went, after having been long importuned by Dr. Deleznor, to the chapel in Great Hermitage Street, Wapping. Mr. Meriton (a clergyman from the Isle of Man) read prayers. I then preached.

Fri. 7.—The body of our sister Muncy being brought to Short's

Gardens, I preached on those words, "Write, Blessed are the dead which die in the Lord." In St. Giles's churchyard I performed the last office, in the presence of such an innumerable multitude of people as I never saw gathered together before.

Wed. 12.—I visited one whom God is purifying in the fire, in answer to the prayers of his wife, whom he was just going to beat (which he frequently did), when God smote him in a moment, so that his hand dropped, and he fell down upon the ground, having no more strength than a new-born child.

Fri. 14.—Calling on a person near Grosvenor Square, I found there was but too much reason here for crying out of the increase of Popery; many converts to it being continually made by the gentleman who preaches in Swallow Street three days in every week. Now, why do not the champions who are continually crying out, "Popery, Popery," in Moorfields, come hither, that they may not always be fighting "as one that beateth the air"? Plainly, because they have no mind to fight at all, but to show their valour without an opponent. And they well know, they may defy Popery at the Foundry, without any danger of contradiction.

Wed. 19.—The Scripture which came in turn to be expounded was the ninth chapter to the Romans. I was then constrained to speak an hour longer than usual, and am persuaded most, if not all who were present, saw that this chapter

has no more to do with personal, irrespective predestination, than the ninth of Genesis.

Thur. 20.—A clergyman having sent me word, that if I would preach in the evening on the text he named, he would come to hear me, I preached on that text, Matt. vii. 15, and strongly enforced the caution of our Lord, to “beware of false prophets”; that is, all preachers who do not speak as the oracles of God.

Tues. 25.—I explained, at Chelsea, the nature and necessity of the new birth. One (who, I afterwards heard, was a Dissenting Teacher) asked me when I had done, “*Quid est tibi nomen?*” and on my not answering, turned in triumph to his companions, and said, “Ay, I told you he did not understand Latin!”

Wed. 26.—I was informed of a remarkable conversation, at which one of our sisters was present a

day or two before; wherein a gentleman was assuring his friends, that he himself was in Charles Square, when a person told Mr. Wesley to his face that he (Mr. Wesley) had paid twenty pounds already, on being convicted for selling Geneva; and that he now kept two Popish priests in his house. This gave occasion to another to mention what he had himself heard, at an eminent Dissenting Teacher's, viz., that it was beyond dispute, Mr. Wesley had large remittances from Spain, in order to make a party among the poor; and that as soon as the Spaniards landed, he was to join them with twenty thousand men.

Mon. 31.—I began my course of preaching on the Common Prayer. *Tuesday, September 1.* I read over Mr. Whitefield's account of God's dealings with his soul. Great part of this I know to be true.

CHAPTER VI

BUILDING THE ORPHAN HOUSE

FROM SEPTEMBER 3, 1741, TO OCTOBER 27, 1743

"Wesley's journey to Newcastle in 1742 forms an important stage in his itinerant life. He could still adhere to the views expressed in a letter to his friend, the Rev. James Hervey. . . . 'I look upon all the world as my parish.' The practical outcome of this principle was gradually exhibiting itself."—REV. JOHN TELFORD.

Sunday, September 6.—Observing some who were beginning to use their liberty as a cloak for licentiousness, I enforced, in the morning, those words of St. Paul, "All things are lawful for me; but all things are not expedient"; and, in the evening, that necessary advice of our Lord, "That men ought always to pray, and not to faint."

Wed. 9.—I expounded in Greyhound Lane, Whitechapel, part of the one hundred and seventh Psalm.

Mon. 21.—I set out, and the next evening met my brother at Bristol, with Mr. Jones, of Fonmon Castle, in Wales; now convinced of the truth as it is in Jesus.

Thur. 24.—In the evening we went to Kingswood. The house was filled from end to end. And we continued in ministering the Word of God, and in prayer and praise, till the morning.

Sun. 27.—I expounded at Kings-

wood (morning and afternoon), at Bristol, and at Baptist Mills, the message of God to the Church of Ephesus.

Tues. 29.—I was pressed to visit Nicholas Palmer, one who had separated from us, and behaved with great bitterness, till God laid His hand upon him. He had sent for me several times, saying, he could not die in peace till he had seen me. I found him in great weakness of body and heaviness of spirit. We wrestled with God on his behalf, and our labour was not in vain: his soul was comforted; and, a few hours after, he quietly fell asleep.

Thur. Oct. 1.—We set out for Wales; but missing our passage over the Severn in the morning, it was sunset before we could get to Newport. We inquired there if we could hire a guide to Cardiff; but there was none to be had. A lad coming in quickly after, who

was going (he said) to Lanissan, a little village two miles to the right of Cardiff, we resolved to go thither. At seven we set out: it rained pretty fast, and there being neither moon nor stars, we could neither see any road, nor one another, nor our own horses' heads; but the promise of God did not fail; he gave His angels charge over us; and soon after ten we came safe to Mr. Williams's house at Lanissan.

Fri. 2.—We rode to Fonmon Castle. We found Mr. Jones's daughter ill of the smallpox; but he could cheerfully leave her and all the rest in the hands of Him in whom he now believed. In the evening I preached at Cardiff, in the Shire Hall, a large and convenient place, on, "God hath given unto us eternal life, and this life is in His Son." There having been a feast in the town that day, I believed it needful to add a few words upon intemperance: and while I was saying, "As for you, drunkards, you have no part in this life; you abide in death; you choose death and hell"; a man cried out vehemently, "I am one; and thither I am going." But I trust God at that hour began to show him and others "a more excellent way."

Sat. 3.—About noon we came to Pontypool. A clergyman stopped me in the first street; a few more found me out soon after, whose love I did not find to be cooled at all by the bitter adversaries who had been among them. True, pains had been taken to set them against my brother and me, by men who "know not what man-

ner of spirit" they "are of." But instead of disputing, we betook ourselves to prayer; and all our hearts were knit together as at the first.

In the afternoon we came to Abergavenny. Those who are bitter of spirit have been here also; yet Mrs. James (now Mrs. Whitefield) received us gladly, as she had done aforesaid. But we could not procure even two or three to join with us in the evening beside those of her own household.

Fri. 9.—The same Spirit helped our infirmities at the hour of intercession; and again, at Kingswood, in the evening. I was just laid down, when one came and told me Howel Harris desired to speak with me at Bristol, being just come from London, and having appointed to set out for Wales at three in the morning. I went, and found him with Mr. Humphreys and Mr. S——. They immediately fell upon their favourite subject, on which when we had disputed two hours, and were just where we were at first, I begged we might exchange controversy for prayer. We did so, and then parted in much love, about two in the morning.

Sat. 10.—His journey being deferred till Monday, H. Harris came to me at the new room. He said, as to the decree of reprobation, he renounced and utterly abhorred it. And as to the not falling from grace: 1. He believed that it ought not to be mentioned to the unjustified, or to any that were slack and careless, much less that lived in sin; but only to the earnest and disconsolate mourners. 2. He did

himself believe it was possible for one to fall away who had been "enlightened" with some knowledge of God, who had "tasted of the heavenly gift, and been made partaker of the Holy Ghost"; and wished we could all agree to keep close, in the controverted points, to the very words of holy writ.

3. That he accounted no man so justified as not to fall till he had a thorough, abiding hatred to all sin, and a continual hunger and thirst after all righteousness. Blessed be thou of the Lord, thou man of peace! Still follow after peace and holiness.

Thur. 15.—I was preparing for another journey to Wales, which I had designed to begin on Friday, when I received a message from H. Harris desiring me to set out immediately, and meet him near the New Passage. I accordingly set out at noon; but, being obliged to wait at the waterside, did not reach Will Creek (the place he had appointed for our meeting) till an hour or two after night. But this was soon enough, for he had not been there, nor could we hear anything of him; so we went back to Mather, and thence in the morning to Lanmarton, a village two miles off, where we heard Mr. Daniel Rowlands was to be, and whom accordingly we found there. Evil surmisings presently vanished away, and our hearts were knit together in love. We rode together to Machan (five miles beyond Newport), which we reached about twelve o'clock. In an hour after H. Harris came, and many of his friends from distant parts. We

had no dispute of any kind; but the spirit of peace and love was in the midst of us. At three we went to church. There was a vast congregation, though at only a few hours' warning. After prayers, I preached on those words in the second lesson, "The life which I now live I live by the faith of the Son of God, who loved me, and gave Himself for me." Mr. Rowlands then preached in Welsh, on Matt. xxviii. 5: "Fear not ye; for ye seek Jesus, which was crucified."

We rode afterwards to St. Bride's in the Moors; where Mr. Rowlands preached again. Here we were met by Mr. Humphreys and Thomas Bissicks, of Kingswood. About eleven a few of us retired, in order to provoke one another to love and to good works. But T. Bissicks immediately introduced the dispute, and others seconded him. This H. Harris and Mr. Rowlands strongly withstood; but finding it profited nothing, Mr. Rowlands soon withdrew. H. Harris kept them at bay till about one o'clock in the morning: I then left them and Capt. T. together. About three they left off just where they began.

Sat. 17.—Going to a neighbouring house, I found Mr. H. and T. Bissicks tearing open the sore with all their might. On my coming in, all was hushed; but Mrs. James, of Abergavenny (a woman of candour and humanity), insisted that those things should be said to my face. There followed a lame piece of work: but although the accusations brought were easily answered, yet I found they left a

soreness on many spirits. When H. Harris heard of what had passed, he hasted to stand in the gap once more, and with tears besought them all "to follow after the things that make for peace"; and God blessed the healing words which he spoke, so that we parted in much love, being all determined to let controversy alone, and to preach "Jesus Christ, and Him crucified."

I preached at Cardiff at three, and about five set out thence for Fonmon Castle. Notwithstanding the great darkness of the night, and our being unacquainted with the road, before eight we came safe to the congregation, which had been some time waiting for us.

Wed. 21.—I set out soon after preaching, and, about nine, came to Newport. A clergyman, soon after I was set down, came into the next room, and asked aloud, with a tone unusually sharp, where those vagabond fellows were. Capt. T., without any ceremony, took him in hand; but he soon quitted the field, and walked out of the house. Just as I was taking horse, he returned, and said, "Sir, I am afraid you are in a wrong way; but if you are right, I pray God to be with you, and prosper your undertakings."

Between seven and eight we reached Bristol.

Thur. 22.—I called upon Edward W——, who had been ill for several days. I found him in deep despair. Since he had left off prayer, "all the waves and storms were gone over him." We cried unto God, and his soul revived. A little light shone upon him, and, just as we sung—

"Be Thou his strength and righteousness,
His Jesus, and his all,"

his spirit returned to God.

Fri. 23.—I saw several others who were ill of the same distemper. Surely our Lord will do much work by this sickness. I do not find that it comes to any house without leaving a blessing behind it. In the evening I went to Kingswood, and found Ann Steed also praising God in the fires, and testifying that all her weakness and pain wrought together for good.

Sat. 24.—I visited more of the sick, both in Kingswood and Bristol; and it was pleasant work; for I found none of them "sorrowing as men without hope." At six I expounded, "God is light, and in Him is no darkness at all"; and His light broke in upon us in such a manner, that we were even lost in praise and thanksgiving.

Sun. 25.—After the sacrament at All Saints, I took horse for Kingswood; but before I came to Lawrence Hill, my horse fell, and attempting to rise again, fell down upon me. One or two women ran out of a neighbouring house, and when I rose, helped me in. I adore the wisdom of God. In this house were three persons who began to run well, but Satan had hindered them: but they resolved to set out again, and not one of them has looked back since.

Notwithstanding this delay, I got to Kingswood by two. The words God enabled me to speak there, and afterwards at Bristol (so I must express myself still, for I dare not ascribe them to my own wisdom), were as a hammer and a

flame; and the same blessing we found at the meeting of the society; but more abundantly at the love-feast which followed. I remember nothing like it for many months. A cry was heard from one end of the congregation to the other; not of grief, but of overflowing joy and love.

The great comfort I found, both in public and private, almost every day of the ensuing week, I apprehend, was to prepare me for what followed: a short account of which I sent to London soon after, in a letter, the copy of which I have subjoined; although I am sensible there are several circumstances therein which some may set down for mere enthusiasm and extravagance.

"DEAR BROTHER,—All last week I found hanging upon me the effects of a violent cold I had contracted in Wales: not, I think (as Mr. Turner and Walcam supposed), by lying in a damp bed at St. Bride's; but rather by riding continually in the cold and wet nights, and preaching immediately after. But I believed it would pass off, and so took little notice of it till Friday morning. I then found myself exceeding sick: and as I walked to Baptist Mills (to pray with Susanna Basil, who was ill of a fever), felt the wind pierce me, as it were, through. At my return I found myself something better; only I could not eat anything at all. Yet I felt no want of strength at the hour of intercession, nor at six in the evening, while I was opening and

applying those words, 'Sun, stand thou still in Gibeon; and thou, moon, in the valley of Ajalon.' I was afterwards refreshed, and slept well: so that I apprehended no further disorder; but rose in the morning as usual, and declared, with a strong voice and enlarged heart, 'Neither circumcision availeth anything, nor uncircumcision, but faith that worketh by love.'" About two in the afternoon, just as I was set down to dinner, a shivering came upon me, and a little pain in my back: but no sickness at all, so that I eat a little; and then, growing warm, went to see some that were sick. Finding myself worse about four, I would willingly have lain down. But having promised to see Mrs. G——, who had been out of order for some days, I went thither first, and thence to Weaver's Hall. A man gave me a token for good as I went along. 'Ay,' said he, 'he will be a martyr too by and by.' The Scripture I enforced was, 'My little children, these things I write unto you, that ye sin not. But if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' I found no want either of inward or outward strength. But afterwards finding my fever increased, I called on Dr. Middleton. By his advice I went home and took my bed: a strange thing to me, who had not kept my bed a day (for five-and-thirty years) ever since I had the small-pox. I immediately fell into a profuse sweat, which continued till one or two in the morning. God then gave me refreshing sleep,

and afterwards such tranquillity of mind, that this day, *Sunday*, November 1, seemed the shortest day to me I had ever known in my life.

"I think a little circumstance ought not to be omitted, although I know there may be an ill construction put upon it. Those words were now so strongly impressed upon my mind, that for a considerable time I could not put them out of my thoughts: 'Blessed is the man that provideth for the poor and needy: the Lord shall deliver him in the time of trouble. The Lord shall comfort him when he lieth sick upon his bed: make Thou all his bed in his sickness.'

"On *Tuesday*, November 3, about noon I was removed to Mr. Hooper's. Here I enjoyed a blessed calm for several hours, the fit not returning till six in the evening; and then in such a manner as I never heard or read of.

"*Wed.* 4.—Many of our brethren agreed to seek God to-day by fasting and prayer. I grew better and better till nine; then I fell asleep, and scarce awaked at all till morning.

"*Thur.* 5.—The noisy joy of the people in the streets did not agree with me very well; though I am afraid it disordered their poor souls much more than it did my body.

"*Fri.* 6. — Between ten and twelve the main shock began. I can give but a faint account of this, not for want of memory, but of words. I felt in my body nothing but storm and tempest, hailstones and coals of fire. But I do not remember that I felt any fear

(such was the mercy of God!), nor any murmuring. And yet I found but a dull, heavy kind of patience, which I knew was not what it ought to be. The fever came rushing upon me as a lion, ready to break all my bones in pieces. My body grew weaker every moment; but I did not feel my soul put on strength. Then it came into my mind, 'Be still, and see the salvation of the Lord. I will not stir hand or foot: but let Him do with me what is good in His own eyes.' At once my heart was at ease. 'My mouth was filled with laughter, and my tongue with joy.' My eyes overflowed with tears, and I began to sing aloud. One who stood by said, 'Now he is light-headed.' I told her, 'Oh no; I am not light-headed; but I am praising God; God is come to my help, and pain is nothing. Glory be to God on high!'"

From *Saturday*, 7, to *Sunday*, 15, I found my strength gradually increasing, and was able to read Turretin's *History of the Church* (a dry, heavy, barren treatise), and the *Life* of that truly good and great man, Mr. Philip Henry. On *Monday* and *Tuesday* I read over the *Life of Mr. Matthew Henry*, — a man not to be despised, either as a scholar or a Christian, though, I think, not equal to his father. On *Wednesday* I read over once again *Theologia Germanica*. Oh, how was it, that I could ever so admire the affected obscurity of this unscriptural writer? Glory be to God, that I now prefer the plain apostles and prophets, before him and all his mystic followers.

Thur. 19.—I read again, with great surprise, part of the *Ecclesiastical History of Eusebius*. But so weak, credulous, thoroughly injudicious a writer have I seldom found. *Friday*, 20, I began Mr. Laval's *History of the Reformed Churches in France*; full of the most amazing instances of the wickedness of men, and of the goodness and power of God. About noon, the next day, I went out in a coach as far as the school in Kingswood, where one of the mistresses lay (as was believed) near death, having found no help from all the medicines she had taken. We determined to try one remedy more; so we poured out our souls in prayer to God. From that hour she began to recover strength, and in a few days was out of danger.

Sun. 22.—Being not suffered to go to church as yet, I communicated at home. I was advised to stay at home some time longer; but I could not apprehend it necessary: and therefore, on *Monday*, 23, went to the new room, where we praised God for all His mercies. And I expounded, for about an hour (without any faintness or weariness).

I preached once every day this week, and found no inconvenience by it. *Sunday*, 29, I thought I might go a little further. So I preached both at Kingswood and at Bristol; and afterwards spent near an hour with the society, and about two hours at the love-feast. But my body could not yet keep pace with my mind. I had another fit of my fever the next day;

but it lasted not long, and I continued slowly to regain my strength.

On *Thursday*, Dec. 3, I was able to preach again, on, "By their fruits ye shall know them"; and *Friday* evening on, "Cast thy bread upon the waters, and after many days thou shalt find it again."

Mon. 7.—I preached on, "Trust ye in the Lord Jehovah; for in the Lord is everlasting strength." I was showing, what cause we had to trust in the Captain of our salvation, when one in the midst of the room cried out, "Who was your captain the other day, when you hanged yourself? I know the man who saw you when you was cut down." This wise story, it seems, had been diligently spread abroad, and cordially believed by many in Bristol. I desired they would make room for the man to come nearer. But the moment he saw the way open, he ran away with all possible speed, not so much as once looking behind him.

Wed. 9.—God humbled us in the evening by the loss of more than thirty of our little company, who I was obliged to exclude, as no longer adorning the gospel of Christ. I believed it best, openly to declare both their names and the reasons why they were excluded. We then all cried unto God, that this might be for their edification, and not for destruction.

Fri. 11.—I went to Bath. I had often reasoned with myself concerning this place, "Hath God left Himself without witnesses?" Did He never raise up such as might be shining lights, even in

the midst of this sinful generation? Doubtless He has; but they are either gone "to the desert," or hid under the bushel of prudence. Some of the most serious persons I have known at Bath are either solitary Christians, scarce known to each other, unless by name; or prudent Christians, as careful not to give offence, as if that were the unpardonable sin; and as zealous, to "keep their religion to themselves," as they should be to "let it shine before men."

I returned to Bristol the next day. In the evening one desired to speak with me. I perceived him to be in the utmost confusion, so that for awhile he could not speak. At length, he said, "I am he that interrupted you at the new room, on Monday. I have had no rest since, day or night, nor could have till I had spoken to you. I hope you will forgive me, and that it will be a warning to me all the days of my life."

Tues. 15.—It being a hard frost, I walked over to Bath, and had a conversation of several hours with one who had lived above seventy, and studied divinity above thirty, years: yet remission of sins was quite a new doctrine to him. But I trust God will write it on his heart.

In the evening I took down the names of some who desired to strengthen each other's hands in God. Thus "the bread" we have "cast upon the waters is found again after many days."

I returned to Bristol the next day. *Thursday*, 17. We had a

night of solemn joy, occasioned by the funeral of one of our brethren, who died with a hope full of immortality.

Fri. 18.—Being disappointed of my horse, I set out on foot in the evening for Kingswood. I caught no cold, nor received any hurt, though it was very wet, and cold, and dark. Mr. Jones, of Fonmon, met me there; and we poured out our souls before God together. I found no weariness, till, a little before one, God gave me refreshing sleep.

I took coach on *Monday*, 21, and on *Wednesday* came to London.

Sun. 27.—After diligent inquiry made, I removed all those from the congregation of the faithful whose behaviour or spirit was not agreeable to the gospel of Christ; openly declaring the objections I had to each, that others might fear, and cry to God for them.

Thur. 31.—By the unusual overflowing of peace and love to all which I felt, I was inclined to believe some trial was at hand. At three in the afternoon my fever came; but, finding it was not violent, I would not break my word, and therefore went at four and committed to the earth the remains of one who had died in the Lord a few days before; neither could I refrain from exhorting the almost innumerable multitude of people who were gathered together round her grave to cry to God, that they might die the death of the righteous, and their last end be like hers. I then designed to lie down; but Sir

John G—— coming, and sending to speak with me, I went to him, and from him into the pulpit, knowing God would renew my strength. I preached, according to her request, who was now with God, on those words with which her soul had been so refreshed a little before she went hence, after a long night of doubts and fears: "Thy sun shall no more go down, neither shall thy moon withdraw itself. For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

At the society which followed, many cried after God with a loud and bitter cry. About ten I left them, and committed myself into His hands, to do with me what seemed Him good.

Fri. Jan. 1, 1742.—After a night of quiet sleep, I waked in a strong fever, but without any sickness, or thirst, or pain. I consented, however, to keep my bed; but on condition that every one who desired it, should have liberty to speak with me. I believe fifty or sixty persons did so this day; nor did I find any inconvenience from it. In the evening I sent for all the bands who were in the house, that we might magnify our Lord together. A near relation being with me when they came, I asked her afterwards, if she was not offended. "Offended!" said she; "I wish I could be always among you. I thought I was in heaven."

This night also, by the blessing of God, I slept well, to the utter astonishment of those about me, the apothecary in particular, who

said, he had never seen such a fever in his life.

Sun. 3.—Finding myself quite free from pain, I met the Leaders, morning and afternoon; and joined with a little company of them in the great sacrifice of thanksgiving. In the evening, it being the men's love-feast, I desired they would all come up. Those whom the room would not contain stood without; while we all with one mouth sang praise to God.

Mon. 4.—I waked in perfect health. Does not God both kill and make alive? This day, I understand, poor Charles Kinchin died! I preached morning and evening, every day, for the remaining part of the week. On *Saturday*, while I was preaching at Long Lane, a rude rout lift up their voice on high. I fell upon them without delay. Some pulled off their hats, and opened their mouth no more: the rest stole out one after another. All that remained were quiet and attentive.

Mon. 11.—I went twice to Newgate, at the request of poor R—— R——, who lay there under sentence of death; but was refused admittance.

It was above two years before, that, being destitute and in distress, he applied to me at Bristol for relief. I took him in, and applied him for the present, in writing and keeping accounts for me. Not long after I placed him in the little school, which was kept by the United Society. There were many suspicions of him during that time, as well as of his

companion, Gwillam Snowde; but no proof appeared, so that after three or four months they quietly returned to London. But they did not deceive God, nor escape His hand. Gwillam Snowde was soon apprehended for a robbery, and, when condemned, sent for me, and said, nothing lay heavier upon him, than his having thus returned evil for good. I believe it was now the desire of poor R—— too, to tell me all that he had done. But the hour was past: I could not now be permitted to see or speak with him. So that he who before would not receive the Word of God from my mouth, now desired what he could not obtain. And on Wednesday he fell a sacrifice to the justice of a long-offended God.

Fri. 22.—I met the society in Short's Gardens, Drury Lane, for the first time.

Mon. 25.—While I was explaining at Long Lane, "He that committeth sin is of the devil," his servants were above measure enraged: they not only made all possible noise (although, as I had desired before, no man stirred from his place, or answered them a word), but violently thrust many persons to and fro, struck others, and brake down part of the house. At length they began throwing large stones upon the house, which, forcing their way wherever they came, fell down, together with the tiles, among the people, so that they were in danger of their lives. I then told them, "You must not go on thus; I am ordered by the magistrate, who is,

in this respect, to us the minister of God, to inform him of those who break the laws of God and the King: and I must do it, if you persist herein; otherwise I am a partaker of your sin." When I ceased speaking, they were more outrageous than before. Upon this I said, "Let three or four calm men take hold of the foremost, and charge a constable with him, that the law may take its course." They did so, and brought him into the house, cursing and blaspheming in a dreadful manner. I desired five or six to go with him to Justice Copeland, to whom they nakedly related the fact. The justice immediately bound him over to the next sessions at Guildford.

I observed when the man was brought into the house, that many of his companions were loudly crying out, "Richard Smith, Richard Smith!" who, as it afterward appeared, was one of their stoutest champions. But Richard Smith answered not; he was fallen into the hands of One higher than they. God had struck him to the heart; as also a woman, who was speaking words not fit to be repeated, and throwing whatever came to hand, whom He overtook in the very act. She came into the house with Richard Smith, fell upon her knees before us all, and strongly exhorted him, never to turn back, never to forget the mercy which God had shown to his soul. From this time we had never any considerable interruption or disturbance at Long Lane; although we withdrew our prose-

cution, upon the offender's submission and promise of better behaviour.

Tues. 26.—I explained, at Chel-sea, the faith which worketh by love. I was very weak when I went into the room; but the more "the beasts of the people" increased in madness and rage, the more was I strengthened, both in body and soul; so that I believe few in the house, which was exceeding full, lost one sentence of what I spoke. Indeed they could not see me, nor one another at a few yards' distance, by reason of the exceeding thick smoke, which was occasioned by the wild-fire, and things of that kind, continually thrown into the room. But they who could praise God in the midst of the fires were not to be affrighted by a little smoke.

Fri. Feb. 5.—I set out, and with some difficulty reached Chippen-ham on Saturday evening; the weather being so extremely rough and boisterous, that I had much ado to sit my horse.

Mon. 8.—I rode to Bath.

Mon. 15.—Many met together to consult on a proper method for discharging the public debt; and it was at length agreed: 1. That every member of the society, who was able, should contribute a penny a week. 2. That the whole society should be divided into little companies or classes,—about twelve in each class. And, 3. That one person in each class should receive the contribution of the rest, and bring it in to the stewards, weekly.

Sun. 28.—In the evening I set out for Wales. I lay, that night,

about six miles from Bristol; and preached in the morning, March 1, to a few of the neighbours. We then hastened to the passage; but the boat was gone half an hour before the usual time: so I was obliged to wait till five in the afternoon. We then set out with a fair breeze; but when we were nearly half over the river, the wind entirely failed. The boat could not bear up against the ebbing tide, but was driven among the rocks, on one of which we made shift to scramble up; whence, about seven, we got to land.

That night I went forward about five miles, and the next morning came to Cardiff. There I had the pleasure of meeting Mr. Jones, of Fonmon, still pressing on into all the fulness of God. I rode with him to Wenvo.

Sat. Mar. 6.—I left Cardiff, and, about eight in the evening, came to Bristol.

Fri. 19.—I rode once more to Pensford, at the earnest request of several serious people. The place where they desired me to preach was a little green spot, near the town. But I had no sooner begun, than a great company of rabble, hired (as we afterwards found) for that purpose, came furiously upon us, bringing a bull, which they had been baiting, and now strove to drive in among the people. But the beast was wiser than his drivers; and continually ran either on one side of us, or the other, while we quietly sang praise to God, and prayed for about an hour. The poor wretches, finding themselves disappointed, at length

seized upon the bull, now weak and tired, after having been so long torn and beaten both by dogs and men; and, by main strength, partly dragged, and partly thrust, him in among the people. When they had forced their way to the little table on which I stood, they strove several times to throw it down, by thrusting the helpless beast against it; who, of himself, stirred no more than a log of wood. I once or twice put aside his head with my hand, that the blood might not drop upon my clothes; intending to go on, as soon as the hurry should be a little over. But the table falling down, some of our friends caught me in their arms, and carried me right away on their shoulders; while therabble wreaked their vengeance on the table, which they tore bit from bit. We went a little way off, where I finished my discourse, without any noise or interruption.

Sun. 21.—In the evening I rode to Marshfield; and on *Tuesday*, in the afternoon, came to London.

Wednesday, 24, I preached for the last time, in the French chapel at Wapping, on, "If ye continue in My word, then are ye My disciples indeed."

Thur. 25.—I appointed several earnest and sensible men to meet me, to whom I showed the great difficulty I had long found of knowing the people who desired to be under my care. After much discourse, they all agreed, there could be no better way to come to a sure, thorough knowledge of each person, than to divide them into classes, like those at Bristol, under the

inspection of those in whom I could most confide. This was the origin of our classes at London, for which I can never sufficiently praise God; the unspeakable usefulness of the institution having ever since been more and more manifest.

Wed. 31.—My brother set out for Oxford. In the evening I called upon Ann Calcut. She had been speechless for some time; but almost as soon as we began to pray, God restored her speech: she then witnessed a good confession indeed. I expected to see her no more. But from that hour the fever left her; and in a few days she arose and walked, glorifying God.

Sun. April 4.—About two in the afternoon, being the time my brother was preaching at Oxford, before the University, I desired a few persons to meet with me, and join in prayer. We continued herein much longer than we at first designed, and believed we had the petition we asked of God.

Fri. 9.—We had the first watch-night in London. We commonly choose for this solemn service the Friday night nearest the full moon, either before or after, that those of the congregation who live at a distance, may have light to their several homes. The service begins at half an' hour past eight, and continues till a little after midnight. We have often found a peculiar blessing at these seasons. There is generally a deep awe upon the congregation, perhaps in some measure owing to the silence of the night, particularly in singing

the hymn with which we commonly conclude—

“Hearken to the solemn voice,
The awful midnight cry!
Waiting souls, rejoice, rejoice,
And feel the Bridegroom nigh.”

Fri. 16.—(Being Good Friday.)

I was desired to call on one that was ill at Islington. I found there several of my old acquaintance, who loved me once as the apple of their eye. By staying with them but a little, I was clearly convinced, that were I to stay but one week among them (unless the providence of God plainly called me so to do), I should be as still as poor Mr. St—. I felt their words, as it were, thrilling through my veins. So soft! so pleasing to nature! It seemed our religion was but a heavy, coarse thing; nothing so delicate, so refined as theirs. I wonder any person of taste (that has not faith) can stand before them!

*Sun. 18.—*In the afternoon, one who had tasted the love of God, but had turned again to folly, was deeply convinced, and torn, as it were, in pieces, by guilt, and remorse, and fear; and even after the sermon was ended, she continued in the same agony, it seemed, both of body and soul. Many of us were then met together in another part of the house; but her cries were so piercing, though at a distance, that I could not pray, nor hardly speak, being quite chilled every time I heard them. I asked, whether it were best to bring her in, or send her out of the house. It being the general voice, she was brought in, and we

cried to God, to heal her backsliding. We soon found we were asking according to His will. He not only bade her “depart in peace,” but filled many others, till then heavy of heart, with peace and joy in believing.

*Mon. 19.—*At noon I preached at Brentford, and again about seven in the evening. Many who had threatened to do terrible things were present; but they made no disturbance at all.

Tuesday, 20, was the day on which our noisy neighbours had agreed to summon all their forces together: a great number of whom came early in the evening, and planted themselves as near the desk as possible. But He that sitteth in heaven laughed them to scorn. The greater part soon vanished away; and to some of the rest I trust His Word came with the demonstration of His Spirit.

*Fri. 23.—*I spent an agreeable hour with Mr. Wh—. I believe he is sincere in all he says concerning his earnest desire of joining hand in hand with all that love the Lord Jesus Christ. But if (as some would persuade me) he is not, the loss is all on his own side. I am just as I was: I go on my way, whether he goes with me or stays behind.

*Sun. 25.—*At five I preached in Ratcliffe Square, near Stepney, on, “I came not to call the righteous, but sinners to repentance.” A multitude of them were gathered together before I came home, and filled the street above and below the Foundry. Some who appre-

hended we should have but homely treatment, begged me to go in as soon as possible ; but I told them, "No : provide you for yourselves ; but I have a message to deliver first." I told them, after a few words, "Friends, let every man do as he pleases ; but it is my manner, when I speak of the things of God, or when another does, to uncover my head"; which I accordingly did ; and many of them did the same. I then exhorted them to repent and believe the gospel. Not a few of them appeared to be deeply affected. Now, Satan, count thy gains.

Wed. May 12.—I waited on the Archbishop of Canterbury with Mr. Whitefield, and again on Friday ; as also on the Bishop of London. I trust if we should be called to appear before princes, we should not be ashamed.

Mon. 17.—I had designed this morning to set out for Bristol ; but was unexpectedly prevented. In the afternoon I received a letter from Leicestershire, pressing me to come without delay, and pay the last office of friendship to one whose soul was on the wing for eternity. On *Thursday, 20*, I set out. The next afternoon I stopped a little at Newport-Pagnell, and then rode on till I overtook a serious man, with whom I immediately fell into conversation. He presently gave me to know what his opinions were : therefore I said nothing to contradict them. But that did not content him : he was quite uneasy to know, whether I held the doctrine of the decrees as he did ; but I told him over and

over, "We had better keep to practical things, lest we should be angry at one another." And so we did for two miles, till he caught me unawares, and dragged me into the dispute before I knew where I was. He then grew warmer and warmer ; told me I was rotten at heart, and supposed I was one of John Wesley's followers. I told him, "No, I am John Wesley himself." Upon which,—

"Improvvisum aspris veluti qui sentibus anguem Pressit,—" 1

he would gladly have run away outright. But being the better mounted of the two, I kept close to his side, and endeavoured to show him his heart, till we came into the street of Northampton. *Saturday, 22.* About five in the afternoon, I reached Donnington Park.

Miss Cowper was just alive. But as soon as we came in, her spirit greatly revived. For three days we rejoiced in the grace of God, whereby she was filled with a hope full of immortality ; with meekness, gentleness, patience, and humble love, knowing in whom she had believed.

Tues. 25.—I set out early in the morning with John Taylor (since settled in London) ; and *Wednesday, 26*, in the evening, reached Birstal, six miles beyond Wakefield.

John Nelson had wrote to me some time before : but at that time I had little thought of seeing him. Hearing he was at home, I sent for him to our inn ; whence he

¹ As one that has unawares trodden upon a snake.

immediately carried me to his house, and gave me an account of the strange manner wherein he had been led on, from the time of our parting at London.

He had full business there, and large wages. But from the time of his finding peace with God, it was continually upon his mind, that he must return (though he knew not why) to his native place. He did so, about Christmas, in the year 1740. His relations and acquaintances soon began to inquire, what he thought of this new faith; and whether he believed there was any such thing as a man's knowing that his sins were forgiven: John told them point-blank, that this new faith, as they called it, was the old faith of the gospel; and that he himself was as sure his sins were forgiven, as he could be of the shining of the sun. This was soon noised abroad: more and more came to inquire concerning these strange things: some put him upon the proof of the great truths which such inquiries naturally led him to mention; and thus he was brought unawares to quote, explain, compare, and enforce, several parts of Scripture. This he did at first, sitting in his house, till the company increased so that the house could not contain them. Then he stood at the door, which he was commonly obliged to do in the evening, as soon as he came from work. God immediately set His seal to what was spoken; and several believed, and therefore declared, that God was merciful also to their unrighteousness, and had forgiven all their sins.

Mr. Ingham, hearing of this, came to Birstal, inquired into the facts, talked with John himself, and examined him in the closest manner, both touching his knowledge and spiritual experience; after which he encouraged him to proceed; and pressed him, as often as he had opportunity, to come to any of the places where himself had been, and speak to the people as God should enable him.

But he soon gave offence, both by his plainness of speech, and by advising people to go to church and sacrament. Mr. Ingham reproved him; but finding him incorrigible, forbade any that were in his societies to hear him. But being persuaded this is the will of God concerning him, he continues to this hour working in the day, that he may be burdensome to no man; and in the evening "testifying the truth as it is in Jesus."

I preached, at noon, on the top of Birstal Hill, to several hundreds of plain people; and spent the afternoon in talking severally with those who had tasted of the grace of God. All of these, I found, had been vehemently pressed, not to run about to church and sacrament, and to keep their religion to themselves; to be still; not to talk about what they had experienced. At eight I preached on the side of Dewsbury Moor, about two miles from Birstal, and earnestly exhorted all who believed, to wait upon God in His own ways, and to let their light shine before men.

Thur. 27.—We left Birstal, and on *Friday, 28*, came to Newcastle-upon-Tyne.

I read, with great expectation, yesterday and to-day, Xenophon's *Memorable Things of Socrates*. I was utterly amazed at his want of judgment. How many of these things would Plato never have mentioned! But it may be well that we see the shades too of the brightest picture in all heathen antiquity. We came to Newcastle about six; and, after a short refreshment, walked into the town. I was surprised: so much drunkenness, cursing, and swearing (even from the mouths of little children), do I never remember to have seen and heard before, in so small a compass of time. Surely this place is ripe for Him who "came not to call the righteous, but sinners to repentance."

Sun. 30.—At seven I walked down to Sandgate, the poorest and most contemptible part of the town; and, standing at the end of the street with John Taylor, began to sing the hundredth Psalm. Three or four people came out to see what was the matter, who soon increased to four or five hundred. I suppose there might be twelve or fifteen hundred, before I had done preaching; to whom I applied those solemn words, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and by His stripes we are healed."

Observing the people, when I had done, to stand gaping and staring upon me, with the most profound astonishment, I told them, "If you desire to know who I am, my name is John Wesley.

At five in the evening, with God's help, I design to preach here again."

At five, the hill on which I designed to preach was covered, from the top to the bottom. I never saw so large a number of people together, either in Moorfields or at Kennington Common. I knew it was not possible for the one half to hear, although my voice was then strong and clear; and I stood so as to have them all in view, as they were ranged on the side of the hill. The Word of God which I set before them was, "I will heal their backsliding, I will love them freely." After preaching, the poor people were ready to tread me under foot, out of pure love and kindness. It was some time before I could possibly get out of the press. I then went back another way than I came; but several were got to our inn before me; by whom I was vehemently importuned to stay with them, at least, a few days; or, however, one day more. But I could not consent, having given my word to be at Birstal, with God's leave, on Tuesday night.

Tues. June 1.—As we were riding through Knaresborough, not intending to stop there, a young man stopped me in the street, and earnestly desired me to go to his house. I did so. He told me, our talking with a man, as we went through the town before, had set many in a flame; and that the sermon we gave him had travelled from one end of the town to the other.

About one we came to Mr.

More's, at Beeston, near Leeds. His son rode with me, after dinner, to Birstal; where (a multitude of people being gathered from all parts) I explained to them the spirit of bondage and adoption.

Wed. 2.—I was invited to Mrs. Holmes's, near Halifax; where I preached at noon, on, "Ask, and ye shall receive." Thence I rode to Dr. L——'s, the vicar of Halifax; a candid inquirer after truth.

Sat. 5.—I rode for Epworth.

It being many years since I had been in Epworth before, I went to an inn, in the middle of the town, not knowing whether there were any left in it now who would not be ashamed of my acquaintance. But an old servant of my father's, with two or three poor women, presently found me out. I asked her, "Do you know any in Epworth who are in earnest to be saved?" She answered, "I am, by the grace of God; and I know I am saved through faith." I asked, "Have you then the peace of God? Do you know that He has forgiven your sins?" She replied, "I thank God, I know it well. And many here can say the same thing."

Sun. 6.—A little before the service began, I went to Mr. Romley, the curate, and offered to assist him either by preaching or reading prayers. But he did not care to accept of my assistance. The church was exceeding full in the afternoon, a rumour being spread that I was to preach. But the sermon on, "Quench not the Spirit," was not suitable to the expectation of many of the hearers.

Mr. Romley told them, one of the most dangerous ways of quenching the Spirit was by enthusiasm; and enlarged on the character of an enthusiast, in a very florid and oratorical manner. After sermon John Taylor stood in the churchyard, and gave notice, as the people were coming out, "Mr. Wesley, not being permitted to preach in the church, designs to preach here at six o'clock."

Accordingly at six I came, and found such a congregation as I believe Epworth never saw before. I stood near the east end of the church, upon my father's tombstone, and cried, "The kingdom of heaven is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

At eight I went to Edward Smith's, where were many not only of Epworth, but of Burnham, Haxey, Ouston, Belton, and other villages round about, who greatly desired that I would come over to them and help them. I was now in a strait between two; desiring to hasten forward in my journey, and yet not knowing how to leave those poor bruised reeds in the confusion wherein I found them. John Harrison, it seems, and Richard Ridley, had told them in express terms, "All the ordinances are man's inventions; and if you go to church or sacrament, you will be damned." Many hereupon wholly forsook the church, and others knew not what to do. At last I determined to spend some days here, that I might have time both to preach in each town, and to speak severally with those, in

every place, who had found or waited for salvation.

Mon. 7.—I preached at Burnham, a mile from Epworth, on, "The Son of Man hath power on earth to forgive sins." At eight in the evening I stood again on my father's tomb (as I did every evening this week), and cried aloud to the earnestly-attentive congregation.

Tues. 8.—I walked to Hibbaldstow (about twelve miles from Epworth) to see my brother and sister.

Wed. 9.—I rode over to a neighbouring town, to wait upon a justice of peace, a man of candour and understanding; before whom (I was informed) their angry neighbours had carried a whole waggon-load of these new heretics. But when he asked what they had done, there was a deep silence, for that was a point their conductors had forgot. At length one said, "Why, they pretended to be better than other people; and besides, they prayed from morning to night." Mr. S. asked, "But have they done nothing besides?" "Yes, sir," said an old man: "an't please your worship, they have *convarted* my wife. Till she went among them, she had such a tongue! And now she is as quiet as a lamb." "Carry them back, carry them back," replied the justice, "and let them convert all the scolds in the town."

Sun. 13.—At seven I preached at Haxey, on, "What must I do to be saved?" Thence I went to Wroote, of which (as well as

Epworth) my father was rector for several years. Mr. Whitelamb offering me the church, I preached in the morning, on, "Ask, and it shall be given you": in the afternoon, on the difference between the righteousness of the law and the righteousness of faith. But the church could not contain the people, many of whom came from far; and, I trust, not in vain.

At six I preached for the last time in Epworth churchyard (being to leave the town the next morning), to a vast multitude gathered together from all parts, on the beginning of our Lord's Sermon on the Mount. I continued among them for near three hours; and yet we scarce knew how to part. Oh let none think His labour of love is lost because the fruit does not immediately appear! Near forty years did my father labour here; but he saw little fruit of all his labour. I took some pains among this people too, and my strength also seemed spent in vain; but now the fruit appeared. There were scarce any in the town but on whom either my father or I had taken pains formerly; and the seed, sown so long since, now sprung up, bringing forth repentance and remission of sins.

Mon. 14.—Having a great desire to see David Taylor, whom God had made an instrument of good to many souls, I rode to Sheffield; but not finding him there, I was minded to go forward immediately: however, the importunity of the people constrained me to stay and preach both in the evening and in the morning.

Fri. 18.—I left Sheffield, and after preaching at Ripley, by the way, hastened on to Donnington Park: but Miss Cowper, I found, was gone to rest, having finished her course near three weeks before.

Tues. 22.—About eight I left Donnington Park, and before noon came to Markfield. We lay at Coventry, and the next day, *Wednesday, 23*, in the afternoon, came to Evesham. At eight I preached. There were many who came with a design to disturb the rest; but they opened not their mouth.

Thur. 24.—I spent great part of the day in speaking with the members of the society; whom in the evening I earnestly besought, no more to tear each other to pieces by disputing, but to “follow after holiness,” and “provoke one another to love and to good works.”

Fri. 25.—I rode to Painswick.

Sat. 26.—I was desired to call upon Mr. Walker, “the pillar of the Church” in these parts. As soon as I came in, he fell upon me with might and main, for saying, “People might *know* their sins were forgiven,” and brought a great book to confute me at once. I asked, if it was the Bible; and upon his answering, “No,” inquired no further, but laid it quietly down. This made him warmer still: upon which I held it best to shake him by the hand and take my leave.

I had appointed to preach in Stroud at noon. But, about ten, observing it to rain faster and faster, was afraid the poor people would not be able to come, many of whom lived some miles off.

But in a quarter of an hour the rain ceased, and we had a fair, pleasant day; so that many were at the market-place, while I applied the story of the Pharisee and Publican; the hard rain in the morning having disengaged them from their work in the grounds. There would probably have been more disturbance, but that a drunken man began too soon, and was so senselessly impertinent, that even his comrades were quite ashamed of him.

Mon. 28.—I rode to Bristol. I soon found disputing had done much mischief here also. I preached on those words, “From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away?” Many were cut to the heart. A cry went forth; and great was the company of the mourners; but God did not leave them comfortless: some knew in the same hour, that He had the words of eternal life.

I left Bristol in the evening of *Sunday, July 18*, and on *Tuesday* came to London. I found my mother on the borders of eternity. But she had no doubt or fear; nor any desire but (as soon as God should call) “to depart and to be with Christ.”

Fri. 23.—About three in the afternoon I went to my mother, and found her change was near. I sat down on the bedside. She was in her last conflict, unable to speak, but I believe quite sensible. Her look was calm and serene, and her eyes fixed upward, while

we commended her soul to God. From three to four, the silver cord was loosing, and the wheel breaking at the cistern; and then without any struggle, or sigh, or groan, the soul was set at liberty. We stood round the bed, and fulfilled her last request, uttered a little before she lost her speech: "Children, as soon as I am released, sing a psalm of praise to God."

Sun. Aug. 1.—Almost an innumerable company of people being gathered together, about five in the afternoon, I committed to the earth the body of my mother to sleep with her fathers. The portion of Scripture from which I afterwards spoke was, "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and the dead were judged out of those things which were written in the books, according to their works." It was one of the most solemn assemblies I ever saw, or expect to see this side eternity.

We set up a plain stone at the head of her grave, inscribed with the following words:—

Here lies the Body

OF

MRS. SUSANNAH WESLEY,

THE YOUNGEST AND
LAST SURVIVING DAUGHTER OF
DR. SAMUEL ANNESLEY.

In sure and steadfast hope to rise,
And claim her mansion in the skies,
A Christian here her flesh laid down,
The cross exchanging for a crown.

True daughter of affliction, she,
Inured to pain and misery,
Mourn'd a long night of griefs and fears,
A legal night of seventy years.

The Father then reveal'd His Son,
Him in the broken bread made known,
She knew and felt her sins forgiven,
And found the earnest of her heaven.

Meet for the fellowship above,
She heard the call, "Arise, my love!"
"I come," her dying looks replied,
And lamb-like, as her Lord, she died.

I cannot but further observe, that even she (as well as her father, and grandfather, her husband, and her three sons) had been, in her measure and degree, a preacher of righteousness. This I learned from a letter, wrote long since to my father, part of which I have here subjoined:—

"February 6, 1711-12.

"— As I am a woman, so I am also mistress of a large family. And though the superior charge of the souls contained in it lies upon you, yet, in your absence, I cannot but look upon every soul you leave under my care, as a talent committed to me, under a trust, by the great Lord of all the families both of heaven and earth.

"At last it came to my mind, Though I am not a man, nor a minister, yet if my heart were sincerely devoted to God, and I was inspired with a true zeal for His glory, I might do somewhat more than I do. I thought I might pray more for them, and might speak to those with whom I converse with more warmth of affection. I resolved to begin with my own children; in which I observe the following method:—I take such a proportion of time as I can

spare every night, to discourse with each child apart. On Monday I talk with Molly; on Tuesday, with Hetty; Wednesday, with Nancy; Thursday, with Jacky; Friday, with Patty; Saturday, with Charles; and with Emily and Suky together on Sunday.

"With those few neighbours that then came to me, I discoursed more freely and affectionately. I chose the best and most awakening sermons we have. And I spent somewhat more time with them in such exercises, without being careful about the success of my undertaking. Since this, our company increased every night; for I dare deny none that ask admittance.

"Last Sunday I believe we had above two hundred. And yet many went away for want of room to stand.

"I cannot conceive why any should reflect upon you, because your wife endeavours to draw people to church, and to restrain them from profaning the Lord's day, by reading to them, and other persuasions. For my part, I value no censure upon this account. I have long since shook hands with the world. And I heartily wish I had never given them more reason to speak against me.

"But there is one thing about which I am much dissatisfied; that is, their being present at family prayers. I do not speak of any concern I am under, barely because so many are present; for those who have the honour of speaking to the Great and Holy God, need not be ashamed to

speak before the whole world; but because of my sex. I doubt if it is proper for me to present the prayers of the people to God. Last Sunday I would fain have dismissed them before prayers; but they begged so earnestly to stay, I durst not deny them.

"TO THE REV. MR. WESLEY,
"In St. Margaret's Churchyard,
Westminster."

Sun. 8.—I cried aloud in Ratcliffe Square, "Why will ye die, O house of Israel?" Only one poor man was exceeding noisy and turbulent; but in a moment God touched his heart: he hung down his head: tears covered his face, and his voice was heard no more.

I was constrained this evening to separate from the believers, some who did not show their faith by their works. One of these, Sam. Prig, was deeply displeased, spoke many very bitter words, and went abruptly away. The next morning he called; told me, neither my brother nor I preached the gospel, or knew what it meant. I asked, "What do we preach then?" He said, "Heathen morality: Tully's Offices, and no more. So I wash my hands of you both. We shall see what you will come to in a little time."

Wed. 11.—He sent me a note, demanding the payment of one hundred pounds, which he had lent me about a year before, to pay the workmen at the Foundry. On Friday morning, at eight, he came and said, he wanted his money, and could stay no longer. I told him, I would endeavour to borrow it, and desired him to call

in the evening. But he said, he could not stay so long, and must have it at twelve o'clock. Where to get it I knew not. Between nine and ten one came and offered me the use of an hundred pounds for a year: but two others had been with me before, to make the same offer. I accepted the bank-note which one of them brought; and saw that God is over all!

Mon. 16.—I rode to Oxford, and the next day to Evesham. On *Wednesday* and *Thursday*, in riding from Evesham to Bristol, I read over that surprising book, *The Life of Ignatius Loyola*; surely one of the greatest men that ever was engaged in the support of so bad a cause! I wonder any man should judge him to be an enthusiast: no; but he knew the people with whom he had to do: and setting out (like Count Z——) with a full persuasion that he might use guile to promote the glory of God, or (which he thought the same thing) the interest of His Church, he acted, in all things, consistent with his principles.

After having regulated the society here and in Kingswood, I set out again for London.

Sat. Sept. 4.—I was pressed to visit a poor murderer in Newgate, who was much afflicted both in body and soul. I objected; it could not be; for all the turnkeys, as well as the keeper, were so good Christians, they abhorred the name of a Methodist, and had absolutely refused to admit me even to one who earnestly begged it the morning he was to die.

However, I went, and found, by a surprising turn, that all the doors were now open to me. I exhorted the sick malefactor to cry unto God with all his might, for grace to repent and believe the gospel. It was not long before the rest of the felons flocked round, to whom I spoke strong words concerning the Friend of sinners, which they received with as great signs of amazement as if it had been a voice from heaven. When I came down into the common hall (I think they called it), one of the prisoners there asking me a question, gave me occasion to speak among them also; more and more still running together, while I declared, God was "not willing any of them should perish, but that all should come to repentance."

Sun. 12.—I was desired to preach in an open place, commonly called the Great Gardens, lying between Whitechapel and Coverlet Fields, where I found a vast multitude gathered together. Many of the beasts of the people laboured much to disturb those who were of a better mind. They endeavoured to drive in a herd of cows among them, but the brutes were wiser than their masters. They then threw whole showers of stones, one of which struck me just between the eyes; but I felt no pain at all; and, when I had wiped away the blood, went on testifying with a loud voice, that God hath given to them that believe, "not the spirit of fear, but of power, and of love, and of a sound mind." And by the spirit

which now appeared through the whole congregation, I plainly saw what a blessing it is when it is given us, even in the lowest degree, to suffer for His name's sake.

Mon. 13.—I preached, about nine, at Windsor; and the next evening came to Bristol. I spent the remainder of this and the following week in examining those of the society; speaking severally to each, that I might more perfectly know the state of their souls to Godward.

Fri. 24.—I had notes from nineteen persons, desiring to return God thanks.

Sun. 26.—In the evening I rode to Marshfield. The next evening I reached Whitchurch.

Tuesday, 28.—In the morning I preached at Great Marlow, on the Pharisee and the Publican. Many were surprised, and perhaps in some measure convinced (but how short-lived are most of these convictions!), that it is very possible a man may be a Pharisee now,—yea, though he be not a Methodist.

A little before twelve I came to Windsor. I was soon informed, that a large number of the rabble had combined together; and declared, again and again, there should be no preaching there that day. In order to make all sure, they had provided gunpowder enough, and other things, some days before. But Burnham fair coming between, they agreed to go thither first, and have a little diversion there. Accordingly they went, and bestowed a few of their crackers upon their brother-mob

at Burnham. But these, not being Methodists, did not take it well, turned upon them, and gave them chase. They took shelter in an house. But that would not serve; for those without soon forced a way in, and seized on as many as they could find, who, upon information made, were sent to gaol: the rest ran away, so that when I came, none hindered or interrupted. In the evening I came to London. I proposed spending a fortnight there, and then returning to Bristol.

I spent this time partly in speaking severally to all the members of the society; partly in making a full inquiry into those devices of Satan whereof I had scarce ever heard or read before.

Mon. Oct. 11.—I had designed to leave London; but Mr. Richards being taken ill, I put off my journey. He was much better on Tuesday: so I set out the next morning; and before seven in the evening reached the half-way house, four miles short of Hungerford.

I now found it was well I did not set out on Monday, in order to be at Bristol on Tuesday night, as usual. For all the travellers who went that way on Tuesday were robbed. But on Thursday the road was clear; so that I came safe to Kingswood in the afternoon, and in the evening preached at Bristol.

My chief business now was to examine thoroughly the society in Kingswood. This found me full employment for several days. On *Wednesday, 27*, having finished my

work, I set out very early, and (though my horse fell lame) on *Thursday* evening came to London.

Sun. 31.—Several of the leaders desired to have an hour's conversation with me. I found they were greatly perplexed about "want of management, ill husbandry, encouraging idleness, improper distribution of money," "being imposed upon by fair pretences," and "men who talked well, but had no grace in their hearts." I asked, who those men were? but that they could not tell. Who encouraged idleness? when and how? what money had been improperly distributed? by whom, and to whom? in what instances I had been imposed on (as I presumed they meant *me*)? and what were the particulars of that ill husbandry and mismanagement of which they complained? They stared at one another as men in amaze. I began to be amazed too, not being able to imagine what was the matter, till one dropped a word, by which all came out. They had been talking with Mr. Hall, who had started so many objections against all I said or did, that they were in the utmost consternation, till the fire thus broke out, which then at once vanished away.

Wed. Nov. 3.—Two of those who are called *Prophets* desired to speak with me. They told me, they were sent from God with a message to me; which was, that very shortly I should be *born'd* again. One of them added, they would stay in the house till it was done, unless I turned them out.

I answered, gravely, "I will not turn you out," and showed them down into the society-room. It was tolerably cold; and they had neither meat nor drink: however, there they sat from morning to evening. They then went quietly away, and I have heard nothing from them since.

Sun. 7.—I concluded the Epistle to the Hebrews, that strong barrier against the too prevailing imagination,—that the privileges of Christian believers are to be measured by those of the Jews.

Mon. 8.—I set out at four, reached Northampton that night, and the next evening, Donnington Park. *Wednesday*, 10. I rode on to Rusworth inn, and, on *Saturday*, 13, reached Newcastle.

My brother had been here for some weeks before, and was but just returned to London. At eight I met the wild, staring, loving society; but not them alone, as I had designed. For we could not persuade the strangers to leave us. So that we only spent about an hour in prayer.

Sun. 14.—I began preaching about five o'clock (a thing never heard of before in these parts), on, "I came not to call the righteous, but sinners to repentance." And the victorious sweetness of the grace of God was present with His Word. At ten we went to All Saints, where were such a number of communicants as I have scarce seen but at Bristol or London. At four I preached in the square at the Keelman's Hospital, on, "By grace are ye saved through faith." It rained and hailed hard,

both before and after ; but there were only some scattered drops while I preached, which frightened away a few careless hearers. I met the society at six, and exhorted all who had "set their hand to the plough," not to "look back."

Mon. 15.—I began at five expounding the Acts of the Apostles. In the afternoon (and every afternoon this week) I spoke severally with the members of the society. On *Tuesday* evening I began the Epistle to the Romans. After sermon the society met. I re-proved some among them who walked disorderly ; and earnestly besought them all to beware, lest, by reason of their sins, the way of truth should be evil spoken of.

Thur. 18.—I could not but observe the different manner wherein God is pleased to work in different places. The grace of God flows here with a wider stream than it did at first either at Bristol or Kingswood. But it does not sink so deep as it did there. Few are thoroughly convinced of sin, and scarce any can witness, that the Lamb of God has taken away their sins.

I never saw a work of God, in any other place, so evenly and gradually carried on. It continually rises step by step. Not so much seems to be done at any one time, as hath frequently been at Bristol or London ; but something at every time. It is the same with particular souls. I saw none in that triumph of faith, which has been so common in

other places. But the believers go on calm and steady. Let God do as seemeth Him good.

Fri. 26.—Between twelve and one, I preached in a convenient ground at Whickham, two or three miles from Newcastle. I spoke strong, rough words ; but I did not perceive that any regarded what was spoken. The people indeed were exceeding quiet, and the cold kept them from falling asleep ; till (before two) I left them, very well satisfied with the preacher, and with themselves.

Sun. 28.—I preached, both at five in the room, and at eight in the hospital. We then walked over to Tanfield Leigh ; about seven miles from Newcastle. Here a large company of people were gathered together from all the country round about : to whom I expounded the former part of the fifth chapter to the Romans. But so dead, senseless, unaffected a congregation, have I scarce seen, except at Whickham. Whether the gospel or law, or English or Greek, seemed all one to them !

Yet the seed sown even here was not quite lost ; for on Thursday morning, between four and five, John Brown, then of Tanfield Leigh, was waked out of sleep by the voice that raiseth the dead ; and ever since he has been full of love, and peace, and joy in the Holy Ghost.

Wed. Dec. 1.—We had several places offered, on which to build a room for the society ; but none was such as we wanted. And perhaps there was a providence in our not finding any as yet ; for, by

this means, I was kept at Newcastle, whether I would or no.

Sat. 4.—I was both surprised and grieved at a genuine instance of enthusiasm. J—— B——, of Tanfield Leigh, who had received a sense of the love of God a few days before, came riding through the town, hallooing and shouting, and driving all the people before him: telling them, God had told him he should be a King, and should tread all his enemies under his feet. I sent him home immediately to his work, and advised him to cry day and night to God, that he might be lowly in heart; lest Satan should again get an advantage over him.

To-day a gentleman called and offered me a piece of ground. On Monday an article was drawn, wherein he agreed to put me into possession on Thursday, upon payment of thirty pounds.

Tues. 7.—I was so ill in the morning, that I was obliged to send Mr. Williams to the room. He afterwards went to Mr. Stephenson, a merchant in the town, who had a passage through the ground we intended to buy. I was willing to purchase it. Mr. Stephenson told him, "Sir, I do not want money; but if Mr. Wesley wants ground, he may have a piece of my garden, adjoining to the place you mention. I am at a word. For forty pounds he shall have sixteen yards in breadth, and thirty in length."

Wed. 8.—Mr. Stephenson and I signed an article, and I took possession of the ground. But I could not fairly go back from my

agreement with Mr. Riddel: so I entered on his ground at the same time. The whole is about forty yards in length; in the middle of which we determined to build the house, leaving room for a small court yard before, and a little garden behind, the building.

Mon. 13.—I removed into a lodging adjoining to the ground where we were preparing to build; but the violent frost obliged us to delay the work. I never felt so intense cold before. In a room where a constant fire was kept, though my desk was fixed within a yard of the chimney, I could not write for a quarter of an hour together, without my hands being quite benumbed.

Wed. 15.—I preached at Horsley-upon-Tyne, eight (computed) miles from Newcastle. It was about two in the afternoon. The house not containing the people, we stood in the open air, in spite of the frost. I preached again in the evening, and in the morning. We then chose to walk home, having each of us caught a violent cold by riding the day before.

Sun. 19.—I cried to all who felt themselves lost, "Believe in the Lord Jesus Christ, and thou shalt be saved": and in the afternoon, "Ho! every one that thirsteth, come ye to the waters." At that hour, one who was bitterly mourning after Christ (Mary Emerson) was filled with joy unspeakable.

Mon. 20.—We laid the first stone of the house. Many were gathered, from all parts, to see it; but none scoffed or interrupted,

while we praised God and prayed that He would prosper the work of our hands upon us. Three or four times in the evening, I was forced to break off preaching, that we might pray and give thanks to God.

Thur. 23.—It being computed that such a house as was proposed could not be finished under seven hundred pounds, many were positive it would never be finished at all; others, that I should not live to see it covered. I was of another mind; nothing doubting but, as it was begun for God's sake, He would provide what was needful for the finishing it.

Sat. 25.—The physician told me he could do no more; Mr. Meyrick could not live over the night. I went up, and found them all crying about him; his legs being cold, and (as it seemed) dead already. We all kneeled down, and called upon God with strong cries and tears. He opened his eyes, and called for me; and, from that hour, he continued to recover his strength, till he was restored to perfect health.—I wait to hear who will either disprove this fact, or philosophically account for it.

Mon. 27.—I rode to Horsley. The house being too small, I was obliged again to preach in the open air; but so furious a storm have I seldom known. The wind drove upon us like a torrent; coming by turns from east, west, north, and south; the straw and thatch flew round our heads; so that one would have imagined it could not be long before the house must follow; but scarce any

one stirred, much less went away, till I dismissed them with the peace of God.

Wed. 29.—After preaching (as usual) in the square, I took horse for Tanfield. More than once I was only not blown off my horse. However, at three I reached the Leigh, and explained to a multitude of people the salvation which is through faith. Afterwards I met the society in a large upper room, which rocked to and fro with the violence of the storm. But all was calm within; and we rejoiced together in hope of a kingdom which cannot be moved.

Thur. 30.—I carefully examined those who had lately cried out in the congregation. Some of these, I found, could give no account at all, how or wherefore they had done so: only that of a sudden they dropped down, they knew not how; and what they afterwards said or did, they knew not. Others could just remember, they were in fear; but could not tell what they were in fear of. Several said, they were afraid of the devil; and this was all they knew. But a few gave a more intelligible account of the piercing sense they then had of their sins, both inward and outward.

At eleven I preached my farewell sermon in the Hospital Square. I never saw such a congregation there before; nor did I ever speak so searchingly. I could not conclude till one; and then both men, women, and children hung upon me, so that I knew not which way to disengage myself. After some time, I got to the gate, and took

horse; but even then "a muckle woman" (as one called her, in great anger) kept her hold, and ran by the horse's side, through thick and thin, down to Sandgate. Jonathan Reeves rode with me. We reached Darlington that night, and Boroughbridge the next day.

Sat. Jan. 1, 1743.—In the evening I reached Epworth. *Sunday*, 2. At five I preached on, "So is every one that is born of the Spirit." About eight I preached from my father's tomb, on Heb. viii. 11. Many from the neighbouring towns asked, if it would not be well, as it was sacrament Sunday, for them to receive it. I told them, "By all means: but it would be more respectful first to ask Mr. Romley, the curate's leave." One did so, in the name of the rest; to whom he said, "Pray tell Mr. Wesley, I shall not give *him* the sacrament; for he is not *fit*."

How wise a God is our God! There could not have been so fit a place under heaven, where this should befall me first, as my father's house, the place of my nativity, and the very place where, "according to the strictest sect of our religion," I had so long "lived a Pharisee!" It was also fit, in the highest degree, that he who repelled me from that very table where I had myself so often distributed the bread of life, should be one who owed his all in this world to the tender love which my father had shown to his, as well as personally to himself.

Mon. 3.—I rode to Birstal, where John Nelson gave a melan-

choly account of many that *did* run well.

Wed. 5.—I came wet and weary to Sheffield, and on *Friday* to Donnington Park, which I left before eight the next morning, in order to go to Wednesbury, in Staffordshire. I was immediately met by a vehement shower of rain, driven full in my face by a strong wind; but in an hour the day was clear and calm. About four in the afternoon I came to Wednesbury. At seven I preached in the town-hall: it was filled from end to end; and all appeared to be deeply attentive while I explained, "This is the covenant which I will make after those days, saith the Lord."

Sun. 9.—The hall was filled again at five; and I proclaimed "the name of the Lord"; "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." At eight we met in the place where my brother preached, made, as it were, for the great congregation. It is a large hollow, not half a mile from the town, capable of containing four or five thousand people. They stood in a half-circle, above one another, and seemed all to receive with joy that great truth, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

In the afternoon Mr. Egginton preached a plain useful sermon. Almost the whole congregation then went down to the place, where abundance of people were already waiting for us; so that the

hollow could not contain them, but was hedged round with those who came from all parts.

Mon. 10.—I preached at five, at eight, and at three. In the intervals of preaching I spoke to all who desired it. Last night twenty-nine of them were joined together: *Tuesday, 11*, about a hundred.

Wed. 12.—I took my leave of them in the morning, by showing the difference between the righteousness of the law and that of faith; and in the evening, explained to a large congregation at Evesham, "So is every one that is born of the Spirit."

Thur. 13.—I rode to Stratford-upon-Avon. I had scarce sat down before I was informed that Mrs. K., a middle-aged woman, of Shatterly, half a mile from Stratford, had been for many weeks last past in a way which nobody could understand; that she had sent for a minister, but almost as soon as he came, began roaring; in so strange a manner, that he cried out, "It is the devil, doubtless! It is the devil!" and immediately went away.

I asked, "What good do you think I can do?" One answered, "We cannot tell; but Mrs. K. earnestly desired you might come, if you was anywhere near; saying she had seen you in a dream, and should know you immediately: but the devil said, 'I will tear thy throat out before he comes.' But afterwards, she said, his words were, 'If he does come, I will let thee be quiet; and thou shalt be as if nothing ailed thee, till he is gone away.'"

A very odd kind of madness this! I walked over about noon; but when we came to the house, desired all those who came with me to stay below. One showing me the way, I went up straight to her room. As soon as I came to the bedside, she fixed her eyes, and said, "You are Mr. Wesley; I am very well now, I thank God: nothing ails me; only I am weak." I called them up, and we began to sing—

"Jesu, thou hast bid us pray,
Pray always and not faint:
With the word a power convey
To utter our complaint."

After singing a verse or two we kneeled down to prayer. I had but just begun (my eyes being shut), when I felt as if I had been plunged into cold water; and immediately there was such a roar, that my voice was quite drowned, though I spoke as loud as I usually do to three or four thousand people. However, I prayed on. She was then reared up in the bed, her whole body moving at once, without bending one joint or limb, just as if it were one piece of stone. Immediately after it was writhed into all kinds of postures, the same horrid yell continuing still. But we left her not till all the symptoms ceased, and she was (for the present, at least) rejoicing and praising God.

Between one and two I preached at Stratford, on, "The Son of Man hath power upon earth to forgive sins." Most of the hearers stood like posts: but some mocked, others blasphemed, and a few believed.

I preached at Evesham in the evening; rode to Painswick the next day, and on *Saturday*, 15, to Bristol; where, the following week, I spoke to each member of the society, and rejoiced over them, finding they had not been "barren or unfruitful in the knowledge of our Lord Jesus Christ."

Mon. 24.—I preached at Bath. Some of the rich and great were present. One of them, my Lord —, stayed very patiently till I came to the middle of the fourth head. Then, starting up, he said, "'Tis hot! 'tis very hot," and got downstairs as fast as he could.

Several of the gentry desired to stay at the meeting of the society; to whom I explained the nature of inward religion, words flowing upon me faster than I could speak. One of them (a noted infidel) hung over the next seat in an attitude not to be described; and when he went, left half a guinea with Mary Naylor, for the use of the poor.

On the following days I spoke with each member of the society in Kingswood. I cannot understand how any minister can hope ever to give up his account with joy, unless (as Ignatius advises) he "knows all his flock by name; not overlooking the men-servants and maid-servants."

I left Bristol on *Friday*, 28; came to Reading on *Saturday*, and to Windsor on *Sunday* morning. Thence I walked over to Egham, where Mr. — preached one of the most miserable sermons I ever heard; stuffed so full of dull, senseless, improbable lies, of those he compli-

mented with the title of "false prophets."

I preached at one, and endeavoured to rescue the poor text (Matt. vii. 15) out of so bad hands. About four I left Egham, and at eight in the evening met with a joyful congregation at the Foundery.

Mon. Feb. 14.—I left London, and (riding early and late) the next evening came to Newark. Here I met with a few who had tasted the good Word: one of whom received me gladly, and desired me, whenever I came to Newark, to make his house my home.

Wed. 16.—I reached Epworth. I was to preach at six. But the house not being able to contain half the congregation, I went out and declared, "We love Him, because He first loved us." In the morning, *Thursday*, 17, I largely explained "the Spirit of adoption, whereby we cry, Abba, Father." And it was high time, for I soon found the spirit of delusion was gone abroad here also; and some began to boast, that Christ had "made them free," who were still the "servants of sin."

Fri. 18.—I rode forward for Newcastle. We inquired at Poplington, a little town three miles beyond York, and hearing there was no other town near, thought it best to call there. A Bible lying in the window, my fellow-traveller asked the woman of the house, if she read that book. She said, "Sir, I can't read; the worse is my luck. But that great girl is a rare scholar; and yet she cares not if she ever looks in a book;—she

minds nought but play." I began soon after to speak to our landlord, while the old woman drew closer and closer to me. The girl spun on; but all on a sudden she stopped her wheel, burst out into tears, and, with all that were in the house, so devoured our words, that we scarce knew how to go away.

In the evening we came to Boroughbridge, and *Saturday*, 19, to Newcastle.

Sun. 20.—I went on in expounding the Acts of the Apostles, and St. Paul's Epistle to the Romans. In the following week I diligently inquired, who they were that did not walk according to the gospel. In consequence of which I was obliged to put away above fifty persons. There remained above eight hundred in the society.

Sat. 26.—I visited those that were sick.

Mon. 28.—I preached again at Horsley, and spoke severally with those of the society. The world now begins to take alarm, and to cast out their name as evil.

Tues. Mar. 8.—In the afternoon I preached on smooth part of the fell (or common) near Chowden. I found we were got into the very Kingswood of the north. Twenty or thirty wild children ran round us, as soon as we came, staring as in amaze. They could not properly be said to be either clothed or naked. One of the largest (a girl, about fifteen) had a piece of a ragged, dirty blanket, some way hung about her, and a kind of cap on her head, of the same cloth and colour. My heart

was exceedingly enlarged towards them; and they looked as if they would have swallowed me up.

Sat. 12.—I concluded my second course of visiting, in which I inquired particularly into two things: 1. The case of those who had almost every night the last week cried out aloud, during the preaching. 2. The number of those who were separated from us, and the reason and occasion of it.

Sun. 13.—I went in the morning in order to speak severally with the members of the society at Tanfield. From the terrible instances I met with here (and indeed in all parts of England), I am more and more convinced, that the devil himself desires nothing more than this, that the people of any place should be half-awakened, and then left to themselves to fall asleep again. Therefore I determine, by the grace of God, not to strike one stroke in any place where I cannot follow the blow.

Mon. 14.—I preached again near Chowden; and this I continued to do weekly, as well as at all the other places round Newcastle (except Swalwell), where I had preached once.

Thur. 17.—As I was preaching at Pelton, one of the old colliers, not much accustomed to things of this kind, in the middle of the sermon, began shouting amain, for mere satisfaction and joy of heart. But their usual token of approbation (which somewhat surprised me at first) was clapping me on the back.

Fri. 18.—As I was meeting the

Leaders, a company of young men, having prepared themselves by strong drink, broke open the door, and came rushing in with the utmost fury. I began praying for them immediately; not one opened his mouth or lifted up a finger against us: and after half an hour, we all went away together in great quietness and love.

Tues. 22.—I went to South Biddick, a village of colliers seven miles south-east of Newcastle. The spot where I stood was just at the bottom of a semicircular hill, on the rising sides of which many hundreds stood; but far more on the plain beneath. Deep attention sat on every face; so that here also I believed it would be well to preach weekly.

Wed. 23.—I met a gentleman in the streets, cursing and swearing in so dreadful a manner, that I could not but stop him. He soon grew calmer; told me he must treat me with a glass of wine; and that he would come and hear me, only he was afraid I should say something against fighting of cocks.

Fri. 25.—At the pressing instance of a cursing, swearing, drunken Papist, who would needs bring me into a state of salvation, I spent some hours in reading an artful book, entitled, *The Grounds of the Old Religion*.

This evening I preached in the shell of the new house.

Sat. 26.—I preached at Burtley, a village four miles south of Newcastle, surrounded by colliers on every side.

Mon. 28.—I was astonished to

find it was real fact (what I would not believe before) that three of the Dissenting ministers (Mr. A——rs, Mr. A——ns, and Mr. B——) had agreed together, to exclude all those from the holy communion, who would not refrain from hearing us.

April 1.—(Being *Good Friday*.) I had a great desire to visit a little village called Placey, about ten measured miles north of Newcastle. It is inhabited by colliers only, and such as had been always in the first rank for savage ignorance and wickedness of every kind. Their grand assembly used to be on the Lord's day; on which men, women, and children met together, to dance, fight, curse and swear, and play at chuck, ball, span-farthing, or whatever came next to hand. I felt great compassion for these poor creatures, from the time I heard of them first; and the more, because all men seemed to despair of them. Between seven and eight I set out with John Heally, my guide. The north wind, being unusually high, drove the sleet in our face, which froze as it fell, and cased us over presently. When we came to Placey, we could very hardly stand. As soon as we were a little recovered, I went into the square, and declared Him who "was wounded for our transgressions" and "bruised for our iniquities." The poor sinners were quickly gathered together, and gave earnest heed to the things which were spoken. And so they did in the afternoon again, in spite of the wind and snow, when I besought them to

receive Him for their King ; to "repent and believe the gospel."

On *Easter Monday* and *Tuesday* I preached there again, the congregation continually increasing. And as most of these had never in their lives pretended to any religion of any kind, they were the more ready to cry to God as mere sinners, for the free redemption which is in Jesus.

Thur. 7.—Having settled all things according to my desire, I cheerfully took leave of my friends at Newcastle, and rode that day to Sandhutton. At our inn I found a good-natured man sitting and drinking in the chimney-corner ; with whom I began a discourse, suspecting nothing less than that he was the minister of the parish. Before we parted I spoke exceeding plain ; and he received it in love, begging he might see me when I came that way again. But before I came, he was gone into eternity.

Fri. 15.—I rode in two days to Wednesbury, but found things surprisingly altered. The inexcusable folly of Mr. W——s had so provoked Mr. E——n, that his former love was turned into bitter hatred. But he had not yet had time to work up the poor people into the rage and madness which afterwards appeared ; so that they were extremely quiet both this and the following days.

Yet on *Sunday, 17*, the scene began to open : I think I never heard so wicked a sermon, and delivered with such bitterness of voice and manner, as that which Mr. E—— preached in the after-

noon. I knew what effect this must have in a little time ; and therefore judged it expedient to prepare the poor people for what was to follow ; that, when it came, they might not be offended. Accordingly, on *Tuesday, 19*, I strongly enforced those words of our Lord, "If any man come after Me, and hate not his father and mother,—yea, and his own life, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple."

While I was speaking, a gentleman rode up very drunk ; and after many unseemly and bitter words, laboured much to ride over some of the people. I was surprised to hear he was a neighbouring clergyman !

Thur. 21.—I spent an hour with some of my old friends, whom I had not seen for many years. I rejoiced to find them still loving and open of heart, just as they were before I went to Georgia. In the afternoon I called at Barks-well, near Coventry ; where I had formerly spent many pleasant hours.—And here likewise I found friendship and openness still : but the master of the house was under heavy affliction.

Fri. 22.—I rode to Painswick ; and on *Saturday, 23*, through heavy rain, to Bristol.

I had now a week of rest and peace, which was refreshing both to my soul and body. *Sunday, May 1*, I had an opportunity of receiving the Lord's Supper, at St. James's, our parish church.

Tues. 3.—I set out for Wales,

in company with one who was my pupil at Oxford. We could get that night no farther than the Bull, five Welsh miles beyond Aber-gavenny. The next morning we came to Builth, just as the church prayers began. Mr. Phillips, the rector of Maesmennys (at whose invitation I came), soon took knowledge of me, and we began a friendship which I trust shall never end. I preached on a tomb at the east end of the church at four, and again at seven. Mr. Gwynne and Mr. Prothero (Justices of Peace) stood on either hand of me; and all the people before, catching every word, with the most serious and eager attention.

Thur. 5.—I rode over such rugged mountains as I never saw before, to Cardiff. But it was late before we came in, so I could not preach that night. *Friday, 6.* I preached at eleven in the new room, which the society had just built in the heart of the town; and our souls were sweetly comforted together. About two I preached at Lanttrissent; and at Fonmon Castle in the evening, to a loving and serious congregation.

Sat. 7.—I was desired to preach at Cowbridge. We came into the town about eleven; and many people seemed very desirous to hear for themselves, concerning the way which is everywhere spoken against; but it could not be: the sons of Belial gathered themselves together, headed by one or two wretches called gentlemen; and continued shouting, cursing, blaspheming, and throwing showers of stones, almost without intermission.

So that after some time spent in prayer for them, I judged it best to dismiss the congregation.

Sun. 8.—I preached in the castle-yard at Cardiff, at five in the morning and seven in the evening; in the afternoon at Wenvo, where the church was quite filled with those who came from many miles round: and God answered many of them in the joy of their hearts. It was a solemn and refreshing season.

Mon. 9.—I returned to Bristol. Most of the week I spent in visiting the society in Kingswood; whom I now found quite clear of those vain janglings which had, for a time, well-nigh torn them in pieces.

Tues. 17.—My brother set out for Cornwall; where (according to the accounts we had frequently received) abundance of those who before neither feared God nor regarded man began to inquire what they must do to be saved: but the same imprudence which had laid the foundation for all the disturbances in Staffordshire had broke out here also, and turned many of our friends into bitter and implacable enemies. Violent persecution was the natural consequence of this; but the power of God triumphed over all.

Sun. 29. — (Being *Trinity-Sunday*.) I began officiating at the chapel in West Street, near the Seven Dials, of which (by a strange chain of providences) we have a lease for several years. I preached on the Gospel for the day, part of the third chapter of St. John; and afterwards administered the Lord's

Supper to some hundreds of communicants. I was a little afraid at first, that my strength would not suffice for the business of the day, when a service of five hours (for it lasted from ten to three) was added to my usual employment. But God looked to that: so I must think; and they that will call it enthusiasm may. I preached at the Great Gardens, at five, to an immense congregation, on, "Ye must be born again." Then the Leaders met (who filled all the time that I was not speaking in public); and after them, the bands. At ten at night I was less weary than at six in the morning.

The following week I spent in visiting the society. On *Sunday*, June 5, the service of the chapel lasted till near four in the afternoon; so that I found it needful, for the time to come, to divide the communicants into three parts, that we might not have above six hundred at once.

Wed. 8.—I ended my course of visiting; throughout which I found great cause to bless God; so very few having drawn back to perdition out of nineteen hundred and fifty souls.

Sat. 18.—I received a full account of the terrible riots which had been in Staffordshire. I was not surprised at all: neither should I have wondered if, after the advices they had so often received from the pulpit, as well as from the episcopal chair, the zealous High Churchmen had rose, and cut all that were Methodists in pieces.

Mon. 20.—Resolving to assist

them as far as I could, I set out early in the morning; and after preaching at Wycombe about noon, in the evening came to Oxford. *Tuesday, 21.* We rode to Birmingham; and in the morning, *Wednesday, 22,* to Francis Ward's, at Wednesbury.

Although I knew all that had been done here was as contrary to law as it was to justice and mercy, yet I knew not how to advise the poor sufferers, or to procure them any redress. I was then little acquainted with the English course of law, having long had scruples concerning it. But, as many of these were now removed, I thought it best to inquire whether there could be any help from the laws of the land. I therefore rode over to Counsellor Littleton, at Tamworth, who assured us we might have an easy remedy, if we resolutely prosecuted, in the manner the law directed, those rebels against God and the King.

Thur. 23.—I left Wednesbury, and in the evening preached at Melbourn, in Derbyshire. I preached at Nottingham (where I met my brother coming from the north) on *Friday*, and on *Saturday* and *Sunday* at Epworth.

Mon. 27.—I preached at Awkborough, on the Trent side, to a stupidly - attentive congregation. We then crossed over, and rode to Sykehouse; on *Tuesday* to Smeton, and on *Wednesday* to Newcastle.

Thur. 30.—I immediately inquired into the state of those whom I left here striving for the mastery.

Monday, July 4, and the follow-

ing days, I had time to finish the *Instructions for Children*.

Sun. 10.—I preached at eight on Chowden Fell, on, "Why will ye die, O house of Israel?" Ever since I came to Newcastle the first time, my spirit had been moved within me, at the crowds of poor wretches who were every Sunday in the afternoon sauntering to and fro on the Sandhill. I resolved, if possible, to find them a better employ; and as soon as the service at All-Saints was over, walked straight from the church to the Sandhill, and gave out a verse of a psalm. In a few minutes I had company enough; thousands upon thousands crowding together. But the prince of this world fought with all his might, lest his kingdom should be overthrown. Indeed, the very mob of Newcastle, in the height of their rudeness, have commonly some humanity left. I scarce observed that they threw anything at all; neither did I receive the least personal hurt: but they continued thrusting one another to and fro, and making such a noise, that my voice could not be heard: so that, after spending near an hour in singing and prayer, I thought it best to adjourn to our own house.

Mon. 11.—I had almost such another congregation, in the High Street, at Sunderland: but the tumult subsided in a short time.

Thur. 14.—I preached at the Lower Spen, seven or eight (northern) miles from Newcastle. John Brown had been obliged to remove hither from Tanfield Leigh, I believe by the peculiar providence of God. By his rough and

strong, though artless, words, many of his neighbours had been much convinced, and began to search the Scriptures as they never had done before; so that they did not seem at all surprised when I declared, "He that believeth hath everlasting life."

Sun. 17.—I preached (as I had done the Wednesday before) to my favourite congregation at Placey.

Mon. 18.—I set out for Newcastle with John Downes, of Horsley. We were four hours riding to Ferry Hill, about twenty measured miles. After resting there an hour, we rode softly on; and at two o'clock came to Darlington. I thought my horse was not well; he thought the same of his; though they were both young, and very well the day before. We ordered the hostler to fetch a farrier, which he did without delay; but before the men could determine what was the matter, both the horses lay down and died.

I hired a horse to Sandhutton, and rode on, desiring John Downes to follow me. Thence I rode to Boroughbridge on *Tuesday* morning, and then walked on to Leeds.

Wed. 20.—I preached at Birstal and Hightown. After I had visited all the societies in these parts, and preached at as many of the little towns as I could, on *Monday*, 25, I rode to Barley Hall. Many from Sheffield were there. On *Tuesday* night and *Wednesday* morning I preached at Nottingham; on *Wednesday* evening, at Markfield.

Fri. 28.—We rode to Newport-

Pagnell, and *Saturday*, 29, to London.

Sat. Aug. 6.—A convenient chapel was offered me at Snowsfields, on the other side the water. It was built on purpose, it seems, by a poor Arian misbeliever, for the defence and propagation of her bad faith.

Mon. 8.—Upon mention made of my design to preach here, a zealous woman warmly replied, "What! at Snowsfields! Will Mr. W. preach at Snowsfields? Surely he will not do it! Why, there is not such another place in all the town. The people there are not men, but devils." However, I resolved to try if God was not stronger than them: so this evening I preached there on that Scripture, "Jesus said, They that be whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance."

Mon. 22.—After a few of us had joined in prayer, about four I set out, and rode softly to Snow Hill; where, the saddle slipping quite upon my mare's neck, I fell over her head, and she ran back into Smithfield. Some boys caught her, and brought her to me again, cursing and swearing all the way. I spoke plainly to them, and they promised to amend. I was setting forward, when a man cried, "Sir, you have lost your saddle-cloth." Two or three more would needs help me to put it on; but these too swore at almost every word. I turned to one and another, and spoke in love. They all took it well, and thanked me much. I

gave them two or three little books, which they promised to read over carefully.

Before I reached Kensington, I found my mare had lost a shoe. This gave me an opportunity of talking closely, for near half an hour, both to the smith and his servant. I mention these little circumstances, to show how easy it is to redeem every fragment of time (if I may so speak), when we feel any love to those souls for which Christ died.

Tues. 23.—I came to Kingswood in the afternoon, and in the evening preached at Bristol.

Fri. 26.—I set out for Cornwall. In the evening I preached at the cross in Taunton. A poor man had posted himself behind, in order to make some disturbance: but the time was not come; the zealous wretches who "deny the Lord that bought them" had not yet stirred up the people. Many cried out, "Throw down that rascal there; knock him down; beat out his brains": so that I was obliged to entreat for him more than once, or he would have been but roughly handled.

Sat. 27.—I reached Exeter in the afternoon; but as no one knew of my coming, I did not preach that night, only to one poor sinner at the inn.

Sun. 28.—From church I went to the castle; where were gathered together (as some imagined) half the grown persons in the city. It was an awful sight. So vast a congregation in that solemn amphitheatre! And all silent and still.

I went thence to poor Mr. V——, the clergyman, lying under sentence of death. He had for some time acted the lunatic; but I soon put him out of his play; and he appeared to have wit enough in his anger. I designed to close in with him immediately: but two cruelly impertinent gentlemen would needs come into the room; so that I could say no more, but was obliged to leave him in their hands.

The lad who was to die the next day was quite of another spirit: he appeared deeply affected while we were speaking, and yet more during our prayer; and no sooner were we gone than he broke out into a bitter cry.

Mon. 29.—We rode forward. About sunset we were in the middle of the first great pathless moor beyond Launceston. About eight we were got quite out of the way; but we had not gone far before we heard Bodmin bell. Directed by this, we turned to the left, and came to the town before nine.

Tues. 30.—In the evening we reached St. Ives. At seven I invited all guilty, helpless sinners, who were conscious they "had nothing to pay," to accept of free forgiveness.

Wed. 31.—I spoke severally with those of the society, who were about one hundred and twenty. Near an hundred of these had found peace with God: such is the blessing of being persecuted for righteousness' sake! As we were going to church at eleven, a large company at the market-place welcomed us with a loud huzza: wit

as harmless as the ditty sung under my window (composed, one assured me, by a gentlewoman of their *own* town)—

"Charles Wesley has come to town,
To try if he can pull the churches down."

In the evening I explained "the promise of the Father." After preaching, many began to be turbulent; but John Nelson went into the midst of them, spoke a little to the loudest, who answered not again, but went quietly away.

Thur. Sept. 1.—We had a day of peace. *Friday*, 2. I preached at Morva, about eight miles west of St. Ives, on the North Sea. My text was, "The land of Zabulon, and the land of Nephthalim, by the way of the sea;—the people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up."

Sat. 3.—I rode to the Three-cornered Down (so called), nine or ten miles east of St. Ives, where we found two or three hundred tinnerns, who had been some time waiting for us. They all appeared quite pleased and unconcerned; and many of them ran after us to Gwennap (two miles east), where their number was quickly increased to four or five hundred. I had much comfort here, in applying these words, "He hath anointed me to preach the gospel to the poor." One who lived near invited us to lodge at his house, and conducted us back to the Green in the morning. We came thither just as the day dawned.

At six I preached at Sennan,

near the Land's End; and appointed the little congregation (consisting chiefly of old, grey-headed men) to meet me again at five in the morning. But on *Sunday*, 11, great part of them were got together between three and four o'clock: so between four and five we began praising God.

We went afterwards down, as far as we could go safely, toward the point of the rocks at the Land's End. It was an awful sight! But how will these melt away, when God ariseth to judgment! The sea between does indeed "boil like a pot." "One would think the deep to be hoary." But "though they swell, yet can they not prevail. He hath set their bounds, which they cannot pass."

Between eight and nine I preached at St. Just, on the green plain near the town, to the largest congregation (I was informed) that ever had been seen in these parts.

Soon after one, we had such another congregation, on the north side of Morva church.

At Zennor I preached about five, and then hastened to St. Ives, where we concluded the day in praising God with joyful lips.

Mon. 12.—I preached at one on Trezuthan Downs, and in the evening at St. Ives. The dread of God fell upon us while I was speaking, so that I could hardly utter a word; but most of all in prayer, wherein I was so carried out, as scarce ever before in my life.

I had had for some time a great desire to go and publish the love of God our Saviour, if it were but for one day, in the Isles of Scilly;

and I had occasionally mentioned it to several. This evening three of our brethren came and offered to carry me thither, if I could procure the mayor's boat, which, they said, was the best sailer of any in the town. I sent, and he lent it me immediately. So the next morning, *Tuesday*, 13, John Nelson, Mr. Shepherd, and I, with three men and a pilot, sailed from St. Ives. It seemed strange to me to attempt going in a fisher-boat, fifteen leagues upon the main ocean, especially when the waves began to swell, and hang over our heads. But I called to my companions, and we all joined together in singing lustily and with a good courage—

"When passing through the watery deep,
I ask in faith His promised aid;
The waves an awful distance keep,
And shrink from my devoted head;
Fearless their violence I dare:
'They cannot harm,—for God is there.'"

About half an hour after one, we landed on St. Mary's, the chief of the inhabited islands.

We immediately waited upon the Governor, with the usual present, viz. a newspaper. I desired him, likewise, to accept of an *Earnest Appeal*. The minister not being willing I should preach in the church, I preached, at six, in the street, to almost all the town, and many soldiers, sailors, and workmen, on "Why will ye die, O house of Israel?" It was a blessed time, so that I scarce knew how to conclude. After sermon I gave them some little books and hymns, which they were so eager to receive, that they were ready to tear both them and me to pieces.

For what political reason such a number of workmen were gathered together, and employed at so large an expense, to fortify a few barren rocks, which whosoever would take, deserves to have them for his pains, I could not possibly devise: but a providential reason was easy to be discovered. God might call them together to hear the gospel, which perhaps otherwise they might never have thought of.

At five in the morning I preached again. And between nine and ten, having talked with many in private, and distributed both to them and others between two and three hundred hymns and little books, we left this barren, dreary place, and set sail for St. Ives, though the wind was strong, and blew directly in our teeth. Our pilot said we should have good luck if we reached the land; but he knew not Him whom the winds and seas obey. Soon after three we were even with the Land's End, and about nine we reached St. Ives.

Fri. 16.—In the evening, as I was preaching at St. Ives, Satan began to fight for his kingdom. The mob of the town burst into the room, and created much disturbance; roaring and striking those that stood in their way, as though Legion himself possessed them. I would fain have persuaded our people to stand still; but the zeal of some, and the fear of others, had no ears: so that, finding the uproar increase, I went into the midst, and brought the head of the mob up with me to the desk. I received but one blow on the side of the head; after which we reasoned

the case, till he grew milder and milder, and at length undertook to quiet his companions.

Sat. 17.—I preached at St. Just, and at the Land's End, where, in the morning, *Sunday*, 18, I largely declared (what many shall witness in due time), "By grace are ye saved through faith."

The congregation at St. Just was greatly increased, while I proclaimed to every convicted sinner, "Believe in the Lord Jesus Christ, and thou shalt be saved."

About one I preached at Morva, on Rom. viii. 15, to the largest congregation I had seen in Cornwall. The society afterwards met, consisting of above one hundred members. Which of these will endure to the end?

At Zennor I preached on Isa. liii., feeling no weariness at all; and concluded the day with our brethren at St. Ives, rejoicing and praising God.

Mon. 19.—We were informed, the rabble had designed to make their general assault in the evening. But one of the aldermen came, at the request of the mayor, and stayed with us the whole time of the service. So that no man opened his mouth, while I explained, "None is like unto the God of Jeshurun, who rideth upon the heavens unto thy help, and in His excellency upon the sky."

Tues. 20.—I concluded my preaching here. We reached Gwennap a little before six, and found the plain covered from end to end. It was supposed there were ten thousand people. I could not conclude till it was so dark we

could scarce see one another. And there was on all sides the deepest attention ; none speaking, stirring, or scarce looking aside.

One of those who were present was Mr. P——, once a violent adversary. Before sermon began, he whispered one of his acquaintance, "Captain, stand by me ; don't stir from me." He soon burst out into a flood of tears, and quickly after sunk down. His friend caught him, and prevented his falling to the ground.

Wed. 21.—I was waked, between three and four, by a large company of tinnors, who, fearing they should be too late, had gathered round the house, and were singing and praising God. At five I preached once more.

We rode to Launceston that day. *Thursday, 22.* As we were riding through a village called Sticklepath, one stopped me in the street, and asked abruptly, "Is not thy name John Wesley?" Immediately two or three more came up, and told me I must stop there. I did so ; and before we had spoke many words, our souls took acquaintance with each other. I found they were called Quakers : but that hurt not me, seeing the love of God was in their hearts.

Sun. Oct. 2.—Fearing my strength would not suffice for preaching more than four times in the day, I only spent half an hour in prayer with the society in the morning.

Mon. 3.—I returned to Bristol, and employed several days in examining and purging the society, which still consisted (after many

were put away) of more than seven hundred persons. The next week I examined the society in Kingswood, in which I found but a few things to reprove.

Sat. 15.—The Leaders brought in what had been contributed, in their several classes, toward the public debt ; and we found it was sufficient to discharge it ; which was therefore done without delay.

Thur. 20.—I rode to Wednesbury. At twelve I preached in a ground near the middle of the town, to a far larger congregation than was expected. I believe every one present felt the power of God : and no creature offered to molest us, either going or coming ; but the Lord fought for us, and we held our peace.

I was writing at Francis Ward's, in the afternoon, when the cry arose, that the mob had beset the house. We prayed that God would disperse them ; and it was so : one went this way, and another that ; so that, in half an hour, not a man was left. I told our brethren, "Now is the time for us to go" ; but they pressed me exceedingly to stay. So that I might not offend them, I sat down, though I foresaw what would follow. Before five the mob surrounded the house again in greater numbers than ever. The cry of one and all was, "Bring out the minister ; we will have the minister. I desired one to take their captain by the hand, and bring him into the house. After a few sentences interchanged between us, the lion was become a lamb. I desired him to go and bring one or two more of the most

angry of his companions. He brought in two, who were ready to swallow the ground with rage ; but in two minutes they were as calm as he. I then bade them make way, that I might go out among the people. As soon as I was in the midst of them, I called for a chair ; and standing up, asked, "What do any of you want with me?" Some said, "We want you to go with us to the justice." I replied, "That I will, with all my heart." I then spoke a few words, which God applied ; so that they cried out, with might and main, "The gentleman is an honest gentleman, and we will spill our blood in his defence." I asked, "Shall we go to the justice to-night, or in the morning?" Most of them cried, "To-night, to-night"; on which I went before, and two or three hundred followed ; the rest returning whence they came.

The night came on before we had walked a mile, together with heavy rain. However, on we went to Bentley Hall, two miles from Wednesbury. One or two ran before, to tell Mr. Lane they had brought Mr. Wesley before his Worship. Mr. Lane replied, "What have I to do with Mr. Wesley? Go and carry him back again." By this time the main body came up, and began knocking at the door. A servant told them Mr. Lane was in bed. His son followed, and asked what was the matter. One replied, "Why, an't please you, they sing psalms all day ; nay, and make folks rise at five in the morning. And what would your Worship advise us to

do?" "To go home," said Mr. Lane, "and be quiet."

Here they were at a full stop, till one advised, to go to Justice Persehouse, at Walsal. All agreed to this ; so we hastened on, and about seven came to his house. But Mr. P—— likewise sent word that he was in bed. Now they were at a stand again ; but at last they all thought it the wisest course to make the best of their way home. About fifty of them undertook to convoy me. But we had not gone a hundred yards, when the mob of Walsal came, pouring in like a flood, and bore down all before them. The Darlaston mob made what defence they could ; but they were weary, as well as out-numbered : so that in a short time, many being knocked down, the rest ran away, and left me in their hands.

To attempt speaking was vain ; for the noise on every side was like the roaring of the sea. So they dragged me along till we came to the town ; where seeing the door of a large house open, I attempted to go in ; but a man, catching me by the hair, pulled me back into the middle of the mob. They made no more stop till they had carried me through the main street, from one end of the town to the other. I continued speaking all the time to those within hearing, feeling no pain or weariness. At the west end of the town, seeing a door half open, I made toward it, and would have gone in ; but a gentleman in the shop would not suffer me, saying, they would pull the

house down to the ground. However, I stood at the door, and asked, "Are you willing to hear me speak?" Many cried out, "No, no! knock his brains out; down with him; kill him at once." Others said, "Nay, but we will hear him first." I began asking, "What evil have I done? Which of you all have I wronged in word or deed?" And continued speaking for above a quarter of an hour, till my voice suddenly failed; then the floods began to lift up their voice again; many crying out, "Bring him away! bring him away!"

In the meantime my strength and my voice returned, and I broke out aloud into prayer. And now the man who just before headed the mob, turned, and said, "Sir, I will spend my life for you: follow me, and not one soul here shall touch a hair of your head." Two or three of his fellows confirmed his words, and got close to me immediately. At the same time, the gentleman in the shop cried out, "For shame, for shame! Let him go." An honest butcher, who was a little farther off, said it was a shame they should do thus; and pulled back four or five, one after another, who were running on the most fiercely. The people then, as if it had been by common consent, fell back to the right and left; while those three or four men took me between them, and carried me through them all. But on the bridge the mob rallied again; we therefore went on one side, over the mill dam, and thence through the meadows; till,

a little before ten, God brought me safe to Wednesbury; having lost only one flap of my waistcoat, and a little skin from one of my hands.

I never saw such a chain of providences before; so many convincing proofs, that the hand of God is on every person and thing, overruling all as it seemeth Him good.

The poor woman of Darlaston, who had headed that mob, and sworn that none should touch me, when she saw her followers give way, ran into the thickest of the throng, and knocked down three or four men, one after another. But many assaulting her at once, she was soon overpowered, and had probably been killed in a few minutes (three men keeping her down and beating her with all their might), had not a man called to one of them, "Hold, Tom, hold!" "Who is there?" said Tom: "what, honest Munchin? Nay, then, let her go." So they held their hand, and let her get up and crawl home as well as she could.

From the beginning to the end I found the same presence of mind, as if I had been sitting in my own study. But I took no thought for one moment before another; only once it came into my mind, that if they should throw me into the river, it would spoil the papers that were in my pocket. For myself, I did not doubt but I should swim across, having but a thin coat, and a light pair of boots.

The circumstances that follow,

I thought, were particularly remarkable. 1. That many endeavoured to throw me down while we were going downhill on a slippery path to the town; as well judging, that if I was once on the ground, I should hardly rise any more. But I made no stumble at all, nor the least slip till I was entirely out of their hands. 2. That although many strove to lay hold on my collar or clothes, to pull me down, they could not fasten at all: only one got fast hold of the flap of my waistcoat, which was soon left in his hand; the other flap, in the pocket of which was a bank-note, was torn but half off. 3. That a lusty man just behind struck at me several times with a large oaken stick; with which if he had struck me once on the back part of my head, it would have saved him all further trouble. But every time the blow was turned aside, I know not how; for I could not move to the right hand or left. 4. That another came rushing through the press, and raising his arm to strike, on a sudden let it drop, and only stroked my head, saying, "What soft hair he has!" 5. That I stopped exactly at the mayor's door, as if I had known it (which the mob doubtless thought I did), and found him standing in the 'shop, which gave the first check to the madness of the people. 6. That the very first men whose hearts were turned were the heroes of the town, the captains of the rabble on all occasions, one of them having been a prize-fighter at the bear-garden. 7. That, from first to last, I heard

none give a reviling word, or call me by any opprobrious name whatever; but the cry of one and all was, "The preacher! The preacher! The parson! The minister!" 8. That no creature, at least within my hearing, laid anything to my charge, either true or false; having in the hurry quite forgot to provide themselves with an accusation of any kind. And, lastly, that they were as utterly at a loss what they should do with me; none proposing any determinate thing; only, "Away with him! Kill him at once!"

By how gentle degrees does God prepare us for His will! Two years ago a piece of brick grazed my shoulders. It was a year after that the stone struck me between the eyes. Last month I received one blow, and this evening two; one before we came into the town, and one after we were gone out; but both were as nothing: for though one man struck me on the breast with all his might, and the other on the mouth with such a force that the blood gushed out immediately, I felt no more pain from either of the blows, than if they had touched me with a straw.

It ought not to be forgotten, that when the rest of the society made all haste to escape for their lives, four only would not stir, William Sitch, Edward Slater, John Griffiths, and Joan Parks: these kept with me, resolving to live or die together; and none of them received one blow, but William Sitch, who held me by the arm, from one end of the

town to the other. He was then dragged away and knocked down ; but he soon rose and got to me again. I afterwards asked him, what he expected when the mob came upon us. He said, "To die for Him who had died for us" : and he felt no hurry or fear ; but calmly waited till God should require his soul of him.

I asked J. Parks, if she was not afraid, when they tore her from me. She said, "No; no more than I am now. I could trust God for you, as well as for myself. From the beginning I had a full persuasion that God would deliver you. I knew not how; but I left that to Him, and was as sure as if it were already done." I asked, if the report was true, that she had fought for me. She said, "No; I knew God would fight for His children." And shall these souls perish at the last?

When I came back to Francis Ward's I found many of our brethren waiting upon God. Many also whom I never had seen before came to rejoice with us. And the next morning, as I rode through the town on my way to Nottingham, every one I met expressed such a cordial affection, that I could scarce believe what I saw and heard.

I cannot close this head without inserting as great a curiosity in its kind as, I believe, was ever yet seen in England; which had its birth within a very few days of this remarkable occurrence at Walsal.

" STAFFORDSHIRE.

"To all High-Constables, Petty-Constables, and other of

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His Majesty's Peace Officers, within the said County, and particularly to the Constable of Tipton" (near Walsal) :

“WHEREAS, we, His Majesty's Justices of the Peace for the said County of Stafford, having received information that several disorderly persons, styling themselves Methodist Preachers, go about raising routs and riots, to the great damage of His Majesty's liege people, and against the peace of our Sovereign Lord the King :

“These are, in His Majesty’s name, to command you and every one of you, within your respective districts, to make diligent search after the said Methodist Preachers, and to bring him or them before some of us His said Majesty’s Justices of the Peace, to be examined concerning their unlawful doings.

“Given under our hands and
seals, this day of
October, 1743.

"J. LANE.

"W. PERSEHOUSE."

(N.B.—The very justices to whose houses I was carried, and who severally refused to see me !)

Sat. 22.—I rode from Nottingham to Epworth, and on Monday set out for Grimsby: but at Ferry we were at a full stop, the boatmen telling us we could not pass the Trent; it was as much as our lives were worth to put from shore before the storm abated. We waited an hour; but, being afraid it would do much hurt, if I should disappoint the congregation at Grimsby, I asked the men if they

did not think it possible to get to the other shore: they said, they could not tell; but if we would venture our lives, they would venture theirs. So we put off, having six men, two women, and three horses, in the boat. Many stood looking after us on the riverside, in the middle of which we were, when, in an instant, the side of the boat was under water, and the horses and men rolling one over another. We expected the boat to sink every moment; but I did not doubt of being able to swim ashore. The boatmen were amazed as well as the rest; but they quickly recovered and rowed for life. And soon after, our horses leaping overboard, lightened the boat, and we all came unhurt to land.

They wondered what was the matter I did not rise (for I lay along in the bottom of the boat), and I wondered too, till, upon examination, I found that a large iron crow, which the boatmen sometimes used, was (none knew how) run through the string of my boot, which pinned me down that I could not stir; so that if the boat had sunk, I should have been safe enough from swimming any further.

The same day, and, as near as we could judge, the same hour, the boat in which my brother was crossing the Severn, at the New Passage, was carried away by the wind, and in the utmost danger of splitting upon the rocks. But the same God, when all human hope was past, delivered them as well as us.

In the evening, the house at Grimsby not being able to contain one-fourth of the congregation, I stood in the street, and exhorted every prodigal to "arise and go to" his "father." One or two endeavoured to interrupt; but they were soon stilled by their own companions. The next day, *Tuesday*, 25, one in the town promised us the use of a large room; but he was prevailed upon to retract his promise before the hour of preaching came. I then designed going to the Cross, but the rain prevented; so that we were a little at a loss, till we were offered a very convenient place, by a "woman which was a sinner." I there declared "Him" (about one o'clock) whom "God hath exalted, to give repentance and remission of sins." And God so confirmed the word of His grace, that I marvelled anyone could withstand Him.

However, the prodigal held out till the evening, when I enlarged upon her sins and faith, who "washed our Lord's feet with tears, and wiped them with the hairs of her head." She was then utterly broken in pieces (as, indeed, was well-nigh the whole congregation), and came after me to my lodging, crying out, "Oh, sir! what must I do to be saved?" Being now informed of her case, I said, "Escape for your life. Return instantly to your husband." She said, "But how can it be? Which way can I go? He is above an hundred miles off. I have just received a letter from him, and he is at Newcastle-upon-Tyne." I told her, "I am going

for Newcastle in the morning : you may go with me. William Blow shall take you behind him." And so he did. Glory be to the Friend of sinners ! He hath plucked one more brand out of the fire.—Thou poor sinner, thou hast "received a Prophet in the name of a Prophet"; and thou art found of Him that sent him.

William Blow, Mrs. S., and I set out at six. During our whole journey to Newcastle, I scarce observed her to laugh or even smile once. Nor did she ever complain of anything, or appear moved in the least with those trying circumstances which many times occurred in our way. A steady seriousness, or sadness rather, appeared in her whole behaviour and conversation, as became one that felt the burden of sin and was groaning after

salvation. In the same spirit, by all I could observe or learn, she continued during her stay at Newcastle. Not long after, her husband removed from thence, and wrote to her to follow him. She set out in a ship bound for Hull. A storm met them by the way ; the ship sprung a leak ; but though it was near the shore, on which many people flocked together, yet the sea ran so exceeding high, that it was impossible to make any help. Mrs. S. was seen standing on the deck, as the ship gradually sunk, and afterwards hanging by her hands on the ropes, till the masts likewise disappeared. Even then, for some moments, they could observe her floating upon the waves, till her clothes, which buoyed her up, being thoroughly wet, she sunk,—I trust, into the ocean of God's mercy.

CHAPTER VII

PERILS AND PERSECUTIONS

FROM OCTOBER 28, 1743, TO NOVEMBER 17, 1746

"All other labours, trials, or hardships that he met with in the course of his itinerancy were, however, of trifling account in comparison with the cruel and ferocious persecutions which he encountered from mobs, often, unhappily, led by those who were of superior station."—DR. J. H. RIGG in *The Living Wesley*.

Friday, October 28, 1743.—We rode with William Holmes, "an Israelite indeed," from Epworth to Sykehouse. Here I preached at ten, and hastened on to Leeds; from whence, setting out early in the morning, I had hopes of reaching Wensley Dale before it was dark; but it could not be: so in the dusk of the evening, understanding we had five or six miles still to ride, I thought it best to procure a guide. In less than an hour, it being extremely dark, I perceived we were got out of all road. We were in a large meadow, near a river, and (it seemed to me) almost surrounded with water. I asked our guide, "Do you know where you are?" and he honestly answered, "No." So we rode on as we could, till about eight we came to a little house, whence we were directed into a lane which led to Wensley.

Sun. 30.—Mr. Clayton read

prayers, and I preached, on, "What must I do to be saved?" As I went back through the churchyard, many of the parish were in high debate what religion this preacher was of. Some said, "He must be a Quaker"; others, "an Anabaptist"; but, at length, one deeper learned than the rest, brought them all clearly over to his opinion, that he was a *Presbyterian Papist*.

Mon. 31.—We set out early in the morning, and in the evening came to Newcastle.

Wed. Nov. 2.—The following advertisement was published:—

FOR THE BENEFIT OF MR. ESTE.

By the Edinburgh Company of Comedians, on *Friday*, November 4, will be acted a Comedy, called,

THE CONSCIOUS LOVERS;

To which will be added, a Farce, called,

TRICK UPON TRICK,

OR

METHODISM DISPLAYED.

On *Friday*, a vast multitude of spectators were assembled in the Moot Hall to see this. It was believed there could not be less than fifteen hundred people, some hundreds of whom sat on rows of seats built upon the stage. Soon after the comedians had begun the first act of the play, on a sudden all those seats fell down at once, the supporters of them breaking like a rotten stick. The people were thrown one upon another, about five foot forward, but not one of them hurt. After a short time, the rest of the spectators were quiet, and the actors went on. In the middle of the second act, all the shilling seats gave a crack, and sunk several inches down. A great noise and shrieking followed, and as many as could readily get to the door went out, and returned no more. Notwithstanding this, when the noise was over, the actors went on with the play. In the beginning of the third act the entire stage suddenly sunk about six inches: the players retired with great precipitation; yet in a while they began again. At the latter end of the third act, all the sixpenny seats, without any kind of notice, fell to the ground. There was now a cry on every side; it being supposed that many were crushed in pieces: but, upon inquiry, not a single person (such was the mercy of God!) was either killed or dangerously hurt. Two or three hundred remaining still in the hall, Mr. Este (who was to act the Methodist) came upon the stage and told them, for all this he

was resolved the farce should be acted. While he was speaking, the stage sunk six inches more; on which he ran back in the utmost confusion, and the people as fast as they could out of the door, none staying to look behind him.

Which most is surprising—that those players acted this farce the next week, or that some hundreds of people came again to see it?

Thur. 17.—I preached at the Spen, on, Christ Jesus, our “wisdom, righteousness, sanctification, and redemption.” I have seldom seen an audience so greatly moved, since the time of my first preaching at Bristol. Men, women, and children wept and groaned, and trembled exceedingly; many could not contain themselves in these bounds, but cried with a loud and bitter cry.

Tues. 22.—I preached at Norton, five miles from Ferrybridge, and in the evening at Sykehouse. Here I received a full account of poor David Taylor, once a workman that needed not to be ashamed.

Wed. 23.—I rode to Leeds; preached in the evening, and morning, *Thursday, 24*, and went on to Birstal, where I preached at one in the afternoon; and again about seven in the evening. *Friday, 25.* At the desire of Arthur Bate, I rode to Wakefield, in order to talk with his wife: but I soon found, I did not come to talk, but to hear. After an hour or two we rode on to Barley Hall, where I preached. Thence we rode to Sheffield, where I preached in perfect peace.

Sat. 26.—I went on to Nottingham.

Mon. 28.—I rode to Breson, and spent an hour or two in conversation with Mr. Simpson; the oddest, honestest enthusiast, surely, that ever was upon earth. Before we parted he told me, "One thing I don't like; your taking away my flock at Nottingham. Just now that text is brought to my mind; it is the very case; pray read it out." I did so, as follows: "And Abraham reproved Abimelech, because of the well which Abimelech's servants had violently taken away." I desired him to read my answer in the next verse. "And Abimelech said unto Abraham, I wot not who hath done this thing; neither heard I anything thereof from thee, save this day."

In the afternoon I rode to Markfield, and on *Thursday*, Dec. 1, to London.

I had full employment here for some weeks following, in speaking severally to the members of the society. Many of these I was obliged to set aside; there remained about two-and-twenty hundred persons.

Sun. Jan. 8, 1744.—In the evening I rode to Brentford, on *Monday* to Marlborough, and the next day to Bristol.

Wed. 11.—I began examining the society; and not before it was wanted: for the plague was begun. I found many crying out, "Faith, faith! Believe, believe!" but making little account of the fruits of faith, either of holiness or good works. In a few days they came to themselves, and had a more thorough understanding of the truth as it is in Jesus.

Wed. 25.—I preached at Bath, on Jas. ii. 14, "Can faith save him?" Many of the audience appeared to be deeply convinced; and one, though a gentlewoman, could not conceal the emotion of her mind, but broke out into strong cries and tears.

Fri. 27.—Having finished the work I proposed, I left Bristol, and *Saturday*, 28, reached London.

Wed. Feb. 1.—Just before the time I had designed to begin preaching at the chapel, I was seized with such a pain as I do not remember ever to have felt before in my life. But I forgot it as soon as I had read my text, Ps. xviii. 1, etc., "I will love Thee, O Lord, my strength." And from that time I felt it no more.

About this time the soldiers abroad began to meet together, as we learned from the following letter:—

Ghent, *February 2, 1744.*

"SIR,—I make bold to send you these lines. February 18, 1743, we began our march for Germany. I was then much cast down, and my heart was ready to break. But the day we marched to Maestricht, I found the love of God shed abroad in my heart, that I thought my very soul was dissolved into tears. But this lasted not above three weeks, and then I was in heaviness again; till, on April 24, as I was walking in the fields, God broke my hard heart in pieces. And yet I was not delivered from the fear of death. I went to my quarters very sick and weak, in great pain of soul and body. By the morning I was so weak I could

scarce go : but this proved a sweet night to my soul ; for now I knew there was no condemnation for me, believing in Christ Jesus.

“June 16.—The day we engaged the French at Dettingen, as the battle began, I said, ‘Lord, in Thee have I trusted ; let me never be confounded.’ Joy overflowed my soul, and I told my comrades, ‘If I fall this day, I shall rest in the everlasting arms of Christ.’ Now I felt I could be content to be cast into the sea, for the sake of my dear brethren, so their eyes might be opened, and they might see, before it was too late, the things that belong unto their peace.

“When we came to winter quarters, there were but three of us joined together. But now, by the blessing of God, we are increased to twelve : and we have reason to believe the hand of the Lord is with us. I desire, for the sake of Him whom we follow after, that you would send us some instructions, how to proceed in our little society. God is become a mouth to me, and has blessed even my word to some of their souls. All praise, and glory, and honour, be unto Him and to the Lamb for ever and ever.—From your affectionate brother,
J. H.”

Wed. 15.—We were informed of the invasion intended by the French, who were expected to land every hour. I therefore exhorted the congregation, in the words of our Lord, Luke xxi. 36, “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things

that shall come to pass, and to stand before the Son of Man.”

We observed *Friday*, 17, as a day of solemn fasting and prayer. In the afternoon, many being met together, I exhorted them, now, while they had opportunity, to make to themselves “friends of the mammon of unrighteousness” ; to deal their bread to the hungry, to clothe the naked, and not to hide themselves from their own flesh. And God opened their hearts, so that they contributed near fifty pounds, which I began laying out the very next hour, in linen, woollen, and shoes for them whom I knew to be diligent and yet in want.

Sat. 18.—I received an account, from James Jones, of another kind of invasion in Staffordshire. The substance of it was as follows :—

“On Monday, January 23, a great mob gathered together at Darlaston, a mile from Wednesbury. They fell upon a few people who were going to Wednesbury, and, among the rest, on Joshua Constable’s wife, of Darlaston. Some of them threw her down, and five or six held her down, that another might force her. But she continued to resist, till they changed their purpose, beat her much, and went away.

“*Mon.* 30.—The mob gathered again, broke into Joshua Constable’s house, pulled part of it down, broke some of his goods in pieces, and carried the rest away ; particularly all his shop-goods, to a considerable value. But not satisfied with this, they sought for him and his wife, swearing they would

knock their brains out. Their little children meantime, as well as themselves, wandered up and down, no one daring to relieve or take them in, lest they should hazard their own lives.

"*Tues. 31.*—About a hundred of the mob met together, on the Church Hill at Wednesbury. But hearing some of Wednesbury were resolved to defend themselves, they dispersed for that time.

"*Wed. February 1.* — Mr. Charles Wesley came to Birmingham, and the next day preached at Wednesbury. The whole congregation was quiet and attentive, nor had we any noise or interruption.

"*Mon. 6.*—I accompanied him part of his way, and in the afternoon came back to Wednesbury. I found the society met together, and commending themselves to God in prayer, having been informed that many, both at Darlaston and other places, had bound themselves by an oath, to come on Shrove-Tuesday (the next day), and plunder all the Methodists in Wednesbury.

"We continued in prayer till the evening. I desired, as many as could, to meet me again at eight in the morning. But I had scarce begun to speak, when one came running with all speed, and told us, a large mob was coming into the town, and had broke into some houses already. I immediately retired to my father's house; but he did not dare to receive me. Nor did anyone else; till at length Henry Parks took me in; whence, early in the morning, I went to Birmingham.

"The mob had been gathering all Monday night, and on Tuesday morning they began their work. They assaulted, one after another, all the houses of those who were called Methodists. They first broke all their windows, suffering neither glass, lead, nor frames to remain therein. Then they made their way in; and all the tables, chairs, chests of drawers, with whatever was not easily removable, they dashed in pieces, particularly shop-goods, and furniture of every kind. What they could not well break, as feather-beds, they cut in pieces, and strewed about the room. William Sitch's wife was lying in: but that was all one; they pulled away her bed too, and cut it in pieces." (Had the French come in that place, would they have done more?) "All this time none offered to resist them. Indeed, most part, both men and women, fled for their lives; only the children stayed, not knowing whither to go. Wearing apparel, and things which were of value, or easily saleable, they carried away; every man loading himself with as much as he could well carry, of whatever he liked best.

"Some of the gentlemen who had set the mob to work, or threatened to turn away collier or miner out of their service, that did not come and do his part, now drew up a paper for those of the society to sign, importing, that they would never invite or receive any Methodist preacher more. On this condition, they told them they would stop the mob at once; otherwise they must take what followed.

"This they offered to several ; but they declared, one and all, 'We have already lost all our goods ; and nothing more can follow, but the loss of our lives, which we will lose too, rather than wrong our consciences.'

"On Wednesday the mob divided into two or three companies, one of which went to Aldridge, four miles from Wednesbury, and plundered many houses there, as they had done in several other villages. Here also they loaded themselves with clothes and goods of all sorts, as much as they could stand under. They came back through Walsal with their spoils ; but the gentlemen of Walsal being apprised of their coming, raised a body of men, who met them, took what they had away, and laid it up in the town-hall. Notice was then sent to Aldridge, that every man who had been plundered, might come and take his own goods.

"Mr. Wood, of Wednesbury, likewise told several, they should have what could be found of their goods, on condition they would promise not to receive or hear those preachers any more.

"On Friday, in the afternoon, I went from Birmingham, designing to go to Tipton Green : but finding the mob were still raging up and down, I returned to Birmingham, and soon after (having as yet no more place in these parts), set out for London."

Any who desire to see a fuller and more particular account of these surprising transactions, may read a small tract, entitled,

"Modern Christianity exemplified at Wednesbury."

Before I leave this subject, it may be proper to insert an advertisement, which was not long after inserted in the public papers.

In the *Whitehall and London Evening Post*, Saturday, February 18, was a paragraph—with some mistakes, which it may not be amiss to rectify. "By a private letter from Staffordshire, we have advice of an insurrection *of* the people called Methodists,"—the insurrection was not *of* the people called Methodists, but *against* them,—"*who upon some pretended insults from the Church party,*"—they *pretended* no insults from the Church party ; being themselves no other than *true* members of the Church of England ; but were *more* than insulted by a mixed multitude of church-goers (who seldom, if ever, go near a church), Dissenters, and Papists,—"*have assembled themselves in a riotous manner.*"—Here is another small *error personæ*. Many hundreds of the mob did assemble themselves in a riotous manner, having given public notice several days before (particularly by a paper set up in Walsal market-place), that on Shrove-Tuesday they intended to come and destroy the Methodists, and inviting all the country to come and join them. "And having committed several outrages,"—without ever committing any, they have suffered all manner of outrages for several months past,—"*they proceeded at last to burn the house of one of their adversaries.*"—Without burning any

house or making any resistance, some hundreds of them, on Shrove-Tuesday last, had their own houses broken up, their windows, window-cases, beds, tools, goods of all sorts, broke all to pieces, or taken away by open violence; their live goods driven off, themselves forced to fly for their lives, and most of them stripped of all they had in the world.

Ever since the 20th of last June the mob of Walsal, Darlaston, and Wednesbury, hired for that purpose by their betters, have broke open their poor neighbours' houses at their pleasure, by night and by day; extorted money from the few that had it; took away or destroyed their victuals and goods; beat and wounded their bodies; threatened their lives; abused their women (some in a manner too horrible to name), and openly declared they would destroy every Methodist in the country: the Christian country, where His Majesty's innocent and loyal subjects have been so treated for eight months; and are now, by their wanton persecutors, publicly branded for rioters and incendiaries!

Sat. 25.—In returning at night from Snowfields, at the corner of Joyner Street, the coach, wherein five of us were, was overturned; but without anyone's being hurt; although the shock was so great as not only to dash out the fore-windows in pieces, but to break the axle-tree in two.

Mon. 27.—Was the day I had appointed to go out of town; but understanding a Proclamation was just published, requiring all Papists to go out of London before the

Friday following, I was determined to stay another week, that I might cut off all occasion of reproach. I was the more willing to stay, that I might procure more raiment for the poor before I left London.

For this purpose I made a second collection, which amounted to about thirty pounds. But perceiving that the whole money received would not answer one-third of the expense, I determined to go round the classes, and beg for the rest, till I had gone through the whole society.

Sat. Mar. 17.—We reached London. *Sunday, 18,* was a day of rest. *Tuesday, 20.* Having received a summons from the justices of Surrey, to appear at their court at St. Margaret's Hill, I did so; and asked, "Has anyone anything to lay to my charge?" None made any reply. At length, one of the justices said, "Sir, are you willing to take the oaths to His Majesty, and to sign the declaration against Popery?" I said, "I am"; which I accordingly did, and returned home.

Thur. 22.—I gave the society an account of what had been done with regard to the poor. By the contributions and collections I had received about one hundred and seventy pounds; with which above three hundred and thirty poor had been provided with needful clothing. Thirty or forty remaining still in want, and there being some debts for the clothes already distributed, the next day, being *Good Friday*, I made one collection more, of about six-and-twenty pounds. This treasure, at least, "neither rust nor moth"

shall "corrupt," "nor thieves break through and steal."

Sat. 24.—My brother and I agreed it was enough for one of us to stay in town, while the other endeavoured to strengthen our brethren in other parts. So, on *Monday, 26*, I set out, and came in the evening to Newbury. While we were at breakfast, the next day, two or three poor men were, with many oaths, relating their exploits the day before. I turned, and appealed to their own hearts, whether they were doing well. They owned their fault, and were so loving we could scarce get away.

Mon. April 2.—I preached at five, and rode on toward Launceston. The hills were covered with snow, as in the depth of winter. About two we came to Trewint, wet and weary enough, having been battered by the rain and hail for some hours. I preached in the evening to many more than the house would contain, on the happiness of him whose sins are forgiven. In the morning Degory Ishel undertook to pilot us over the great moor, all the paths being covered with snow; which, in many places, was driven together, too deep for horse or man to pass. The hail followed us for the first seven miles; we had then a fair, though exceeding sharp day. I preached at Gwennap in the evening, to a plain, simple-hearted people; and God comforted us by each other.

Wed. 3.—About eleven we reached St. Ives. I was a little surprised at entering John Nance's house; being received by many,

who were waiting for me there, with a loud (though not bitter) cry. But they soon recovered; and we poured out our souls together in praises and thanksgiving.

As soon as we went out, we were saluted, as usual, with a huzza, and a few stones, or pieces of dirt. But in the evening none opened his mouth, while I proclaimed, "I will love Thee, O Lord, my strength.—I will call upon the Lord, who is worthy to be praised; so shall I be saved from my enemies."

Thur. 5.—I took a view of the ruins of the house which the mob had pulled down a little before, for joy that Admiral Matthews had beat the Spaniards. Such is the Cornish method of thanksgiving. I suppose, if Admiral Lestock had fought too, they would have knocked all the Methodists on the head.

Sat. 7.—I took down part of the account of the late riot; which (to show the deep regard of the actors herein for His Majesty) was on the self-same day on which His Majesty's Proclamation against rioters was read. Yet I see much good has been brought out of it already; particularly the great peace we now enjoy.

About eleven John Nance and I set out for Morva. Having both the wind and rain full in our faces, we were thoroughly wet before we came to Rosemargay, where some of our brethren met us. I found there had been a shaking among them, occasioned by the confident assertions of some, that they had seen Mr. Wesley, a week or two

ago, with the Pretender in France ; and others, that he was in prison at London. Yet the main body still stood firm together, and were not removed from the hope of the gospel.

The wind and rain beat hard upon us again, as we walked from Morva to St. Just, which also frightened many from coming. However, some hundreds were there, to whom I declared, "If ye have nothing to pay, God will frankly forgive you all." It is remarkable, that those of St. Just were the chief of the whole country for hurling, fighting, drinking, and all manner of wickedness ; but many of the lions are become lambs, are continually praising God, and calling their old companions in sin to come and magnify the Lord together.

Tues. 10.—I was inquiring, how Dr. B—e, a person of unquestioned sense and learning, could speak evil of "this way," after he had seen such a change in the most abandoned of his parishioners : but I was satisfied, when Jonathan Reeves informed me, that on the Doctor's asking him who had been the better for this preaching, and his replying, "The man before you (John Daniel) for one, who never before knew any work of God upon his soul," the Doctor answered, "Get along : you are a parcel of mad, crazy-headed fellows" ; and, taking him by the shoulder, fairly thrust him to the door.

Wed. 11.—Being the Public Fast, the church at St. Ives was well filled. After reading those strong words, "If they have called the master of the house Beelzebub, how much more them of

his household !" Mr. H. fulfilled them, by vehemently declaiming against *the new sect*, as enemies of the Church, Jacobites, Papists, and what not ! After church, we met, and spent an hour in prayer, not forgetting the poor sinner against his own soul.

In the evening I preached at Gwennap. I stood on the wall, in the calm, still evening, with the setting sun behind me, and almost an innumerable multitude before, behind, and on either hand. Many, likewise, sat on the little hills, at some distance from the bulk of the congregation. But they could all hear distinctly, while I read, "The disciple is not above his Master," and the rest of those comfortable words, which are day by day fulfilled in our ears.

Thur. 12.—About eleven I preached at Crowan. In the afternoon we heard of the success of Mr. H.'s sermon. James Wheatley was walking through the town in the evening, when the mob gathered, and began to throw stones from all quarters. He stepped into an house ; but the master of it followed him, like a lion, to drag him out. Yet, after a few words, his mind was changed, and he swore nobody should hurt him. Meantime one went for a Justice of Peace, who came and promised to see him safe home. The mob followed, hallooing and shouting amain. Near John Paynter's house the justice left him : they quickly beset the house. But a messenger came from the mayor, forbidding any to touch Mr. Wheatley, at his peril. He then

went home. But between seven and eight the mob came and beset John Nance's house. John Nance and John Paynter went out, and stood before the door; though they were quickly covered with dirt. The cry was, "Bring out the preacher! Pull down the house!" And they began to pull down the boards which were nailed against the windows. But the mayor, hearing it, came without delay, and read the Proclamation against riots: upon which, after many oaths and imprecations, they thought proper to disperse.

About six I reached Morva, wet through and through; the rain having continued with scarce any intermission. However, a little company were gathered together, to whom I preached, on, "Ask, and it shall be given you." The next day I had time to dry my clothes at Mr. John's, near Penzance. At noon I preached on the Downs, not far from his house; about three at Gulval, and at St. Ives in the evening.

Sat. 14.—I took my leave of St. Ives; preached at two in Camborne, and at Gwennap in the evening.

Sun. 15.—I preached here again at five, and at eight in Stithian parish. The place was a green triangular plat, capable of holding eight or ten thousand men. I stood on one of the walls that inclosed it. Many sat on the other two. Some thousands stood between, and received the Word with all readiness of mind.

At five I preached at Gwennap, on a little hill, near the usual place. It rained from the time I began

till I concluded. I felt no pain while I spoke; but the instant I had done, and all the time I was with the society, my teeth and head ached so violently, that I had hardly any senses. I lay down as soon as I could, and fell asleep. In the morning (blessed be God) I ailed nothing.

Mon. 16.—In the afternoon we came again to Trewint. Here I learned, that notice had been given of my preaching that evening in Laneast church, which was crowded exceedingly. Mr. Bennet, the minister of Laneast, carried me afterwards to his house; and (though above seventy years old) came with me in the morning to Trewint, where I had promised to preach at five.

Before we parted, Degory Isbel informed me of an accusation against me, current in those parts. It was really one which I did not expect; no more than that other, vehemently asserted at St. Ives, of my bringing the Pretender with me last autumn, under the name of John Downes. It was, that I called myself John Wesley; whereas everybody knew Mr. Wesley was dead.

Thur. 19.—Having a sloop ready, which came on purpose, we ran over the Channel in about four hours. Some of our friends were waiting for us on the shore. About one we came to Fonmon Castle. I found a natural wish, "Oh for ease and a resting-place!" Not yet. But eternity is at hand!

Wed. 25.—We rode over the still snowy mountains. At twelve I preached at Killigaer; in the evening at Cardiff; and the next

evening at Fonmon. On *Saturday*, 28, I returned to Bristol.

After resting here for eight days (though not unemployed), on *Monday*, May 7, I set out for the north.

Fri. 11.—I preached at Sheffield; on *Saturday*, 12, about ten, at Barley Hall. In the afternoon I rode to Epworth, and immediately went to Mr. Maw's, to return him thanks for his good offices to Mr. Downes; and his honest and open testimony for the truth, before the worshipful Bench at Kirtton. It was not his fault, that those honourable men regarded not the laws either of God or the King. But a soldier they were resolved he should be, right or wrong,—because he was a preacher. So, to make all sure, they sent him away,—a prisoner to Lincoln gaol!

My first design was, to have gone the shortest way from Sheffield to Newcastle. But it was well I did not, considering the inexpressible panic which had spread itself in all places. So that I came just in time to remind all the poor frightened sheep, that “even the hairs of” our “head are all numbered.”

I preached thrice at Epworth on *Sunday*; and on *Monday*, 14, at Ferry. The constable who took Mr. Downes for a soldier, with one of the churchwardens, were of my audience. I was informed, they had threatened great things before I came: but their threatenings vanished into air.

At two, many of our brethren at Epworth met, whom I cheerfully commended to the grace of God. We were riding gently

toward Fishlake, when two or three persons met us, and begged we would not go that way; for the town, they said, was all up in arms, and abundance were waiting for us in the way, many of whom had made themselves very drunk, and so were ripe for any manner of mischief. We accordingly rode to Sykehouse another way. Some came in all haste hither also, to tell us, all the men in the congregation would be pressed. Others affirmed, the mob was just a-coming; and that they would certainly fire the house, or pull it down to the ground. I told them, then our only way was, to make the best use of it while it was standing: so I began expounding the tenth chapter of St. Matthew. But no man opened his lips against us.

Tues. 15.—After comforting the little flock at Norton, I rode the shortest way to Birstal. Here I found our brethren partly mourning, and partly rejoicing, on account of John Nelson. On Friday, the 4th instant (they informed me) the constables took him, just as he had ended his sermon at Adwalton; and the next day carried him before the commissioners at Halifax; the most active of whom was Mr. Coleby, vicar of Birstal. Many were ready to testify, that he was in no respect such a person as the Act of Parliament specified. But they were not heard. He was a preacher: that was enough. So he was sent for a soldier at once.¹

¹ All the particulars of this memorable transaction are set down in *The Case of John Nelson, written by himself.*

At seven I preached on the hill; no man interrupting me. Afterwards I inquired into the state of the society; and found great cause to bless God, whose grace, even in those trying times, was sufficient for them.

Mon. June 11.—I left Newcastle, and in the afternoon met John Nelson, at Durham, with Thomas Beard; another quiet and peaceable man, who had lately been torn from his trade, and wife and children, and sent away as a soldier; that is, banished from all that was near and dear to him, and constrained to dwell among lions, for no other crime, either committed or pretended, than that of calling sinners to repentance. But his soul was in nothing terrified by his adversaries. Yet the body, after a while, sunk under its burden. He was then lodged in the hospital, at Newcastle, where he still praised God continually. His fever increasing, he was let blood. His arm festered, mortified, and was cut off: two or three days after which, God signed his discharge, and called him up to His eternal home.

“Servant of God, well done! Well hast thou fought
The better fight; who single has main-
tain’d,
Against revolted multitudes, the cause
Of God; in word, mightier than they
in arms.”

Wed. 13.—I rode to Leeds, and thence to Birstal. *Thursday*, 14. I accompanied John Bennet into Lancashire. I preached to a small congregation at eleven; in the afternoon at Woodley in Cheshire; and in the evening at Chinley End, in Derbyshire.

Mon. 18.—I left Epworth; and, on *Wednesday*, 20, in the afternoon, met my brother in London.

Monday, 25, and the five following days, we spent in conference with many of our brethren (come from several parts), who desire nothing but to save their own souls, and those that hear them. And surely, as long as they continue thus minded, their labour shall not be in vain in the Lord.

The next week we endeavoured to purge the society of all that did not walk according to the gospel. By this means we reduced the number of members to less than nineteen hundred. But number is an inconsiderable circumstance. May God increase them in faith and love!

Mon. July 9.—My brother set out for Cornwall. I had much trouble, for the fortnight following, in endeavouring to prevent an unwary man from destroying his own and many other souls. On *Monday*, 23, when I set out for Bristol, I flattered myself that the work was done; but, upon my return, I found I had done just nothing; so that on *Thursday*, August 2, I was constrained to declare in the society, that Thomas Williams was no longer in connection with us.

Fri. 10.—I preached to the debtors in Newgate, and desired two or three of my friends to attend them weekly. I had a serious, well-behaved congregation. Perhaps God may give us some fruit here also.

Tues. 14.—Mr. Piers rode over with me to Shoreham, and intro-

duced me to Mr. Perronet. I hope to have cause of blessing God for ever for the acquaintance begun this day.

Wed. 15.—I went to Bedlam, at the repeated request of Mr. S——, who had been confined there above two years. This was the person who, while he was speaking against my brother and me to the society at Kingswood, was in a moment struck raving mad. But it seems God is at length entreated for him, and has restored him to a sound mind.

Tues. 21.—I set out with a few friends for Oxford. On *Wednesday*, my brother met us from Bristol. *Friday, 24* (St. Bartholomew's Day), I preached, I suppose the last time, at St. Mary's. Be it so. I am now clear of the blood of these men. I have fully delivered my own soul.

The beadle came to me afterwards, and told me the Vice-Chancellor had sent him for my notes. I sent them without delay, not without admiring the wise providence of God. Perhaps few men of note would have given a sermon of mine the reading, if I had put it into their hands; but by this means it came to be read, probably more than once, by every man of eminence in the University.

I left Oxford about noon, preached at Wycombe in the evening; and on *Saturday, 25*, returned to London.

All this summer, our brethren in the west had as hot service as those in the north of England: the war against the Methodists, so called, being everywhere carried on with far more vigour than that

against the Spaniards. I had accounts of this from all parts.

Sun. Dec. 2.—I was with two persons who believe they are saved from all sin. Be it so, or not, why should we not rejoice in the work of God, so far as it is unquestionably wrought in them? For instance, I ask John C., "Do you pray always? Do you rejoice in God every moment? Do you in everything give thanks? In loss? In pain? In sickness, weariness, disappointments? Do you desire nothing? Do you fear nothing? Do you feel the love of God continually in your heart? Have you a witness in whatever you speak or do, that it is pleasing to God?" If he can solemnly and deliberately answer in the affirmative, why do I not rejoice and praise God on his behalf? Perhaps, because I have an exceeding complex idea of sanctification, or a sanctified man. And so, for fear he should not have attained all I include in that idea, I cannot rejoice in what he has attained.

Thur. 27.—I called on the solicitor whom I had employed in the suit lately commenced against me in Chancery; and here I first saw that foul monster, a Chancery bill! A scroll it was of forty-two pages, in large folio, to tell a story which needed not to have taken up forty lines! and stuffed with such stupid, senseless, improbable lies (many of them, too, quite foreign to the question) as, I believe, would have cost the compiler his life in any heathen court either of Greece or Rome. And this is equity in a Christian country!

This is the English method of redressing other grievances!

Sat. Jan. 5, 1745.—Desiring to see once more our old acquaintance Mr. Gambold, my brother and I called at James Hutton's. We found there not him, but Mr. S.: a new creature indeed (though not in the gospel sense!) so extremely gay, easy, unconcerned, that one of the primitive Christians, instead of supposing him to be "at rest," as he termed it, "in the wounds of Jesus," would have judged, he had never heard of His name; much less of taking up His cross daily.

I had often wondered at myself (and sometimes mentioned it to others), that ten thousand cares, of various kinds, were no more weight or burden to my mind than ten thousand hairs were to my head. Perhaps I began to ascribe something of this to my own strength. And thence it might be, that on *Sunday, 13*, that strength was withheld, and I felt what it was to be troubled about many things. One, and another, hurrying me continually, it seized upon my spirit more and more, till I found it absolutely necessary to fly for my life; and that without delay. So the next day, *Monday, 14*, I took horse, and rode away for Bristol.

As soon as we came to the house at Bristol, my soul was lightened of her load, of that insufferable weight which had lain upon my mind, more or less, for several days. On *Sunday*, several of our friends from Wales, and other parts, joined with us in the great

sacrifice of thanksgiving. And every day we found more and more cause to praise God, and to give Him thanks for His still increasing benefits.

I found peculiar reason to praise God for the state of the society, both in Bristol and Kingswood. They seemed at last clearly delivered from all vain jangling, from idle controversies and strife of words, and "determined not to know anything, save Jesus Christ, and Him crucified."

Wed. 30.—All our family were at St. James's, our parish church. At twelve we met together, to pour out our souls before God, and to provoke each other to love and to good works. The afternoon I set apart for visiting the sick. Blessed be God, this was a comfortable day.

Thur. 31.—I rode to Coleford, about twenty real (twelve computed) miles south-east from Bristol. The colliers here were only not as famous as those at Kingswood were formerly. I preached near the roadside; for the house could not contain a tenth part of the congregation. None opposed, or mocked, or smiled.

Tues. Feb. 5.—We set out early, and the next day, at noon, met the little society at Windsor. We called at Brentford, likewise; and, after a short stop, rode on, and reached London in the evening.

Mon. 18.—I set out with Richard Moss for Newcastle.

Wed. 20.—Soon after we passed through Leicester, a gentleman of Leicester overtook us, and kept us company to Loughborough, dined

with us there, then rode back to Leicester. His main business, I found, was to talk with me. He said, he had long been very low-spirited, had had the very best advice, and taken abundance of physic, and yet was as bad, or worse than ever. I explained his case to him at large, and advised him to apply to that physician who alone heals the broken in heart.

In the evening I preached to the little flock at Nottingham. Next day, William Holmes met us at Doncaster, and piloted us through the mire, and water, and snow (lately fallen), to Sykehouse. Finding the congregation ready, I began preaching as soon as I came in; and exhorted them to follow after the great gift of God. Several from Epworth met us here, and we rejoiced unto God with reverence.

Fri. 22.—There was so much snow about Boroughbridge, that we could go on but very slowly; insomuch, that the night overtook us when we wanted six or seven miles to the place where we designed to lodge. But we pushed on, at a venture, across the moor, and, about eight, came safe to Sandhutton.

Sat. 23.—We found the roads abundantly worse than they had been the day before; not only because the snows were deeper, which made the causeways in many places unpassable (and turnpike-roads were not known in these parts of England till some years after), but likewise because the hard frost, succeeding the thaw, had made all the ground like glass. We were often obliged to

walk, it being impossible to ride, and our horses several times fell down while we were leading them, but not once while we were riding them, during the whole journey. It was past eight before we got to Gateshead Fell, which appeared a great pathless waste of white. The snow filling up and covering all the roads, we were at a loss how to proceed; when an honest man of Newcastle overtook and guided us safe into the town.

Many a rough journey have I had before, but one like this I never had; between wind, and hail, and rain, and ice, and snow, and driving sleet, and piercing cold: but it is past; those days will return no more, and are therefore as though they had never been.

On *Monday* and *Tuesday* I diligently inquired who were offended at each other; this being the sin which, of all others, most easily besets the people of Newcastle. And as many of them as had leisure to meet, I heard face to face. It was now an easy thing to remove their offences; for God was in the work; so that they were, one and all, as willing to be reconciled to each other as I was to have them.

February 27. — (Being *Ash-Wednesday*). After the public prayers, the little church in our house met together. Misunderstandings were cleared up, and we all agreed to set out anew, hand in hand, and, by the grace of God, to forward one another in running the race which is set before us.

Sun. Mar. 3.—As I was walking up Pilgrim Street, hearing a man call after me, I stood still.

He came up, and used much abusive language, intermixed with many oaths and curses. Several people came out to see what was the matter; on which he pushed me twice or thrice, and went away.

Upon inquiry, I found this man had signalised himself of a long season, by abusing and throwing stones at any of our family who went that way. Therefore I would not lose the opportunity, but on *Monday*, 4, sent him the following note:—

“ROBERT YOUNG,—I expect to see you, between this and Friday, and to hear from you, that you are sensible of your fault; otherwise, in pity to your soul, I shall be obliged to inform the magistrates of your assaulting me yesterday in the street.—I am, your real friend,
“JOHN WESLEY.”

Within two or three hours, Robert Young came and promised a quite different behaviour.

Sun. 10.—We had a useful sermon at All Saints in the morning, and another at our own church in the afternoon. I was much refreshed by both, and united in love both to the two preachers, and to the clergy in general.

Sat. 16.—I visited part of the sick (for I could not see them all in one day): I found many in heaviness, through various temptations, added to that of bodily pain; but none sorrowing “as men without hope”; though some deeply mourning after God.

The following week I visited the societies in the country. On *Thursday*, 28, a gentleman called

at our house, who informed me his name was Adams; that he lived about forty miles from Newcastle, at Osmotherly, in Yorkshire; and had heard so many strange accounts of the Methodists, that he could not rest till he came to inquire for himself. I told him he was welcome to stay as long as he pleased, if he could live on our Lenten fare. He made no difficulty of this, and willingly stayed till the Monday se’nnight following; when he returned home, fully satisfied with his journey.

Sat. April 6.—Mr. Stephenson, of whom I bought the ground on which our house is built, came at length, after delaying it more than two years, and executed the writings. So I am freed from one more care. May I in everything make known my request to God!

Mon. 15.—We met at half-hour past four, and the room was filled from end to end. Many of the rich and honourable were there; so that I found it was time for me to fly away. At eight I preached in the street, at Chester, to a large and quiet congregation. At Darlington (it being the fair-day) we could scarce find a place to hide our head. At length we got into a little inn, but were obliged to be in a room where there was another set of company, some of whom were cursing and swearing much. Before we went away, I stepped to them, and asked, “Do you think yourselves that this kind of talking is right?” One of them warmly replied, “Sir, we have said nothing which we have need to be ashamed of.” I said, “Have you not need

to be ashamed of disobliging your best friend? And is not God the best Friend you have?" They stared first at me, and then at one another; but no man answered a word.

In the evening I preached at the inn, in Northallerton, where Mr. Adams and some of his neighbours met me. On his saying, he wished I could have time to preach in his house, at Osmotherly, I told him, I would have time, if he desired it; and ordered our horses to be brought out immediately. We came thither between nine and ten. It was about an hour before the people were gathered together. It was after twelve before I lay down; yet (through the blessing of God) I felt no weariness at all.

Tues. 16.—I preached at five, on Rom. iii. 22, to a large congregation, part of whom had sat up all night, for fear they should not wake in the morning. Many of them, I found, either were, or had been, Papists. Oh how wise are the ways of God! How am I brought, without any care or thought of mine, into the centre of the Papists in Yorkshire! Oh that God would arise and maintain His own cause; and all the idols let Him utterly abolish!

After sermon an elderly woman asked me abruptly, "Dost thou think water baptism an ordinance of Christ?" I said, What saith Peter? "Who can forbid water, that these should not be baptized, who have received the Holy Ghost even as we?" I spoke but little more, before she cried out, "'Tis

right! 'tis right! I will be baptized." And so she was, the same hour.

About eight in the evening I reached Sykehouse, and preached to a little company there. *Wednesday*, 17. I rode by Epworth to Grimsby. The north-east wind was full in our face, and exceeding sharp. I began preaching before eight; but to such a congregation as I had not lately seen; so stupidly rude and noisy, encouraged thereto by their fore-speaker, a drunken alehouse-keeper. I singled him out, and fastened upon him, till he chose to withdraw. The rest were soon calmed, and behaved very quietly till the service was ended.

Thur. 18.—In the afternoon I rode to Hainton. Mr. Clark, the minister of Barksworth, a mile from thence, having several times sent word he should be glad to see me, I went to his house, and spent an agreeable hour with an open-hearted, friendly man, not strongly prepossessed, and, I believe, truly desirous to know the whole will of God.

Fri. 19.—William Fenwick rode with me to L—d; the minister of which had told him again and again, "Be sure to bring Mr. Wesley with you, when he comes. It is for my soul; for the good of my poor soul." When we were alone, he told me, "Sir, I have read your writings; but I could not believe them till very lately. Now I know your doctrine is true. God Himself has shown it to me. A few days since I was in a great agony of soul, praying to God to

forgive my sins; and there was such a light about me as I cannot express; and I knew God had heard my prayer; and my heart was filled with the love of God; and ever since I pray and praise Him all day long."

I asked if he had told this to anyone else. He said, "I began to tell it to one I thought a very good Christian; but he seemed to think I was distracted: so I spoke no more. And indeed I don't know any that would hear me."

I told him, "You will meet with many such trials as this, and with many others which you are not yet aware of." He answered, "I know that I cannot bear them of myself. I have no strength, unless I watch and pray always. But I do pray always: and what are trials to me? I am not in the world. I live in eternity. I cannot turn any way, but I see God. He is with me continually, and on every side."

I found much comfort from this strong instance of the mercy of God.

I rode to Epworth in the afternoon. *Sunday*, 21. I preached in the house at five, on, "Quench not the Spirit"; about eight, at the Cross; and again in the evening, to most of the adults in the town. Poor Mr. R.'s sermon, from beginning to end, was another "railing accusation." Father, forgive him: for he knoweth not what he doeth!

Friday and *Saturday*, at John Bennet's request, I preached at several places in Lancashire and Cheshire.

Sun. 28.—I preached at five (as I had done overnight), about a mile from Altringham, on, "Watch and pray, that ye enter not into temptation." A plain man came to me afterward, and said, "Sir, I find Mr. Hutchings and you do not preach the same way. You bid us read the Bible, and pray, and go to church: but he bids us let all this alone; and says, if we go to church and sacrament, we shall never come to Christ."

At nine I preached near Stockport, to a large congregation: thence we rode to Bongs, in Derbyshire, a lone house, on the side of a high, steep mountain, whither abundance of people were got before us. I preached on God's justifying the ungodly; and His word was as dew upon the tender herb. At five I preached at Mill Town, near Chapel-en-le-Frith. The poor miller, near whose pond we stood, endeavoured to drown my voice, by letting out the water, which fell with a great noise. But it was labour lost; for my strength was so increased, that I was heard to the very skirts of the congregation.

Mon. 29.—I preached at Taddington in the Peak, and rode from thence to Sheffield, where I preached on the floor of the late house (which the good Protestant mob had just pulled down), to the largest and one of the quietest congregations I ever remember to have seen there.

Tues. 30.—I preached at Barley Hall; and *Wednesday*, May 1, at Nottingham.

Thur. 2.—I rode to Markfield. The church was full, though the notice was so short. But I was sorry to hear, some of the neighbouring churches are likely to be empty enough: for the still brethren, I found, had spread themselves into several of the adjacent parishes. And the very first sins their hearers leave off, are reading the Bible, and running to the church and sacrament.

Fri. 3.—In the evening we came to Wednesbury. A while ago "the waves" here were "mighty, and raged horribly. But the Lord that dwelleth on high is mightier," and has stilled the madness of the people. I preached at seven, without any noise or hindrance at all. All was equally quiet on *Saturday*.

Sun. 5.—The number of people even at five obliged me to preach abroad. About one I preached at Tipton Green, and about four at Wednesbury. A few persons at first threw some clods; but they were quickly glad to retreat: so that there was no interruption at all while I applied those gracious words of our Lord, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest."

I made haste from hence to Goston's Green, near Birmingham, where I had appointed to preach at six. But it was dangerous for any who stood to hear; for the stones and dirt were flying from every side, almost without intermission, for near an hour. However, very few persons went away. I afterwards met the society, and

exhorted them, in spite of men and devils, to continue in the grace of God.

Mon. 6.—I dined at Studley, where a poor man was swearing almost at every sentence. I asked him if he thought that was well done; and began to tell him how God loved him. He got up as in amaze, made many bows, said, "I ask pardon, sir, of God and you, and hope it will be a warning to me all the days of my life."

Sat. 11.—I came to London. The sower of tares, I found, had not been idle, but shaken many, and moved some from their steadfastness, who once seemed to be pillars. The next week, finding no other way to convince some who were hugely in love with that solemn trifle, my brother and I were at the pains of reading over Robert Barclay's *Apology* with them. Being willing to receive the light, their eyes were opened. They saw his nakedness, and were ashamed.

Thur. 23.—We had one more conversation with one that had often strengthened our hands; but now earnestly exhorted us (what is man!) to return to the Church, to renounce all our lay-assistants, to dissolve our societies, to leave off field-preaching, and to accept of honourable preferment.

Wed. 29.—I talked at large with Howel Harris, not yet carried away by the torrent of Antinomianism. But how long will he be able to stand? Only till he consents to stand neuter. When he is brought not to oppose, he will quickly yield.

I would wish all to observe, that the points in question between us and either the German or English Antinomians are not points of opinion, but of practice. We break with no man for his opinion. We think, and let think.

We left Bristol early on *Friday*, June 14, and on *Sunday* morning reached St. Gennis. The church was moderately filled with serious hearers, but few of them appeared to feel what they heard. I preached both morning and afternoon, and on *Monday* evening; and many assented to and approved of the truth.

Tues. 18.—Being invited by the rector of St. Mary Week (about seven miles from St. Gennis) to preach in his church, we went thither in the afternoon. I had not seen in these parts of Cornwall, either so large a church or so large a congregation. Thence we rode to Lanecast, where Mr. Bennet read prayers and I preached on “the redemption that is in Jesus Christ.”

Wed. 19.—Tresmere church was filled within and without, while I preached on Rom. iv. 7. Here I took leave of a poor, mad, original enthusiast, who had been scattering abroad lies in every quarter. In the evening Mr. Thompson and Shepherd rode with me to St. Eath, and the next day to Redruth.

Being informed here of what had befallen Mr. Maxfield, we turned aside toward Crowan Church Town. But in the way we received information, that he had been removed from thence

the night before. It seems, the valiant constables who guarded him, having received timely notice, that a body of five hundred Methodists were coming to take him away by force, had, with great precipitation, carried him two miles farther, to the house of one Henry Tomkins.

Here we found him, nothing terrified by his adversaries. I desired Henry Tomkins to show me the warrant. It was directed by Dr. Borlase, and his father, and Mr Eustick, to the constables and overseers of several parishes, requiring them to “apprehend all such able-bodied men as had no lawful calling or sufficient maintenance”; and to bring them before the aforesaid gentlemen at Marazion, on Friday, 21, to be examined, whether they were proper persons to serve His Majesty in the land-service.

It was indorsed, by the steward of Sir John St. Aubyn, with the names of seven or eight persons, most of whom were well known to have lawful callings, and a sufficient maintenance thereby. But that was all one: they were called “Methodists”; therefore, soldiers they must be. Underneath was added, “A person, his name unknown, who disturbs the peace of the parish.”

A word to the wise. The good men easily understood, this could be none but the Methodist preacher; for who “disturbs the peace of the parish” like one who tells all drunkards, whoremongers, and common swearers, “You are in the high road to hell”?

When we came out of the house, forty or fifty myrmidons stood ready to receive us. But I turned full upon them, and their courage failed: nor did they recover till we were at some distance. Then they began blustering again, and throwing stones; one of which struck Mr. Thompson's servant.

Fri. 21.—We rode to Marazion (vulgarly called Market Jew). Finding the justices were not met, we walked up St. Michael's Mount. The house at the top is surprisingly large and pleasant. Sir John St. Aubyn had taken much pains, and been at considerable expense, in repairing and beautifying the apartments; and when the seat was finished, the owner died!

About two, Mr. Thompson and I went into the room where the justices and commissioners were. After a few minutes, Dr. Borlase stood up and asked, whether we had any business. I told him, "We have." We desired to be heard concerning one who was lately apprehended at Crowan. He said, "Gentlemen, the business of Crowan does not come on yet. You shall be sent for when it does." So we retired, and waited in another room, till after nine o'clock. They delayed the affair of Mr. Maxfield (as we imagined they would) to the very last. About nine he was called. I would have gone in then; but Mr. Thompson advised to wait a little longer. The next information we received was, that they had sentenced him to go for a soldier. Hearing this, we went straight to the Commission Cham-

ber. But the honourable gentlemen were gone.

They had ordered Mr. Maxfield to be immediately put on board a boat, and carried for Penzance. We were informed, they had first offered him to a captain of a man-of-war, that was just come into the harbour. But he answered, "I have no authority to take such men as these, unless you would have me give him so much a week, to preach and pray to my people."

Sat. 22.—We reached St. Ives about two in the morning. At five I preached on, "Love your enemies"; and at Gwennap, in the evening, on, "All that will live godly in Christ Jesus shall suffer persecution."

We heard to-day, that as soon as Mr. Maxfield came to Penzance, they put him down into the dungeon; and that the mayor being inclined to let him go, Dr. Borlase had gone thither on purpose, and had himself read the Articles of War in the Court, and delivered him to one who was to act as an officer.

Sun. 23.—I preached in Gwennap at five, and about eight at Stithians, to a large and quiet congregation. Thence we went to Wendron church. At two I preached a mile and a half from the church, under a large shady tree, on part of the Epistle for the day, "Marvel not, if the world hate you." At five I began at Crowan, the headquarters of the people that delight in war. While I was expounding part of the second morning lesson, Captain R—ds came with a party of men,

ready for battle. But their master riding away in two or three minutes, their countenances quickly fell. One and another stole off his hat, till they were all uncovered; nor did they either move or speak, till I had finished my discourse.

We rode hence to St. Ives; where, *Monday*, 24, I preached at five on, "Watch and pray, that ye enter not into temptation." As we returned from church at noon, a famous man of the town attacked us, for the entertainment of his masters. I turned back and spoke to him, and he was ashamed. In the afternoon, as I was walking over the market-place, he just put out his head; but after one scream, ran back into the house with great precipitation. We expected a visit in the evening from some of the devil's drunken champions, who swarm here on a holy-day, so called; but none appeared: so, after a comfortable hour, we praised God, and parted in peace.

Tues. 25.—We rode to St. Just. I preached at seven to the largest congregation I have seen since my coming. At the meeting of the earnest, loving society, all our hearts were in a flame; and again at five in the morning, while I explained, "There is no condemnation to them which are in Christ Jesus."

When the preaching was ended, the constable apprehended Edward Greenfield (by a warrant from Dr. Borlase), a tinner, in the forty-sixth year of his age, having a wife and seven children. Three years ago he was eminent for cursing, swearing, drunkenness, and all

manner of wickedness; but those old things had been for some time passed away, and he was then remarkable for a quite contrary behaviour.

I asked a little gentleman at St. Just, what objection there was to Edward Greenfield: he said, "Why, the man is well enough in other things; but his impudence the gentlemen cannot bear. Why, sir, he says, he knows his sins are forgiven!"—And for this cause he is adjudged to banishment or death!

I preached at Morva and Zennor, in my return to St. Ives. *Friday*, 28, Mr. Thompson and Bennet returned home. *Saturday*, 29, I preached at St. Just again, and at Morva and Zennor on *Sunday*, 30. About six in the evening, I began preaching at St. Ives, in the street, near John Nance's door. A multitude of people were quickly assembled, both high and low, rich and poor; and I observed not any creature to laugh or smile, or hardly move hand or foot. I expounded the gospel for the day, beginning with, "Then drew near all the publicans and sinners for to hear him." A little before seven came Mr. Edwards from the mayor, and ordered one to read the proclamation against riots. I concluded quickly after; but the body of the people appeared utterly unsatisfied, not knowing how to go away. Forty or fifty of them begged they might be present at the meeting of the society; and we rejoiced together for an hour in such a manner as I had never known before in Cornwall.

Tues. July 2.—I preached in the evening at St. Just. I observed not only several gentlemen there, who I suppose never came before, but a large body of tinnerns, who stood at a distance from the rest; and a great multitude of men, women, and children, beside, who seemed not well to know why they came. Almost as soon as we had done singing, a kind of gentlewoman began. I have seldom seen a poor creature take so much pains. She scolded, and screamed, and spit and stamped, and wrung her hands, and distorted her face and body all manner of ways. I took no notice of her at all, good or bad; nor did almost anyone else. Afterwards I heard she was one that had been bred a Papist: and when she heard we were so, rejoiced greatly. No wonder she should be proportionably angry, when she was disappointed of her hope.

Mr. Eustick, a neighbouring gentleman, came, just as I was concluding my sermon. The people opening to the right and left, he came up to me, and said, "Sir, I have a warrant from Dr. Borlase, and you must go with me." Then turning round, he said, "Sir, are you Mr. Shepherd? If so, you are mentioned in the warrant too. Be pleased, sir, to come with me." We walked with him to a public-house, near the end of the town. Here he asked me, if I was willing to go with him to the Doctor. I told him, just then, if he pleased. "Sir," said he, "I must wait upon you to your inn; and in the morning, if you will be so good as to

go with me, I will show you the way." So he handed me back to my inn, and retired.

Wed. 3.—I waited till nine; but no Mr. Eustick came. I then desired Mr. Shepherd to go and inquire for him at the house wherein he had lodged; *si fortè edormisset hoc villi*:¹ he met him coming, as he thought, to our inn. But after waiting some time, we inquired again, and learned he had turned aside to another house in the town. I went thither, and asked, "Is Mr. Eustick here?" After some pause, one said, "Yes"; and showed me into the parlour. When he came down, he said, "Oh, sir, will you be so good as to go with me to the Doctor's?" I answered, "Sir, I came for that purpose." "Are you ready, sir?" I answered, "Yes." "Sir, I am not quite ready. In a little time, sir, in a quarter of an hour, I will wait upon you. I will come to William Chenhall's." In about three-quarters of an hour he came, and finding there was no remedy, he called for his horse, and put forward towards Dr. Borlase's house; but he was in no haste; so that we were an hour and a quarter riding three or four measured miles. As soon as we came into the yard, he asked a servant, "Is the Doctor at home?" upon whose answering, "No, sir, he is gone to church"; he presently said, "Well, sir, I have executed my commission. I have done, sir, I have no more to say."

About noon Mr. Shepherd and

¹ If perchance, during sleep, the fumes of his wine had evaporated.—ED.

I reached St. Ives. After a few hours' rest, we rode to Gwennap. Finding the house would not contain one-fourth of the people, I stood before the door. I was reading my text, when a man came, raging as if just broke out of the tombs; and, riding into the thickest of the people, seized three or four, one after another, none lifting up a hand against him. A second (gentleman, so called) soon came after, if possible, more furious than he; and ordered his men to seize on some others, Mr. Shepherd in particular. Most of the people, however, stood still as they were before, and began singing an hymn. Upon this Mr. B. lost all patience, and cried out with all his might, "Seize him, seize him. I say, seize the preacher for His Majesty's service." But no one stirring, he rode up and struck several of his attendants, cursing them bitterly for not doing as they were bid. Perceiving still that they would not move, he leaped off his horse, swore he would do it himself, and caught hold of my cassock, crying, "I take you to serve His Majesty." A servant taking his horse, he took me by the arm, and we walked arm in arm for about three-quarters of a mile. He entertained me all the time, with the "wickedness of the fellows belonging to the society." When he was taking breath, I said, "Sir, be they what they will, I apprehend it will not justify you, in seizing me in this manner, and violently carrying me away, as you said, to serve His Majesty." He replied, "I seize you! And vio-

lently carry you away! No, sir, no. Nothing like it. I asked you to go with me to my house, and you said you were willing; and if so, you are welcome; and if not, you are welcome to go where you please." I answered, "Sir, I know not if it would be safe for me to go back through this rabble." "Sir," said he, "I will go with you myself." He then called for his horse, and another for me, and rode back with me to the place from whence he took me.

Thur. 4.—I rode to Falmouth. About three in the afternoon I went to see a gentlewoman who had been long indisposed. Almost as soon as I was set down, the house was beset on all sides by an innumerable multitude of people. A louder or more confused noise could hardly be at the taking of a city by storm. At first Mrs. B. and her daughter endeavoured to quiet them. But it was labour lost. They might as well have attempted to still the raging of the sea. They were soon glad to shift for themselves, and leave K. E. and me to do as well as we could. The rabble roared with all their throats, "Bring out the Canorum! Where is the Canorum?" (an unmeaning word which the Cornish generally use instead of Methodist). No answer being given, they quickly forced open the outer door, and filled the passage. Only a wainscot-partition was between us, which was not likely to stand long. I immediately took down a large looking-glass which hung against it, supposing the whole side would fall in at once. When

they began their work with abundance of bitter imprecations, poor Kitty was utterly astonished, and cried out, "Oh, sir, what must we do?" I said, "We must pray." Indeed at that time, to all appearance, our lives were not worth an hour's purchase. She asked, "But, sir, is it not better for you to hide yourself? to get into the closet?" I answered, "No. It is best for me to stand just where I am." Among those without, were the crews of some privateers, which were lately come into the harbour. Some of these, being angry at the slowness of the rest, thrust them away, and, coming up all together, set their shoulders to the inner door, and cried out, "Avast, lads, avast!" Away went all the hinges at once, and the door fell back into the room. I stepped forward at once into the midst of them, and said, "Here I am. Which of you has anything to say to me? To which of you have I done any wrong? To you? or you? or you?" I continued speaking till I came, bare-headed as I was (for I purposely left my hat that they might all see my face), into the middle of the street, and then raising my voice, said, "Neighbours, countrymen! Do you desire to hear me speak?" They cried vehemently, "Yes, yes. He shall speak. He shall. Nobody shall hinder him." But having nothing to stand on, and no advantage of ground, I could be heard by few only. However, I spoke without intermission, and, as far as the sound reached, the people were still; till one or two

of their captains turned about and swore, not a man should touch him. Mr. Thomas, a clergyman, then came up, and asked, "Are you not ashamed to use a stranger thus?" He was soon seconded by two or three gentlemen of the town, and one of the aldermen, with whom I walked down the town, speaking all the time, till I came to Mrs. Maddern's house. The gentlemen proposed sending for my horse to the door, and desired me to step in and rest the meantime. But, on second thoughts, they judged it not advisable to let me go out among the people again: so they chose to send my horse before me to Penryn, and to send me thither by water; the sea running close by the back-door of the house in which we were.

I never saw before, no, not at Walsal itself, the hand of God so plainly shown as here. There I had many companions who were willing to die with me: here, not a friend, but one simple girl, who likewise was hurried away from me in an instant, as soon as ever she came out of Mrs. B.'s door. There I received some blows, lost part of my clothes, and was covered over with dirt: here, although the hands of perhaps some hundreds of people were lifted up to strike or throw, yet they were one and all stopped in the midway; so that not a man touched me with one of his fingers; neither was anything thrown from first to last; so that I had not even a speck of dirt on my clothes. Who can deny that God

heareth the prayer, or that He hath all power in heaven and earth?

I took boat at about half an hour past five. Many of the mob waited at the end of the town, who, seeing me escaped out of their hands, could only revenge themselves with their tongues. But a few of the fiercest ran along the shore, to receive me at my landing. I walked up the steep narrow passage from the sea, at the top of which the foremost man stood. I looked him in the face, and said, "I wish you a good night." He spake not, nor moved hand or foot till I was on horseback. Then he said, "I wish you was in hell," and turned back to his companions.

As soon as I came within sight of Tolcarn (in Wendron parish), where I was to preach in the evening, I was met by many, running as it were for their lives, and begging me to go no farther. I asked, "Why not?" They said, "The churchwardens and constables, and all the heads of the parish, are waiting for you at the top of the hill, and are resolved to have you: they have a special warrant from the justices met at Helstone, who will stay there till you are brought." I rode directly up the hill, and observing four or five horsemen, well dressed, went straight to them, and said, "Gentlemen, has any of you anything to say to me?—I am John Wesley." One of them appeared extremely angry at this, that I should presume to say I was "Mr. John Wesley." And I know not how I might have fared for advancing so

bold an assertion, but that Mr. Collins, the minister of Redruth (accidentally, as he said) came by. Upon his accosting me, and saying he knew me at Oxford, my first antagonist was silent, and a dispute of another kind began: whether this preaching had done any good. I appealed to matter of fact. He allowed (after many words), "People are the better for the present"; but added, "To be sure, by and by they will be as bad, if not worse than ever."

When he rode away, one of the gentlemen said, "Sir, I would speak with you a little: let us ride to the gate." We did so, and he said, "Sir, I will tell you the ground of this. All the gentlemen of these parts say, that you have been a long time in France and Spain, and are now sent hither by the Pretender; and that these societies are to join him." Nay, surely "all the gentlemen in these parts" will not lie against their own conscience!

I rode hence to a friend's house, some miles off, and found the sleep of a labouring man is sweet. I was informed there were many here also who had an earnest desire to hear "this preaching," but they did not dare; Sir——V——n having solemnly declared, nay, and that in the face of the whole congregation, as they were coming out of church, "If any man of this parish dares hear these fellows, he shall not—come to my Christmas feast!"

Fri. 5.—As we were going to Trezilla (in Gulval parish), several met us in a great consternation,

and told us, the constables and churchwardens were come, and waited for us. I went straight on, and found a serious congregation; but neither churchwarden nor constable, nor any creature to molest us, either at the preaching, or at the meeting of the society. After so many storms we now enjoyed the calm, and praised God from the ground of the heart.

Sat. 6.—I rode with Mr. Shepherd to Gwennap. Here also we found the people in the utmost consternation. Word was brought, that a great company of tanners, made drunk on purpose, were coming to do terrible things. I laboured much to compose their minds: but fear had no ears; so that abundance of people went away. I preached to the rest, on, "Love your enemies." The event showed this also was a false alarm, an artifice of the devil, to hinder men from hearing the Word of God.

Sun. 7.—I preached, at five, to a quiet congregation, and about eight, at Stithians. Between six and seven in the evening we came to Tolcarn. Hearing the mob was rising again, I began preaching immediately. I had not spoke a quarter of an hour before they came in view. One Mr. Trounce rode up first, and began speaking to me, wherein he was roughly interrupted by his companions. Yet, as I stood on a high wall, and kept my eyes upon them, many were softened, and grew calmer and calmer; which some of their champions observing, went round and suddenly pushed me

down. I light on my feet, without any hurt; and finding myself close to the warmest of the horsemen, I took hold of his hand and held it fast, while I expostulated the case. As for being convinced, he was quite above it: however, both he and his fellows grew much milder, and we parted very civilly.

Mon. 8.—I preached at five on, "Watch and pray," to a quiet and earnest congregation. We then rode on to St. Ives, the most still and honourable post (so are the times changed) which we have in Cornwall.

Tues. 9.—I had just begun preaching at St. Just, when Mr. E. came once more, took me by the hand, and said, I must go with him. To avoid making a tumult, I went. He said, I had promised, last week, not to come again to St. Just for a month. I absolutely denied the having made any such promise. After about half an hour, he handed me back to my inn.

Wed. 10.—In the evening I began to expound (at Trevonan, in Morva), "Ho! every one that thirsteth, come ye to the waters." In less than a quarter of an hour, the constable and his companions came, and read the proclamation against riots. When he had done, I told him, "We will do as you require: we will disperse within an hour"; and went on with my sermon. After preaching, I had designed to meet the society alone. But many others also followed with such earnestness, that I could not turn them back: so I exhorted them all, to love their enemies, as

Christ hath loved us. They felt what was spoken. Cries and tears were on every side.

Sun. 14.—At eight I preached at Stithians, and earnestly exhorted the society, not to think of pleasing men, but to count all things loss, so that they might win Christ. Before I had done, the constables and churchwardens came, and pressed one of the hearers for a soldier.

Mon. 15.—Mr. Bennet met us at Trewint, and told us, Francis Walker had been driven thence, and had since been an instrument of great good, wherever he had been. Indeed I never remember so great an awakening in Cornwall, wrought in so short a time, among young and old, rich and poor, from Trewint quite to the seaside.

Wed. 17. — I rode to Mr. Thompson's, near Barnstaple; and the next evening, to Minehead. Early on *Friday*, 19, we went on-board, and, in about four hours, crossed the Channel, and reached Fommon.

We were here, as it were, in a new world, in peace, and honour, and abundance. How soon should I melt away in this sunshine! But the goodness of God suffered it not.

Sun. 21.—I preached at Cardiff at five, and at Wenvo, morning and afternoon.

Mon. 22.—I preached at half an hour after four, and then set out with Mr. Hodges, rector of Wenvo, for Garth. Mr. Philips guided us, till he thought all the difficulty was over. But it proved otherwise; for almost as soon as

he left us, the night coming on, we got out of the road, and might very probably have wandered till daylight, had not a gentleman met us, and rode out of his way to show us to Mr. Gwynne's house.

Tues. 23.—I preached about noon at Maesmennys, to a larger congregation than the church could contain. About three I preached at Bultth. Five clergymen of us were present, two Justices of Peace, and well-nigh all the grown people in the town. I had not known so solemn a season before, since we came into Wales.

Wed. 24.—I preached at Bultth again, and afterwards at Maesmennys. Thence Mr. Philips rode with us to Landdu church, where I preached at six, to a small serious congregation. And the next evening, *Thursday*, 25, I came back safe, blessed be God, to Bristol.

I found both my soul and body much refreshed in this peaceful place. *Thursday*, August 1, and the following days, we had our second Conference, with as many of our brethren that labour in the Word as could be present.

During my stay here, I took the opportunity of visiting the little societies round Bristol, in Wiltshire and Somersetshire.

Fri. Sept. 6.—Many of our friends were grieved at the advertisement which James Hutton had just published, by order of Count Zinzendorf, declaring, that he and his people had no connection with Mr. John and Charles Wesley. But I believed that declaration

would do us no more harm than the prophecy which the Count subjoined to it,—that we should soon run our heads against the wall. We will not, if we can help it.

Sun. 8.—In the evening I desired the society to stay, that we might commend each other to God, as not knowing how He might see good to dispose of us before we saw each other's face again.

Mon. 9.—I left London, and the next morning called on Dr. Doddridge, at Northampton. It was about the hour when he was accustomed to expound a portion of Scripture to the young gentlemen under his care. He desired me to take his place. It may be the seed was not altogether sown in vain.

In the evening, the church at Markfield was full.

Wed. 11.—I preached at Sheffield. I had designed to go round by Epworth; but hearing of more and more commotions in the north, I judged it best to go straight on to Newcastle.

Thur. 12.—I came to Leeds, preached at five, and at eight met the society; after which the mob pelted us with dirt and stones great part of the way home. The congregation was much larger next evening; and so was the mob at our return, and likewise in higher spirits, being ready to knock out all our brains for joy that the Duke of Tuscany was Emperor.

On *Saturday* and *Sunday* I preached at Armley, Birstal, and Leeds; and on *Monday*, 16, rode to Osmotherly.

Tues. 17.—I saw the poor remains of the old chapel on the brow of the hill, as well as those of the Carthusian monastery (called Mount Grace), which lay at the foot of it. The walls of the church, of the cloister, and some of the cells, are tolerably entire; and one may still discern the partitions between the little gardens, one of which belonged to every cell. Who knows but some of the poor superstitious monks, who once served God here according to the light they had, may meet us, by and by, in that house of God, "not made with hands, eternal in the heavens"?

Wed. 18.—About five we came to Newcastle, in an acceptable time. We found the generality of the inhabitants in the utmost consternation; news being just arrived, that, the morning before, at two o'clock, the Pretender had entered Edinburgh. A great concourse of people were with us in the evening, to whom I expounded the third chapter of Jonah; insisting particularly on that verse, "Who can tell, if God will return, and repent, and turn away from His fierce anger, that we perish not?"

Thur. 19.—The mayor (Mr. Ridley) summoned all the householders of the town to meet him at the town-hall; and desired as many of them as were willing, to set their hands to a paper, importing that they would, at the hazard of their goods and lives, defend the town against the common enemy. Fear and darkness were now on every side; but not on

those who had seen the light of God's countenance. We rejoiced together in the evening with solemn joy, while God applied those words to many hearts, "Fear not ye; for I know that ye seek Jesus which was crucified."

Fri. 20.—The mayor ordered the townsmen to be under arms, and to mount guard in their turns, over and above the guard of soldiers, a few companies of whom had been drawn into the town on the first alarm. Now, also, Pilgrim Street gate was ordered to be walled up. Many began to be much concerned for us, because our house stood without the walls. Nay, but the Lord is a wall of fire unto all that trust in Him!

I had desired all our brethren to join with us this day in seeking God by fasting and prayer. About one we met, and poured out our souls before Him; and we believed He would send an answer of peace.

Sat. 21.—The same day the action was, came the news of General Cope's defeat. Orders were now given for the doubling of the guard, and for walling up Pandon and Sally-port gates. In the afternoon I wrote the following letter:—

"To the Worshipful the Mayor of Newcastle.

"SIR,—My not waiting upon you at the town-hall was not owing to any want of respect. I reverence you for your office's sake; and much more for your zeal in the execution of it. I would to God every magistrate in the land

would copy after such an example! Much less was it owing to any disaffection to His Majesty King George. But I knew not how far it might be either necessary or proper for me to appear on such an occasion. I have no fortune at Newcastle: I have only the bread I eat, and the use of a little room for a few weeks in the year.

"All I can do for His Majesty, whom I honour and love,—I think not less than I did my own father,—is this, I cry unto God, day by day, in public and in private, to put all his enemies to confusion: and I exhort all that hear me to do the same; and, in their several stations, to exert themselves as loyal subjects; who, so long as they fear God, cannot but honour the King.

"Permit me, sir, to add a few words more, out of the fulness of my heart. I am persuaded you fear God, and have a deep sense that His kingdom ruleth over all. Unto whom, then (I may ask you) should we flee for succour, but unto Him whom, by our sins, we have justly displeased? Oh, sir, is it not possible to give any check to these overflowsings of ungodliness? to the open, flagrant wickedness, the drunkenness and profaneness, which so abound, even in our streets? I just take leave to suggest this. May the God whom you serve direct you in this, and all things! This is the daily prayer of, sir,—Your obedient servant, for Christ's sake,
"J W."

Sun. 22.—The walls were

mounted with cannon, and all things prepared for sustaining an assault. Meantime our poor neighbours, on either hand, were busy in removing their goods. And most of the best houses in our street were left without either furniture or inhabitants. Those within the walls were almost equally busy in carrying away their money and goods; and more and more of the gentry every hour rode southward as fast as they could. At eight I preached at Gateshead, in a broad part of the street, near the Popish chapel, on the wisdom of God in governing the world. How do all things tend to the furtherance of the gospel!

I never saw before so well-behaved a congregation in any church at Newcastle, as was that at St. Andrew's this morning. The place appeared as indeed the house of God; and the sermon Mr. Ellison preached was strong and weighty, which he could scarce conclude for tears.

All this week the alarms from the north continued, and the storm seemed nearer every day. Many wondered we would still stay without the walls: others told us we must remove quickly; for if the cannon began to play from the top of the gates, they would beat all the house about our ears. This made me look how the cannons on the gates were planted; and I could not but adore the providence of God, for it was obvious: 1. They were all planted in such a manner, that no shot could touch our house. 2. The cannon on New-gate so secured us on one side, and those

upon Pilgrim Street gate on the other, that none could come near our house, either way, without being torn in pieces.

On *Friday* and *Saturday* many messengers of lies terrified the poor people of the town, as if the rebels were just coming to swallow them up. Upon this the guards were increased, and abundance of country gentlemen came in, with their servants, horses, and arms. Among those who came from the north was one whom the mayor ordered to be apprehended, on suspicion of his being a spy. As soon as he was left alone he cut his own throat; but a surgeon coming quickly, sewed up the wound, so that he lived to discover those designs of the rebels, which were thereby effectually prevented.

Sun. 29. — Advice came that they were in full march southward, so that it was supposed they would reach Newcastle by Monday evening. At eight I called on a multitude of sinners in Gateshead, to seek the Lord while He might be found. Mr. Ellison preached another earnest sermon, and all the people seemed to bend before the Lord. In the afternoon I expounded part of the lesson for the day, — Jacob wrestling with the angel. The congregation was so moved, that I began again and again, and knew not how to conclude. And we cried mightily to God to send His Majesty King George help from His holy place, and to spare a sinful land yet a little longer, if haply they might know the day of their visitation.

On *Monday* and *Tuesday* I visited some of the societies in the country; and, on *Wednesday*, October 2, returned to Newcastle, where they were just informed that the rebels had left Edinburgh on Monday, and were swiftly marching toward them. But it appeared soon that this also was a false alarm; it being only a party which had moved southward, the main body still remaining in their camp, a mile or two from Edinburgh.

On *Thursday* and *Friday* I visited the rest of the country societies. On *Saturday* a party of the rebels (about a thousand men) came within seventeen miles of Newcastle. This occasioned a fresh alarm in the town; and orders were given by the General that the soldiers should march against them on Monday morning. But these orders were countermanded.

Mr. Nixon (the gentleman who had some days since, upon being apprehended, cut his own throat) being still unable to speak, wrote as well as he could, that the design of the Prince (as they called him) was to seize on Tynemouth Castle, which he knew was well provided both with cannon and ammunition; and thence to march to the hill on the east side of Newcastle, which entirely commands the town. And, if this had been done, he would have carried his point, and gained the town without a blow. The mayor immediately sent to Tynemouth Castle, and lodged the cannon and ammunition in a safer place.

Tues. 8.—I wrote to General Husk as follows:—

“A surly man came to me this evening, as he said, from you. He would not deign to come upstairs to me, nor so much as into the house; but stood in the yard till I came, and then obliged me to go with him into the street, where he said, ‘You must pull down the battlements of your house, or to-morrow the General will pull them down for you.’

“Sir, to me this is nothing. But I humbly conceive it would not be proper for this man, whoever he is, to behave in such a manner to any other of His Majesty’s subjects, at so critical a time as this.

“I am ready, if it may be for His Majesty’s service, to pull not only the battlements, but the house down; or to give up any part of it, or the whole, into your Excellency’s hands.”

Wed. 9.—It being supposed that the danger was over for the present, I preached at four in Gateshead (at John Lyddel’s), on, “Stand fast in the faith, quit you like men, be strong”; and then, taking horse with Mr. Shepherd, in the evening reached Sandhutton.

Thur. 10.—We dined at Ferrybridge, where we were conducted to General Wentworth, who did us the honour to read over all the letters we had about us. We lay at Doncaster, nothing pleased with the drunken, cursing, swearing soldiers, who surrounded us on every side. Can these wretches succeed in anything they undertake? I fear not, if there be a God that judgeth the earth.

Fri. 11.—I rode to Epworth, and preached in the evening on the third of Jonah. I read to-day part of the *Meditations of Marcus Antoninus*. What a strange Emperor! And what a strange heathen! Giving thanks to God for all the good things he enjoyed! in particular for his good inspiration, and for twice revealing to him in dreams things whereby he was cured of (otherwise) incurable distempers. I make no doubt, but this is one of those "many" who "shall come from the east and the west, and sit down with Abraham, Isaac, and Jacob," while "the children of the kingdom," nominal Christians, are "shut out."

Sun. 13.—I had the satisfaction of hearing Mr. Romley preach an earnest, affectionate sermon, exhorting all men to prevent the judgments of God, by sincere, inward, universal repentance. It rained both before and after, but not while I preached at the Cross in the afternoon. In the evening I strongly exhorted the society to "fear God, and honour the King."

Mon. 14.—I rode to Sheffield. We were much at a loss in the evening, what to do with the congregation. They stood above stairs, and below, and in the yard; but still there was not room.

Tues. 15.—I wrote "A Word in Season: or, Advice to an Englishman." The next morning I preached at Barley Hall, and then rode on for Leeds. I preached there at five, and the next morning and evening, without any noise or interruption.

Fri. 18.—At one I preached at Oulton. The little company there do indeed love as brethren. I divided the residue of my time between Birstal and Leeds; and on *Monday, 21*, took my leave of them for a short season, and rode to Mr. Adams's, at Osmotherly.

Tues. 22.—I came to Newcastle in the evening, just as Mr. Trembath was giving out the hymn; and as soon as it was ended began preaching, without feeling any want of strength.

Wed. 23.—I found all things calm and quiet; the consternation of the people was over. But the seriousness which it had occasioned in many continued and increased.

Sat. 26.—I sent Alderman Ridley the following letter:—

"SIR,—The fear of God, the love of my country, and the regard I have for His Majesty King George, constrain me to write a few plain words to one who is no stranger to these principles of action.

"My soul has been pained day by day, even in walking the streets of Newcastle, at the senseless, shameless wickedness, the ignorant profaneness, of the poor men to whom our lives are entrusted. The continual cursing and swearing, the wanton blasphemy of the soldiers in general, must needs be a torture to the sober ear, whether of a Christian or an honest infidel. Can any that either fear God, or love their neighbour, hear this without concern? especially if they consider the interest of our country, as well as of these unhappy men

themselves. For can it be expected, that God should be on their side who are daily affronting Him to His face? And if God be not on their side, how little will either their number, or courage, or strength avail?

"Is there no man that careth for these souls? Doubtless there are some who ought so to do. But many of these, if I am rightly informed, receive large pay, and do just nothing.

"I would to God it were in my power, in any degree, to supply their lack of service. I am ready to do what in me lies, to call these poor sinners to repentance, once or twice a day (while I remain in these parts), at any hour, or at any place. And I desire no pay at all for doing this, unless what my Lord shall give at His appearing.

"If it be objected (from our heathenish poet), 'This conscience will make cowards of us all,' I answer, Let us judge by matter of fact. Let either friends or enemies speak. Did those who feared God behave as cowards at Fontenoy? Did J. H., the dragoon, betray any cowardice, before or after his horse sunk under him? Or did W. C., when he received the first ball in his left, and the second in his right arm? or John Evans, when the cannon-ball took off both his legs? Did he not call about him, as long as he could speak, to praise and fear God, and honour the King? as one who feared nothing, but lest his last breath should be spent in vain.

"If it were objected, that I should only fill their heads with

peculiar whims and notions; that might easily be known. Only let the officers hear with their own ears; and they may judge whether I do not preach the plain principles of manly, rational religion.

"Having myself no knowledge of the General, I took the liberty to make this offer to you. I have no interest herein; but I should rejoice to serve, as I am able, my King and country. If it be judged, that this will be of no real service, let the proposal die, and be forgotten. But I beg you, sir, to believe, that I have the same glorious cause, for which you have shown so becoming a zeal, earnestly at heart; and that therefore I am, with warm respect, sir,—Your most obedient servant."

Sun. 27.—I received a message from Mr. Ridley, that he would communicate my proposal to the General, and return me his answer as soon as possible.

Mon. 28.—I rode to Biddick, where the first are become last. I preached on "Will ye also go away?" Many appeared to be cut to the heart; but it is well if these convictions also do not pass away as the morning cloud.

Tues. 29.—A young gentleman called upon me, whose father is an eminent minister in Scotland, and was in union with Mr. Glass, till Mr. Glass renounced him, because they did not agree as to the eating of blood. (Although I wonder any should disagree about this, who have read the fifteenth chapter of the Acts, and considered, that no Christian in the universe

did eat it till the Pope repealed the law which had remained at least ever since Noah's flood.) Are not these things in Scotland also for our instruction? How often are we warned, not to fall out by the way? Oh that we may never make anything, more or less, the term of union with us, but the having the mind which was in Christ, and the walking as He walked!

Thur. 31.—At ten I preached on the Town Moor, at a small distance from the English camp (the Germans lying by themselves), on, "Ho, every one that thirsteth, come ye to the waters!" None attempted to make the least disturbance, from the beginning to the end. Yet I could not reach their hearts. The words of a scholar did not affect them, like those of a dragoon or a grenadier.

Fri. Nov. 1.—A little after nine, just as I began to preach on a little eminence before the camp, the rain (which had continued all the morning) stayed, and did not begin again till I had finished. A lieutenant endeavoured to make some disturbance. However, when I had done, he tried to make amends, by getting up where I stood, and telling the soldiers, all I had said was very good.

Sat. 2.—The rain was stayed to-day also, from nine to ten (it fell both before and after), while I preached on, "The Scripture hath concluded all under sin,—that the promise might be given to them that believe." And I began to perceive some fruit of my labour; not only in the number of my

hearers, but in the power of God, which was more and more among them, both to wound and to heal.

Sun. 3.—I preached about half-hour after eight, to a larger congregation than any before, on "The kingdom of God is at hand; repent ye, and believe the gospel." And were it only for the sake of this hour, I should not have thought much of staying here longer than I intended. Between one and two in the afternoon, I went to the camp once more. Abundance of people now flocked together, horse and foot, rich and poor, to whom I declared, "There is no difference; for all have sinned, and come short of the glory of God." I observed many Germans standing disconsolate at the skirts of the congregation: to these I was constrained (though I had discontinued it so long) to speak a few words in their own language. Immediately they gathered up close together, and drank in every word.

Having now delivered my own soul, on *Monday, 4*, I left Newcastle. Before nine we met several expresses, sent to countermand the march of the army into Scotland; and to inform them, that the rebels had passed the Tweed, and were marching southward. *Tuesday, 5.* In the evening I came to Leeds, and found the town full of bonfires, and people shouting, firing of guns, cursing and swearing, as the English manner of keeping holidays is. I immediately sent word to some of the magistrates, of what I had heard on the road. This ran through the town, as it

were, in an instant : and I hope it was a token for good. The hurry in the streets was quashed at once ;—some of the bonfires indeed remained ; but scarce anyone was to be seen about them, but a few children warming their hands.

Thur. 7.—I rode to Stayley Hall, in Cheshire, after many interruptions in the way, by those poor tools of watchmen, who stood with great solemnity at the end of almost every village. I preached there on Mark i. 15, and rode on to Bradbury Green.

Fri. 8.—Understanding that a neighbouring gentleman, Dr. C., had affirmed to many, that Mr. Wesley was now with the Pretender, near Edinburgh, I wrote him a few lines. It may be, he will have a little more regard to truth, or shame, for the time to come.

About noon I preached near Maxfield ; in the evening, at the Black House.

Sat. 9.—In the evening we came to Penkridge ; and lighted on a poor, drunken, cursing, swearing landlord, who seemed scarce to think there was either God or devil. But I had spoke very little, when his countenance changed, and he was so full of his thanks and blessings, that I could hardly make an end of my sentence. May salvation come to this house also !

It was exceeding dark when we rode through Bilston. However, we did not stick fast till we came to Wednesbury town-end. Several coming with candles, I got out of the quagmire ; and, leaving them to disengage my horse, walked to

Francis Ward's, and preached on, "Fear not ye ; for I know ye seek Him that was crucified."

Sun. 10.—I preached at five ; and at eight in Wednesbury (about one at Tipton Green) ; and, at four in the afternoon, to well-nigh the whole town, high and low, as at the beginning.

Mon. 11.—I preached at Birmingham ; the next morning I set out, and on *Wednesday*, 13, reached London.

Mon. 18.—I spent a little time with B. Armsted, weak in body, but strong in faith. She had been calmly waiting for God, till her hands and feet grew cold, and she was, in all appearance, at the point of death. Then Satan returned with all his force, and covered her with thick darkness. This threw her into such a vehement wrestling with God, as brought back her fever and her strength ; so that, in all probability, the old murderer saved her life, by his furious attempt to destroy her soul.

Fri. 22.—The alarm daily increasing, concerning the rebels on one hand, and the French on the other, we perceived the wisdom and goodness of Him who hath His way in the whirlwind. The generality of people were a little inclined to think, and many began to own the hand of God.

Mon. 25.—I retired to Newington, in order to finish the "Farther Appeal" ; the state of the public affairs loudly demanding, that whatever was done should be done quickly.

Thur. 28.—I wrote "A Word to a Drunkard."

Fri. 29.—I spent an hour with Mr. Lampe, who had been a Deist for many years, till it pleased God, by the “Earnest Appeal,” to bring him to a better mind.

Mon. Dec. 2.—The alarms still increased in London, on account of the nearer approach of the rebels. About this time I received some further accounts from the army.

Wed. 18.—Being the day of the national fast, we met at four in the morning. Abundance of people were at West Street chapel, and at the Foundery, both morning and evening; as also (we understood) at every place of public worship throughout London and Westminster. We had given away some thousands of little tracts among the common people. And it pleased God hereby to provoke others to jealousy. In-somuch that the Lord Mayor had ordered a large quantity of papers, dissuading from cursing and swearing, to be printed, and distributed to the train-bands. And this day “An Earnest Exhortation to Serious Repentance” was given at every church-door, in or near London, to every person who came out; and one left at the house of every householder who was absent from church. I doubt not but God gave a blessing therewith.

It was on this very day that the Duke’s army was so remarkably preserved in the midst of the ambuscades at Clifton Moor. The rebels fired many volleys upon the King’s troops, from the hedges and walls, behind which

they lay. And yet, from first to last, only ten or twelve men fell, the shot flying over their heads.

Wed. 25.—I talked with a young man, who seemed to be under strong convictions: but I fear only seemed. I am surprised that, in so many years, this is the first hypocrite of the kind I have met with; the first who appeared to have deliberately put on the mask of religion, purely to serve a secular end.

Wed. Jan. 1, 1746.—We dined with poor John Webb, now thoroughly poisoned by Robert Barclay’s *Apology*, which he was sure would do him no hurt, till all his love to his brethren was swallowed up in dotage about questions and strife of words.

Wed. 8.—I waited on Mr. B——e, rector of ——, who had sent to me, as soon as he had read the “Farther Appeal.” He said, “Sir, all this is sad truth: but what can we do to help it?” I went afterwards to another clergyman, who had likewise sent and desired to speak with me. How is this? I thought the publication of this tract would have enraged the world above measure: and, on the contrary, it seems nothing ever was published which softened them so much.

Mon. 20.—I set out for Bristol. On the road I read over Lord King’s *Account of the Primitive Church*. In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught; but if so, it would follow that bishops and presbyters are (essentially) of

one order; and that originally every Christian congregation was a Church independent on all others!

Tues. 21.—I read Bishop Butler's *Discourse on Analogy*, a strong and well-wrote treatise; but, I am afraid, far too deep for their understanding to whom it is primarily addressed.

Sun. Feb. 16.—I took my leave of Bristol and Kingswood; and *Monday, 17*, set out for Newcastle.

Tues. 18.—We pushed on through thick and thin, and with much difficulty got to Stanley. Thence, after an hour's stop, we hastened on. The brooks were so swollen with the late rains, that the common roads were impassable; but our guide, knowing the country, carried us round about through the fields, so that we escaped the dangerous waters, and soon after sunset came (wet and dirty enough) to Evesham.

Wed. 19.—We rode to Birmingham, where many of our brethren from several parts met us in the evening.

Thur. 20.—We set out as soon as it was light. Before we came to Aldridge Heath, the rain changed into snow, which the northerly wind drove full in our faces, and crusted us over from head to foot in less than an hour's time. We inquired of one who lived at the entrance of the moors, which was our best way to Stafford. "Sir," said he, "'tis a thousand pound to a penny, that you do not come there to-day. Why, 'tis four long miles to the

far side of this common; and in a clear day, I am not sure to go right across it: and now all the roads are covered with snow; and it snows so, that you cannot see before you." However, we went on, and I believe did not go ten yards out of the way till we came into Stafford.

In the evening we reached Roger Moss's house. I preached, and joined a few together as a society. *Friday, 21.* We breakfasted at Bradbury Green, whence we rode on to Marsden; and the next day, *Saturday, 22*, to Leeds. I preached at five. As we went home a great mob followed, and threw whatever came to hand. I was struck several times, once or twice in the face, but not hurt at all. I walked on to the Recorder's, and told him the case. He promised to prevent the like for the time to come.

Mon. 24.—I preached at Skircoat Green, near Halifax, to a whole company of Quakers. The good man of the house, about fourscore years old, had formerly been a speaker among them. But, from fear of man, he desisted, and so quenched the Spirit, that he was in darkness for near forty years; till hearing John Nelson declare the love of God in Christ, light again sprung up in his soul.

In the evening I preached to a quiet congregation at Bradford. *Tuesday, 25.* About nine I began at Keighley: thence (finding the snow was so deep, I could not go through the vales), I went the straight way, and came to Newcastle, *Wednesday, 26.*

Fri. 28.—I took my leave of Katy Parks, calmly waiting till her change should come. A day or two after she had her desire, sweetly giving up her soul to God.

Sat. Mar. 1.—I visited the sick, who increased daily in every quarter of the town. It is supposed that two thousand of the soldiers only, have died since their encampment: the fever or flux sweeping them away by troops, in spite of all the physicians could do.

Wed. 5.—I preached at Whickham at noon; in the evening at Spen; the next day at Burnup Field; and on *Saturday*, 8, in the Square at Placey. A vehement storm began in the middle of the sermon, which was driven full upon us by the north-east wind; but the congregation regarded it not.

Sunday, 9, was a day of solemn joy; yet, in the afternoon, I felt a great damp, occasioned by my neglecting to speak plainly to some who were deceiving their own souls. I do not wonder at the last words of St. Augustine and Archbishop Usher, "Lord, forgive me my sins of omission."

I preached on *Wednesday*, 12, at Sunderland, where I endeavoured to bring the little society into some kind of order. In the afternoon, being at Mrs. Fenwick's, and seeing a child there of ten or twelve years old, I asked, "Does your daughter know Christ, or know she has need of Him?" She replied, with much concern, "I fear not: no-

thing has ever affected her at all." Immediately that word came into my mind, "Before they call, I will answer." I was going to say, "Come, let us call upon God to show her she has need of a Saviour"; but, before the words were pronounced, the child turned away her face, and began crying as if she would break her heart. I could get no word from her but, "My sins, my sins!" We then besought God to carry on His own work.

Mon. 17.—I took my leave of Newcastle, and set out with Mr. Downes and Mr. Shepherd. But when we came to Smeton, Mr. Downes was so ill, that he could go no farther. When Mr. Shepherd and I left Smeton, my horse was so exceeding lame that I was afraid I must have lain by too. We could not discern what it was that was amiss; and yet he would scarce set his foot to the ground. By riding thus seven miles, I was thoroughly tired, and my head ached more than it had done for some months. I then thought, "Cannot God heal either man or beast, by any means, or without any?" Immediately my weariness and headache ceased, and my horse's lameness in the same instant. Nor did he halt any more either that day or the next. A very odd accident this also!

Tues. 18.—I rode to Pontefract; on *Wednesday*, to Epworth; and on *Thursday*, by Barley Hall, to Sheffield. I was glad of having an opportunity here of talking with a child I had heard of.

Fri. 21.—I came to Notting-

ham. I had long doubted what it was which hindered the work of God here. But upon inquiry the case was plain. So many of the society were either triflers or disorderly walkers, that the blessing of God could not rest upon them ; so I made short work, cutting off all such at a stroke, and leaving only that little handful who (as far as could be judged) were really in earnest to save their souls.

Sat. 22.—I came to Wednesbury. The Antinomian teachers had laboured hard to destroy this poor people. *Sunday, 23.* I talked an hour with the chief of them, Stephen Timmins. I was in doubt whether pride had not made him mad. An uncommon wildness and fierceness in his air, his words, and the whole manner of his behaviour, almost induced me to think God had for a season given him up into the hands of Satan.

In the evening I preached at Birmingham. Here another of their pillars, J—— W——d, came to me, and, looking over his shoulder, said, "Don't think I want to be in your society ; but if you are free to speak to me, you may." I will set down the conversation, dreadful as it was, in the very manner wherein it passed ; that every serious person may see the true picture of Antinomianism full grown, and may know what these men mean by their favourite phrase, of being "perfect in Christ, not in themselves."

"Do you believe you have nothing to do with the law of God?"

"I have not : I am not under the law : I live by faith." "Have you, as living by faith, a right to everything in the world?" "I have : all is mine, since Christ is mine." "May you, then, take anything you will anywhere? suppose, out of a shop, without the consent or knowledge of the owner?" "I may, if I want it ; for it is mine : only I will not give offence." "Have you also a right to all the women in the world?" "Yes, if they consent." "And is not that a sin?" "Yes, to him that thinks it is a sin ; but not to those whose hearts are free." The same thing that wretch, Roger Ball, affirmed in Dublin. Surely these are the firstborn children of Satan !

Thur. April 3.—I spent an agreeable hour with our old fellow-labourer, Mr. Humphreys. I found him open and friendly, but rigorously tenacious of the unconditional decrees.

Mon. 7.—I preached at Kingswood, on Isaiah lx., the seventeenth and following verses, and laid the first stone of the new house there. In the evening I rode (with Mr. Shepherd) to Bath ; and *Tuesday, the 8th,* to Newbury. Here we met with several of the little society in Blewbury ; some of whom were truly alive to God. What a proof is this, that God sends by whom He will send ! Who hath begotten us these ? David Jeffries !

Wed. 9.—In the evening I preached at Brentford. Many were got together there who threatened great things. I went

and took one or two of their chiefs by the hand, and desired them to come in. They did so, and were calm and silent. It was a season of great refreshment. The next morning we rode to London.

In the afternoon I buried the body of Ann Clowney, a poor woman, whom many could never think to be a believer, because she was a fool. (One of exceeding weak understanding, though not directly a natural.) But in the time of sickness and pain, none could deny the work of God. Neither did she die as a fool dieth.

Tues. 22.—I rode with Mr. Piers to see one who called himself a prophet. We were with him about an hour. But I could not at all think that he was sent of God: 1. Because he appeared to be full of himself, vain, heady, and opinionated. 2. Because he spoke with extreme bitterness, both of the King, and of all the bishops, and all the clergy. 3. Because he aimed at talking Latin, but could not; plainly showing he understood not his own calling.

Wed. 23.—At the earnest request of a friend, I visited Matthew Henderson, condemned for murdering his mistress. A real, deep work of God seemed to be already begun in his soul. Perhaps, by driving him too fast, Satan has driven him to God; to that repentance which shall never be repented of.

Fri. May 23.—I made over the houses in Bristol and Kingswood, and the next week, that at New-castle, to seven trustees, reserving

only to my brother and myself the liberty of preaching and lodging there.

Sun. July 6.—After talking largely with both the men and women leaders, we agreed it would prevent great expense, as well of health as of time and of money, if the poorer people of our society could be persuaded to leave off drinking of tea. We resolved ourselves to begin and set the example. I expected some difficulty in breaking off a custom of six-and-twenty years' standing. And, accordingly, the three first days, my head ached, more or less, all day long, and I was half-asleep from morning to night. The third day, on *Wednesday*, in the afternoon, my memory failed, almost entirely. In the evening I sought my remedy in prayer. On *Thursday* morning my headache was gone. My memory was as strong as ever. And I have found no inconvenience, but a sensible benefit in several respects, from that very day to this.

Thur. 17.—I finished the little collection which I had made among my friends for a lending-stock: it did not amount to thirty pounds; which a few persons afterwards made up to fifty. And by this inconsiderable sum, about two hundred and fifty persons were relieved in one year.

Mon. 20.—I set out for Salisbury, where, to my utter amazement, on *Wednesday, 22*, Mr. Hall desired me to preach. Was his motive only, to grace his own cause? Or rather, was this the last gasp of expiring love?

I did not reach Bristol till *Friday*, 25. On *Sunday*, 27, I preached at Baptist Mills, to the largest congregation I had seen at that place, since I was there with Mr. Whitefield.

Mon. Aug. 4. — I received a letter from Yorkshire, part of which was in these words :—

“On Wednesday, July 16, I called on good old Mr. Clayton. He was exceeding weak, and seemed like one that had not long to continue here. I called again on Monday, 21, and found him very ill. He told me, no one else should have been admitted; that he had much to say to me to tell you; and desired me to send his kind respects to you, and wished you prosperity in your pious undertakings. Finding he was not able to talk much, I took my leave, not thinking it would be the last time. But when I returned into these parts on Saturday last, I found he died that morning between two and three. On Monday last I went to his burial, and I was unexpectedly made mourner for my good old friend. I followed his corpse to the ground, where I saw it solemnly interred. Many of his parishioners dropped tears, he having been a father to the poor. He died very poor, though he had an estate of forty pounds a year, and a living of near three hundred, of which he has been rector three-and-forty years.”

Wed. 6. — I preached at Oak Hill. How is this? I have not known so many persons earnestly

mourning after God, of any society of this size in England, and so unblamable in their behaviour; and yet not one person has found a sense of the pardoning love of God, from the first preaching here to this day!

When I mentioned this to the society, there was such a mourning, as one would believe should pierce the clouds. My voice was quickly drowned. We continued crying to God with many loud and bitter cries, till I was constrained to break away, between four and five, and take horse for Shepton.

Here the good curate (I was informed) had hired a silly man, with a few other drunken champions, to make a disturbance. Almost as soon as I began, they began screaming out a psalm; but our singing quickly swallowed up theirs. Soon after, their orator named a text, and (as they termed it) preached a sermon; his attendants meantime being busy (not in hearing him, but) in throwing stones and dirt at our brethren; those of them, I mean, who were obliged to stand at the door. When I had done preaching, I would have gone out to them; it being my rule, confirmed by long experience, always to look a mob in the face: but our people took me up, whether I would or no, and carried me into the house. The rabble melted away in a quarter of an hour, and we walked home in peace.

At three in the afternoon I preached at Builth, designing to go from thence to Carmarthen; but notice having been given,

by a mistake, of my preaching at Leominster, in Herefordshire, I altered my design; and going to Lanzufried that night, the next day rode to Leominster.

At six in the evening, I began preaching on a tombstone, close to the south side of the church. The multitude roared on every side; but my voice soon prevailed, and more and more of the people were melted down, till they began ringing the bells; but neither thus did they gain their point, for my voice prevailed still. Then the organs began to play amain. Mr. C., the curate, went into the church, and endeavoured to stop them; but in vain. So I thought it best to remove to the corn-market. The whole congregation followed, to whom many more were joined, who would not have come to the churchyard. Here we had a quiet time; and I showed what that sect is, which is "everywhere spoken against." I walked with a large train to our inn; but none, that I heard, gave us one ill word. A Quaker followed me in, and told me, "I was much displeased with thee, because of thy last 'Appeal'; but my displeasure is gone: I heard thee speak, and my heart clave to thee."

Fri. 15.—I preached at five to a large company of willing hearers. We breakfasted with a lovely old woman, worn out with sickness and pain, but full of faith and love, and breathing nothing but prayer and thanksgiving.

About ten we came to Kington, three hours' ride (which they call eight miles) from Leominster. I

preached at one end of the town. The congregation divided itself into two parts. One half stood near, the other part remained a little way off, and loured defiance: but the bridle from above was in their mouth; so they made no disturbance at all.

Mon. 18.—I rode with Mr. Hodges to Neath. Here I found twelve young men, whom I could almost envy. They lived together in one house, and continually gave away whatever they earned above the necessaries of life. Most of them (they told me) were Predestinarians, but so little bigoted to their opinion, that they would not suffer a Predestinarian to preach among them, unless he would lay all controversy aside. And on these terms they gladly received those of the opposite opinion.

The multitude of people obliged me to preach in the street, on, "Repent ye, and believe the gospel." One man would fain have interrupted, and had procured a drunken fiddler for his second; but finding none to join them, they were ashamed; so the gentleman stole away on one side, and the fiddler on the other.

Tues. 19.—I preached again at five. Whatever prejudice remained, now vanished away as a dream; and our souls took acquaintance with each other, as having all drank into one spirit.

About ten I preached in my return at Margum, on, "By grace are ye saved, through faith." There being many present who did not well understand English,

one repeated to them in Welsh the substance of what I had said. At one we came to Bridge-end, where I preached on a small green, not far from the church, on, "Jesus Christ, made of God unto us wisdom, righteousness, sanctification, and redemption." It being the time of the yearly revel, we had many strangers from all parts; but none behaved unseemly; none opened his mouth; for the fear of God was amongst them. In the evening I preached at Fonmon Castle, on the fruits of the Spirit. I concluded the day with the little society there, rejoicing and praising God.

Sat. 23.—Returning to Bristol, I found poor C. G. there, proclaiming open war. He had preached at S. G.'s once or twice; but I believe had done neither good nor harm. I invited him to lodge at our house; but he did not choose it. Oh poor head, and honest heart!

Mon. Sept. 1.—I rode with T. Butts to Middlesey, and preached to a small earnest congregation. We set out early in the morning, and were thoroughly wet by noon. In the evening we reached Sticklepath.

Wed. 3.—About one we came to Plymouth. After dinner I walked down to Herbert Jenkins, and with him to the dock. In the way we overtook Mr. Mignon, then a pattern to all that believed. Herbert preached a plain, honest sermon; but the congregation was greatly displeased; and many went away as soon as he began, having come on purpose to hear me.

Thur. 4.—Abundance of people from Plymouth were at the room by half-hour after four.

As many as the room could well contain followed me to Mr. Hide's, and importuned me much to call again, in my return from Cornwall. We dined at Looe (a town near half as large as Islington, which sends only four burgesses to the Parliament), called at Grampound in the afternoon, and just at seven reached Gwennap. The congregation waiting, I began without delay, and found no faintness or weariness.

Fri. 5.—I inquired concerning John Trembath's late illness. It was a second relapse into the spotted fever; in the height of which they gave him sack, cold milk, and apples, plums, as much as he could swallow. I can see no way to account for his recovery, but that he had not then finished his work. In the evening I preached at St. Ives.

Sat. 6.—I rode to Trewellard, in the parish of St. Just. I found no society in Cornwall so lively as this: yet a few of them I was obliged to reprove for negligence in meeting, which is always the forerunner of greater evils.

Tues. 9.—I preached at Crowan. The night came upon us while I was speaking; but none offered to go away. *Wednesday, 10.* I preached at Porkellis, in Wendron, to many more than the house could contain. W— T—, of Sithney, rode with me to Gwennap, a constant companion of Mr. N—'s, so long as he would join with him in riot and drunken-

ness. But with his drunkenness ended Mr. N——'s friendship.

When he heard that one John O——n, a tinner, was preaching, he went on purpose to make sport. But the word of God struck him to the earth. Yet he struggled in the toils; sometimes wanting to go again; sometimes resolving never to go any more. But one day, calling at his sister's, he took up a little girl (about four years old), and said, "They tell me you can sing hymns. Come, sing me an hymn." She began immediately—

"My soul, don't delay;
Christ calls thee away:
Rise! Follow thy Saviour, and bless the
glad day!
No mortal doth know
What He can bestow;
What peace, love, and comfort:—Go after
Him, go!"

He started up at once, and went to the preaching. And the same night he found peace to his soul.

Thur. 11. — E—— T—— (W—— T——'s sister) rode with me to Camborne. When she heard her brother was perverted, she went over to Sithney, on purpose to reclaim him. But finding neither fair words, nor hard names, nor oaths, nor curses, nor blows could prevail, she went away, renouncing him and all that belonged to him, and fully resolved to see him no more.

Six weeks after she met him at Redruth, and desired him to step into an house. When they were sat down, she burst into tears, and said, "Brother, follow those men, in God's name. And send me word when any of them preaches

in your house, and I will come and hear him."

He asked, "How is this? How came you to be so changed?" She replied, "A fortnight ago, I dreamed a man stood by me, and said, 'Do not speak evil of these men; for they are the servants of God.' I said, 'What, are you one of them? I defy you all. I will keep to my church.' He said, 'And when you are at church, how are your thoughts employed? or even at the Lord's Table?' And he went on, telling me all that was in my heart; and every word went through me; and I looked up, and saw him very bright and glorious; and I knew it was our Saviour; and I fell down at his feet; and then I waked."

The week after she went to Sithney, where Mr. M—— was preaching, and saying, "Is there any of you that has shut your doors against the messengers of God? How, if our Lord shut the door of mercy against you?" She cried out, "It is I," and dropped down. Nor had she any rest till God made her a witness of the faith which once she persecuted.

Sat. 13.—I took my leave of our brethren of St. Ives, and between one and two in the afternoon began preaching before Mr. Probis's house, at Bray, on the promise which is given to them that believe. Many were there who had been vehement opposers; but from this time they opposed no more.

At six I preached at Sithney. Before I had done, the night came

on; but the moon shone bright upon us. I intended, after preaching, to meet the society; but it was hardly practicable; the poor people so eagerly crowding in upon us: so I met them all together, and exhorted them not to leave their first love.

Sun. 14.—For the sake of those who came from far, I delayed preaching till eight o'clock. Many of Helstone were there, and most of those who in time past had signalled themselves by making riots. But the fear of God was upon them; they all stood uncovered, and calmly attended from the beginning to the end.

About one I began preaching near Porkellis to a much larger congregation; and, about half an hour after four, at Gwennap, to an immense multitude of people, on, "To me to live is Christ, and to die is gain." I was at first afraid my voice would not reach them all; but without cause, for it was so strengthened, that I believe thousands more might have heard every word. In the close of my sermon, I read them the account of Thomas Hitchin's death; and the hearts of many burned within them, so that they could not conceal their desire to go to him, and to be with Christ. At six we took horse; and about nine (having bright moonshine) reached St. Columb.

Mon. 15.—A guide, meeting us at Camelford, conducted us to St. Mary Week. Mr. Bennet overtook us on the road, and Mr. Thompson came in soon after; having lost his way, and so picked

up Mr. Meyrick and Butts, who were wandering they knew not where. It was the time of the yearly revel, which obliged me to speak very plain. Thence we rode to Laneast, where was a much larger congregation, and of quite another spirit.

Tues. 16.—I rode to Plymouth Dock, and preached in the evening, and the next morning at five. A little after ten I began preaching in a meadow near Tavistock. In the afternoon we called at Sticklepath; and, about nine at night, came weary enough to Exeter.

Thur. 18.—About one I preached at Beercrocomb. About five we reached Bridgewater. We expected much tumult here, the great vulgar stirring up the small. But we were disappointed. The very week before our coming, the Grand Jury had found the bill against the rioters, who had so often assaulted Mary Lockyer's house. This, and the awe of God, which fell upon them, kept the whole congregation quiet and serious.

Before I preached, my strength was quite exhausted, and I was exceeding feverish through mere fatigue. But in riding to Middlesey I revived; and in the morning, *Friday, 19*, I rose quite well: "My strength will I ascribe unto Thee."

After a long morning's ride we came to Mr. Star's, at Waywick. Mr. S., a neighbouring gentleman, who not long since hired a mob to make a disturbance, coming in, Mrs. Star detained him till the time of preaching. He seemed struck much more than the con-

gregation. In the evening we came to Bristol.

Tues. 23.—I went on to Rood, where the mob threatened aloud. I determined, however, to look them in the face; and at twelve I cried, to the largest congregation by far which I had ever seen in these parts, "Seek ye the Lord while He may be found; call ye upon Him while He is near." The despisers stood as men astonished, and neither spoke nor stirred till I had concluded my sermon.

Between five and six I preached at Bearfield; the next evening at Blewberry. While I was afterwards meeting the society, one grievous backslider, who had been for some time as in the belly of hell, was struck to the earth, and roared aloud. He ceased not till God restored the pearl he had lost.—Does not our God "abundantly pardon"?

Thur. 25.—I came to Wycombe. It being the day on which the mayor was chosen, abundance of rabble, full of strong drink, came to the preaching on purpose to disturb. But they soon fell out among themselves; so that I finished my sermon in tolerable quiet.

Fri. 26.—Mr. B. went to the mayor, and said, "Sir, I come to inform against a common swearer. I believe he swore an hundred oaths last night; but I marked down only twenty." "Sir," said the mayor, "you do very right in bringing him to justice. What is his name?" He replied, "R——D——." "R——D——!" answered the mayor; "why, that is

my son!"—"Yes, sir," said Mr. B., "so I understand."—"Nay, sir," said he, "I have nothing to say in his defence. If he breaks the law, he must take what follows."

Sat. Oct. 4.—My brother and I took up our cross, and talked largely with Mr. G. But he still insisted: 1. That there was no repentance at all, antecedent to saving faith; 2. That naked faith alone was the only condition of everlasting salvation; and, 3. That no works need be preached at all, neither were necessary either before or after faith.

We took horse at nine, and soon after one came to Sevenoaks. After refreshing ourselves a little, we went to an open place near the free-school, where I declared, to a large, wild company, "There is no difference; for all have sinned, and come short of the glory of God." They grew calmer and calmer till I had done, and then went quietly away. As we returned, a poor Shimei came to meet us, bitterly cursing and blaspheming. But we walked straight on, and even his companions, the mob, neither laughed nor opened their mouth.

Sun. 5.—I preached in the church at Shoreham, morning and afternoon. The congregation seemed to understand just nothing of the matter. But God can give them understanding in His time.

Thur. 9.—The day of public thanksgiving for the victory of Culloden was to us a day of solemn joy.

Sat. 11.—I had the pleasure of spending an hour with Mr. P. He said, "I rejoiced greatly when the Count came over, hoping now I should understand the truth of the matter; and I went to hear him, full of expectation. His text was, 'Neither do I condemn thee.' He began, 'The Saviour says, *I came not to destroy the law*: but the fact is contrary; for He does destroy it. It is plain the law condemned this woman; but the Saviour does not condemn her. Again, the law commands to keep the Sabbath holy; but the Saviour did not keep it holy. Nay, God Himself does not keep the law. For the law says, *Put away all lying*. But God said, *Nineveh shall be destroyed*; yet Nineveh was not destroyed.' The whole sermon was of the same thread. I understood him well, and do not desire to hear him any more."

Sat. 26.—I buried the body of George Adams, a child about twelve years old. He is the first of the children brought up at our school, whom God has called to Himself. From the time God manifested His love to him, he was eminently of a meek and quiet spirit. And as he lived, so he died, in sweet peace.

Sat. Nov. 1.—I dined at J——E——'s. Is not this a brand plucked out of the burning? Has there been one in our memory that so signalised himself as an enemy to all serious, inward religion? But it is past. He was going out on pleasure as usual; his foot slipped, and, as he was falling, a thought came, "What if,

instead of falling to the earth, thou hadst now died and fallen into hell?" He heard and acknowledged the voice of God, and began to seek His face.

Wed. 12.—In the evening, at the chapel, my teeth pained me much. In coming home, Mr. Spear gave me an account of the rupture he had had for some years, which, after the most eminent physicians had declared it incurable, was perfectly cured in a moment. I prayed with submission to the will of God. My pain ceased, and returned no more.

Sun. 16.—I was desired to pray with one in despair. I had never seen her before, but soon found she was a sensible woman, and well acquainted with the theory of religion; yet when I spoke to her some of the principles of Christianity, she cried out, as if she had never heard them before, "Hear! He says, I may be saved! He says, God loves me! Christ died for me! And that I may live with Him in heaven! Oh then, what is this world? What is life, what is pain? I do not care for it. Let me die; let me suffer anything here, so I may but live with Christ in heaven."

About this time I received a remarkable account from Grimsby, in Lincolnshire:—

"WILLIAM BLOW, John Melton, and Thomas Wilkinson, were going, on Friday last, in a boat on the sea near Grimsby. John Melton could swim exceeding well, but William Blow not at all. When

they were about half a league from the shore, they were both beat overboard. John Melton sunk to the bottom like a stone. William Blow sunk and rose several times, and was in the water near a quarter of an hour before Thomas Wilkinson could get near him. At last he saw his hand above the water. He then struck down his boat-hook at a venture, and caught him by the flap of his coat, and pulled him to the boat-side. He was quite sensible, and said, 'Tommy, I'm afraid you can't get me in.'—'Nay, then,' said Thomas, 'we will sink together; for I will not let thee go.' At last he did get him in, and brought him safe to land.

"We asked, how he could keep in the water so long, and not be drowned: he said, God gave him that thought, to keep his mouth shut, and when he was almost choked, he gave a spring up, and got a little breath. I asked him, how he felt himself when he was under water; if he was not afraid of death? He answered, No; his soul was lifted up unto the Lord, and he freely resigned himself into His hands."

I received, likewise, from several of our brethren abroad, an account of the deliverance God had lately wrought for them:—

"BUSH OF BRABANT.

"REV. SIR,—I have long had a desire to write, but had not an opportunity till we came to our winter quarters. When we came

over we thought we should have had brother Haime with us, as formerly; but we were disappointed. We were about three weeks upon our march, and endured a great deal through the heat of the weather, and for want of water. At Villear camp we lay so near the enemy, and were forced to mount so many guards, that we had hardly any time to ourselves, nor had John Haime time to meet with us. We left this camp in twelve or fourteen days' time, and wherever we marched, we had the French always in our view; only a few days, when we were marching through woods, and over high mountains. Coming back to Maestricht, at some camps we have lain so near the enemy, that their sentries and ours have taken snuff with one another; having then no orders to fire at or hurt each other. But the day we came off, we found it otherwise; for at eleven o'clock the night before, orders came for us to be ready to turn out an hour before day, which was the 30th of September. At daybreak, orders came to our regiment, and Colonel Graham's, to advance about a mile and a half toward the French. We were placed in a little park, and Graham's regiment in another, to the right of us. We lay open to the French; only we cut down the hedge breast-high, and filled it up with loose earth. Thus we waited for the enemy several hours, who came first with their right wing upon the Dutch, that were upon our left. They engaged in our sight,

and fired briskly upon each other, cannon and small shot, for two hours. Then the Dutch, being overpowered, gave way, and the French advanced upon us, and marched a party over the ditch, on the left of Graham's, and fell in upon them, notwithstanding our continual firing, both with our small arms and four pieces of cannon. So when the French had got past us, our regiment retreated, or we should have been surrounded. In our retreat, we faced about twice, and fired on the enemy, and so came off with little loss; though they fired after us with large cannon-shot, I believe four-and-twenty pounders.

"We lost one brother of Graham's regiment, and two of ours,—Andrew Paxton, shot dead in our retreat, and Mark Bend,

who was wounded, and left on the field. The Lord gave us all on that day an extraordinary courage, and a word to speak to our comrades, as we advanced toward the enemy, to tell them how happy they were that had made their peace with God. We likewise spoke to one another while the cannon were firing, and we could all rely on God, and resign ourselves to His will.

"A few of us meet here twice a day; and, thanks be to God, His grace is still sufficient for us. We desire all our brethren to praise God on our behalf. And we desire all your prayers, that the Lord may give us to be steadfast, unmovable, always abounding in the work of the Lord.—I remain, your loving brother, S. S.

"October 17."

CHAPTER VIII

THE AWAKENING OF IRELAND

FROM DECEMBER 4, 1746, TO JULY 20, 1749

"For such excursions and bodily inconveniences he was overpaid by the stir which his presence everywhere excited . . . and, above all, by the approbation of his own heart, the certainty that he was employed in doing good to his fellow-creatures, and the full persuasion that the Spirit of God was with him in his work."—SOUTHEY.

Thursday, Dec. 4, 1746.—I mentioned to the society my design of giving physic to the poor. About thirty came the next day, and in three weeks about three hundred. This we continued for several years, till the number of patients still increasing, the expense was greater than we could bear: meantime, through the blessing of God, many who had been ill for months or years, were restored to perfect health.

Mon. 15.—Most of this week I spent at Lewisham in writing *Lessons for Children*, consisting of the most practical Scriptures, with a very few short explanatory notes.

Wed. 31.—I heard an amazing instance of the providence of God. About six years ago, Mr. Jebner (as he related it himself) and all his family, being eight persons, were in bed, between ten and eleven at night. On a sudden he heard a great crack, and the house instantly fell, all at once, from the

top to the bottom. They were all buried in the ruins. Abundance of people gathered together, and in two or three hours dug them out. The beds in which they had lain were mashed in pieces, as was all the furniture of the house; but neither man, woman, nor child was killed or hurt; only he had a little scratch on his hand.

Sun. Jan. 11, 1747.—In the evening I rode to Brentford; the next day to Newbury; and, *Tuesday*, 13, to the Devizes. The town was in an uproar from end to end, as if the French were just entering; and abundance of swelling words we heard, oaths, curses, and threatenings. The most active man in stirring up the people, we were informed, was Mr. J., the C. He had been indefatigable in the work, going all the day from house to house. He had also been at the pains of setting up an advertisement in the most public places

of the town, of "An Obnubilative, Pantomime Entertainment, to be exhibited at Mr. Clark's" (where I was to preach); the latter part of it contained a kind of *double entendre*, which a modest person cannot well repeat. I began preaching at seven, on "the grace of our Lord Jesus Christ." Many of the mob came in, listened a little, and stood still. No one opened his mouth, but attention sat on the face of every hearer.

Wed. 14.—I rode on to Bristol, and spent a week in great peace. *Thursday, 22.* About half-hour after twelve I took horse for Wick, where I had appointed to preach at three. I was riding by the wall through St. Nicholas Gate (my horse having been brought to the house where I dined) just as a cart turned short from St. Nicholas Street, and came swiftly down the hill. There was just room to pass between the wheel of it and the wall, but that space was taken up by the carman. I called to him to go back, or I must ride over him; but the man, as if deaf, walked straight forward. This obliged me to hold back my horse. In the meantime, the shaft of the cart came full against his shoulder with such a shock as beat him to the ground. He shot me forward over his head, as an arrow out of a bow, where I lay, with my arms and legs, I know not how, stretched out in a line close to the wall. The wheel ran by, close to my side, but only dirtied my clothes. I found no flutter of spirit, but the same composure as if I had been sitting in my study. When the

cart was gone, I rose. Abundance of people gathered round, till a gentleman desired me to step into his shop. After cleaning myself a little, I took horse again, and was at Wick by the time appointed.

I returned to Bristol (where the report of my being killed had spread far and wide) time enough to praise God in the great congregation, and to preach on, "Thou, Lord, shalt save both man and beast." My shoulders, and hands, and side, and both my legs, were a little bruised; my knees something more; my right thigh the most, which made it a little difficult to me to walk; but some warm treacle took away all the pain in an hour, and the lameness in a day or two.

After visiting the little societies in Somersetshire and Wiltshire, on *Thursday, 29*, I preached at Bearfield in my way, and thence rode on to the Devizes. I found much pains had been taken again to raise a mob: but it was lost labour; all that could be mustered were a few straggling soldiers, and forty or fifty boys. Notwithstanding these, I preached in great peace, on, "All have sinned and come short of the glory of God." In the morning, *Friday, 30*, I explained and applied, "He healeth them that are broken in heart." We then took horse, in the midst of a quiet, civil multitude, and the next afternoon came to London.

Mon. Feb. 2.—I began examining the classes. Having desired the Leaders, such as had leisure, to give me a short account, in writing, of those under their care, among

many others, I received the following note :—

“DEAR SIR,—I hope my class are bending one way. K. T., A. G., A. S., M. S., M. R., E. L., and S. S., seem to retain their confidence in the Lord. W. R., L. R., S. R., H. B., I. B., the elder, and A. B., seem to be shut up in a fog, and are not able to get out on any side. They are very dead, and yet very sore. Nothing seems to do them any good, unless it be smooth as oil, and yet sharp as a razor.

“M. S., M. Q., E. E., E. B., M. H., F. B., M. S., J. B., and J. B., the younger, seem to be in earnest, seeking the Lord. J. T., M. H., appear to have a desire, and to be widely seeking something.

“It seems to me, we all want advice that is plain and cutting, awakening and shaking, and hastening us, like that of the angel, ‘Escape for thy life: look not behind thee; neither tarry thou in all the plain.’ I find the Lord often waking me as with thunder. Yet I find a spirit of stillness and lukewarmness to cleave to me like the skin of my flesh. The Lord shows me at times how insensibly it steals upon me; and makes me tremble, because I have not been fearing always. May He give us to feel the true state of our souls! Which, I hope, will ever be the prayer of,—Your unworthy son in the gospel,
JOHN HAGUE.”

Ye who loved and profited by this man of God, when he was alive, hear what, “being dead, he yet speaketh.”

Tues. 10.—My brother returned from the north, and I prepared to supply his place there. *Sunday, 15.* I was very weak and faint; but on *Monday, 16,* I rose soon after three, lively and strong, and found all my complaints were fled away like a dream.

I was wondering, the day before, at the mildness of the weather; such as seldom attends me in my journeys. But my wonder now ceased: the wind was turned full north, and blew so exceeding hard and keen, that when we came to Hatfield, neither my companions nor I had much use of our hands or feet. After resting an hour, we bore up again through the wind and snow, which drove full in our faces. But this was only a squall. In Baldock Field the storm began in earnest. The large hail drove so vehemently in our faces, that we could not see, nor hardly breathe. However, before two o'clock we reached Baldock, where one met and conducted us safe to Potten.

About six I preached to a serious congregation. *Tuesday, 17.* We set out as soon as it was well light; but it was really hard work to get forward; for the frost would not well bear or break; and the untracked snow covering all the roads, we had much ado to keep our horses on their feet. Meantime the wind rose higher and higher, till it was ready to overturn both man and beast. However, after a short bait at Bugden, we pushed on, and were met in the middle of an open field with so violent a storm of rain and hail as we had not had before. It drove through

our coats, great and small, boots, and everything, and yet froze as it fell, even upon our eyebrows; so that we had scarce either strength or motion left when we came into our inn at Stilton.

We now gave up our hopes of reaching Grantham, the snow falling faster and faster. However, we took the advantage of a fair blast to set out, and made the best of our way to Stamford Heath. But here a new difficulty arose, from the snow lying in large drifts. Sometimes horse and man were well-nigh swallowed up. Yet in less than an hour we were brought safe to Stamford. Being willing to get as far as we could, we made but a short stop here; and about sunset came, cold and weary, yet well, to a little town called Brig Casterton.

Wed. 18.—Our servant came up and said, "Sir, there is no travelling to-day. Such a quantity of snow has fallen in the night, that the roads are quite filled up." I told him, "At least we can walk twenty miles a day, with our horses in our hands." So in the name of God we set out. The north-east wind was piercing as a sword, and had driven the snow into such uneven heaps, that the main road was unpassable. However, we kept on, afoot or on horseback, till we came to the White Lion at Grantham.

Some from Grimsby had appointed to meet us here; but not hearing anything of them (for they were at another house by mistake), after an hour's rest, we set out for Epworth. On the road we overtook a clergyman and his servant; but the toothache quite shut my

mouth. We reached Newark about five. Soon after we were set down, another clergyman came and inquired for our fellow-traveller. It was not long before we engaged in close conversation.

Thur. 19.—The frost was not so sharp, so that we had little difficulty till we came to Haxey Car; but here the ice which covered the dikes, and great part of the common, would not bear nor readily break; nor did we know (there being no track of man or beast) what parts of the dikes were fordable. However, we committed ourselves to God, and went on. We hit all our fords exactly; and, without any fall or considerable hindrance, came to Epworth in two hours, full as well as when we left London.

Sun. 22.—I preached at five and at eight in the room; after evening prayers, at the Cross. I suppose most of the grown people in the town were present. A poor drunkard made a noise for some time, till Mr. Maw (the chief gentleman of the town) took him in hand and quieted him at once.

Mon. 23.—Leaving Mr. Meyrick here, I set out with Mr. Larwood and a friend from Grimsby. At two I preached at Laseby in the way, to a quiet and serious congregation. We reached Grimsby by five, and spoke to as many of the society as could conveniently come at that time. About seven I would have preached to a very large audience, but a young gentleman, with his companions, quite drowned my voice, till a poor woman took up the cause, and, by reciting a few passages of his life,

wittily and keenly enough, turned the laugh of all his companions full upon him. He could not stand it, but hastened away. When he was gone, I went on with little interruption.

Tues. 24.—I wrote a few lines to Mr. C., giving him an account of his kinsman's behaviour. He obliged him to come straight to me and ask my pardon. Since that time we have had no disturbance at Grimsby.

At noon I examined the little society at Tetney. I have not seen such another in England. In the class-paper (which gives an account of the contribution for the poor) I observed one gave eightpence, often tenpence, a week; another, thirteen, fifteen, or eighteen pence; another, sometimes one, sometimes two shillings. I asked Micah Elmoor, the Leader (an Israelite indeed, who now rests from his labour), "How is this? Are you the richest society in all England?" He answered, "I suppose not; but all of us who are single persons have agreed together, to give both ourselves and all we have to God: and we do it gladly; whereby we are able, from time to time, to entertain all the strangers that come to Tetney, who often have no food to eat, nor any friend to give them a lodging."

We came to Hainton soon after sunset. I never before saw so large a congregation here. I declared to them all (Protestants and Papists), "the grace of our Lord Jesus Christ"; and they seemed to be, indeed (as Homer says), *πτεροεντα*, "winged words," that flew

as arrows from the hand of the Most High, to the heart of every hearer.

Wed. 25.—I had designed to go straight for Epworth, but W. Fenwick begged I would call on the little flock at Tealby. Mr. B. (he said), the minister of the place, had preached against them with the utmost bitterness, had repelled them from the Lord's Table, and zealously endeavoured to stir up the whole town against them. I called there about seven, and began to talk with two or three that were in the house where we alighted. Presently the house was full from end to end. I stood up and declared, "By grace are ye saved through faith." Even at Hainton I did not find such a blessing as here. Surely this day was the Scripture fulfilled, "If ye be reproached for the sake of Christ, happy are ye: for the Spirit of glory and of God resteth upon you."

Fri. 27.—Honest muddy M. B. conducted me to his house at Acomb. I now found out (which I could not comprehend before) what was the matter with him. He, and one or two more, since I saw them last, had been studying the profound Jacob Behmen. The event was (as might easily have been foreseen), he had utterly confounded their intellects, and filled them so full of sublime speculations, that they had left Scripture and common sense far behind.

I preached, at seven, on, "Repent ye, and believe the gospel." The congregation, many of whom came from York, was surprisingly quiet. Though I used the utmost plainness of speech, several of York

came again at five in the morning. After preaching, I spoke with a few who were desirous to join heart and hand together in seeking the kingdom of God.

Sat. 28.—I called at Shipton, on Mr. C., the minister of Acomb, who had desired to see me; and, after half an hour both agreeably and usefully spent, rode on to Thirsk.

Here I rejoiced with T. Brooke and his wife, lights shining in a dark place. God has lately added to them a third; one formerly famous for all manner of wickedness, who was cut to the heart while Mr. Brooke was talking to him, and went down to his house justified. This had struck the whole town; so that when I went down, about five, to preach in a vacant house, it was quickly filled within and without, the justice being one of the congregation. In the morning, about six, I preached again to a congregation more numerous than before; nor did any man open his mouth, either at the time of preaching, or while I walked through the town; unless it were to bid me God-speed, or to inquire when I would come again.

Sun. Mar. 1.—I came to Os-motherly about ten o'clock, just as the minister (who lives some miles off) came into town. I sent my service to him, and told him, if he pleased, I would assist him either by reading prayers or preaching. On receiving the message, he came to me immediately; and said, he would willingly accept of my assistance. As we walked to church he said, "Perhaps it

would fatigue you too much, to read prayers and preach too." I told him, No; I would choose it, if he pleased; which I did accordingly. After service was ended, Mr. D. said, "Sir, I am sorry I have not an house here to entertain you. Pray let me know whenever you come this way." Several asking, where I would preach in the afternoon, one went to Mr. D. again, and asked, if he was willing I should preach in the church. He said, "Yes, whenever Mr. Wesley pleases." We had a large congregation at three o'clock. Those who in time past had been the most bitter gainsayers, seemed now to be melted into love. All were convinced we are no Papists. How wisely does God order all things in their season!

Mon. 2.—I rode to Newcastle. The next day, I met the stewards, men who have approved themselves in all things. They are of one heart and of one mind. I found all in the house of the same spirit; pouring out their souls to God many times in a day together, and breathing nothing but love and brotherly kindness.

Wed. 4.—(Being *Ash-Wednesday.*) I spent some hours in reading *The Exhortations of Ephrem Syrus*. Surely never did any man, since David, give us such a picture of a broken and contrite heart.

This week I read over with some young men, a compendium of Rhetoric, and a system of Ethics. I see not, why a man of tolerable understanding may not learn in six months' time more of solid philosophy than is commonly

learned at Oxford in four (perhaps seven) years.

Sun. 8.—I preached at Gateshead, and declared the loving-kindness of the Lord. In the evening, observing abundance of strangers at the room, I changed my voice, and applied those terrible words: "I have overthrown some of you as I overthrew Sodom and Gomorrah, and the rest of you were as brands plucked out of the burning; yet have ye not turned unto Me, saith the Lord."

On *Monday, Tuesday, and Thursday* I examined the classes. I had been often told, it was impossible for me to distinguish the precious from the vile, without the miraculous discernment of spirits. But I now saw, more clearly than ever, that this might be done, and without much difficulty, supposing only two things: first, courage and steadiness in the examiner; secondly, common sense and common honesty in the Leader of each class. I visit, for instance, the class in the Close, of which Robert Peacock is Leader. I ask, "Does this and this person in your class live in drunkenness or any outward sin? Does he go to church, and use the other means of grace? Does he meet you as often as he has opportunity?" Now, if Robert Peacock has common sense, he can answer these questions truly; and if he has common honesty, he will. And if not, some other in the class has both, and can and will answer for him. Where is the difficulty, then, of finding out if there be any disorderly walker in this class, and, consequently, in

any other? The question is not concerning the heart, but the life. And the general tenor of this, I do not say cannot be known, but cannot be hid without a miracle.

Where, then, is the need of any miraculous discernment in order to purge one of those societies? Nay, where is the use of it? For if I had that discernment, I am to pass sentence only *ex allegatis et probatis*; ¹ not according to what I miraculously discern, but according to what is proved in the face of the sun.

The society, which the first year consisted of above eight hundred members, is now reduced to four hundred. But, according to the old proverb, the half is more than the whole. We shall not be ashamed of any of these, when we speak with our enemies in the gate.

Fri. 13.—I found Mr. P. and I. almost discouraged at the doctrine of absolute and connotative nouns. I wonder anyone has patience to learn logic, but those who do it on a principle of conscience; unless he learns it as three in four of the young gentlemen in the Universities do: that is, goes about it and about it, without understanding one word of the matter.

In some of the following days I snatched a few hours to read *The History of the Puritans*. I stand in amaze: first, at the execrable spirit of persecution which drove those venerable men out of the Church, and with which Queen Elizabeth's clergy were as deeply tainted as ever Queen Mary's were; secondly, at the weakness

¹ From things alleged and proved.—ED.

of those holy confessors, many of whom spent so much of their time and strength in disputing about surplices and hoods, or kneeling at the Lord's Supper.

Thur. 19.—I considered, "What would I do now, if I was sure I had but two days to live?" All outward things are settled to my wish; the houses at Bristol, Kingswood, and Newcastle are safe; the deeds whereby they are conveyed to the trustees took place on the 5th instant; my will is made; what have I more to do, but to commend my soul to my merciful and faithful Creator?

Some days I spent in every week in examining the societies round Newcastle. And great cause I found to rejoice over them.

Tues. 24.—I rode to Blanchland, about twenty miles from Newcastle. The rough mountains round about were still white with snow. In the midst of them is a small winding valley, through which the Derwent runs. On the edge of this the little town stands, which is indeed little more than a heap of ruins. There seems to have been a large cathedral church, by the vast walls which still remain. I stood in the churchyard, under one side of the building, upon a large tombstone, round which, while I was at prayers all the congregation kneeled down on the grass. They were gathered out of the lead-mines from all parts; many from Allandale, six miles off. A row of little children sat under the opposite wall, all quiet and still. The whole congregation drank in every word with such

earnestness in their looks, I could not but hope that God will make this wilderness sing for joy.

In the evening I came back to Newlands, where also John Brown has gathered a society. Oh, what may not a man of small natural talents do, if he be full of faith and love!

Sun. 29.—After preaching at South Biddick at five, I hastened to Sunderland, where I preached at eight, and again at two, in the main street, to a Kennington Common congregation. I admire the spirit of this people. From the first day I preached here to this hour, I have not seen a man behave indecently. Those who did not approve, quietly went away.

Wed. April 1.—I rode to Winton Mills, a place famous above many, and called the rebels to lay down their arms, and be reconciled to God through His Son. I saw neither old nor young that behaved amiss; for the dread of the Lord was upon them.

Sun. 5.—We set out early, and about eight went out into the market-place at Hexham. A multitude of people soon ran together, the greater part mad as colts untamed. Many had promised to do mighty things. But the bridle was in their teeth. I cried aloud, "Let the wicked forsake his way, and the unrighteous man his thoughts." They felt the sharpness of the two-edged sword, and sunk into seriousness on every side: insomuch that I heard not one unkind or uncivil word, till we left them standing, and staring one

at another. At one I preached at Horsley, and about five in the evening at Newcastle.

Mon. 6.—Having been informed there were many large collieries three or four miles north or north-west from Durham, I rode to a village called Renton, in the midst of them, and proclaimed, "The Lord God, gracious and merciful." Abundance of people gave earnest heed to every word which was spoken; kneeled down when I prayed, sung (after their manner) when I sung, and crowded into the house where I went in, crying out, one and all, "Ah, they were only too long a-coming! Why did they not come sooner?"

Tues. 7.—Finding the people about Dent's Hole were grown dead and cold, I preached there at twelve o'clock; if haply it might please God yet again to breathe on the dry bones that they might live.

Wed. 8.—I found the congregation at Blanchland abundantly increased. I preached in the evening at Spen, and the next day, at noon, to a serious congregation at Winlinton Mills; a gentleman who had talked of making a disturbance finding not one man to second him.

Fri. 10.—Having settled all the societies in the country, I began examining that of Newcastle again. It was my particular concern to remove, if possible, every hindrance of brotherly love. And one odd one I found creeping in upon us, which had already occasioned much evil, namely, a fancy that we must not justify ourselves.

(Some of the spawn of Mystic divinity.) Just contrary to the scriptural injunction, "Be ready to give a reason of the hope that is in you." For want of doing this in time, some offences were now grown incurable. I found it needful, therefore, to tear up this by the roots, to explain this duty from the foundation, and to require all who desired to remain with us to justify themselves, whenever they were blamed unjustly, and not to swallow up both peace and love in their voluntary humility.

April 19.—(Being *Easter-Day*.) I preached in Gateshead for the last time, afterwards at Swalwell, and at Newcastle in the evening. I could gladly have spent six weeks more in these parts; but my time being now expired, I preached my farewell sermon at five. On *Monday, 20*, a great part of the congregation (which filled the room) were some of the finest people I had ever seen there. Surely God is working a new thing in the earth. Even to the rich is the gospel preached! And there are of these also who have ears to hear, and hearts to receive, the truth as it is in Jesus.

About nine I preached to a large congregation at Renton, and before six reached Osmotherly. Finding Mr. D. (as I expected) had been vehemently attacked by the neighbouring clergy and gentry, that he might be exposed to no further difficulty on my account, I did not claim his promise, but preached on a tombstone near the church, on, "The Lord is risen

indeed." How wisely does God order all things! Some will not hear even the Word of God out of a church: for the sake of these we are often permitted to preach in a church. Others will not hear it in a church: for their sakes we are often compelled to preach in the highways.

Here John Nelson met me. On Thursday, Friday, and Saturday he had preached at Acomb, and the neighbouring places: on Good-Friday, in particular, on Heworth Moor, to a large and quiet congregation. On Easter-Sunday, at eight, he preached there again, to a large number of serious hearers. Towards the close of his discourse, a mob came from York, hired and headed by some (miscalled) gentlemen. They stood still, till an eminent Papist cried out, "Why do not you knock the dog's brains out?" On which they immediately began throwing all that came to hand, so that the congregation was quickly dispersed. John spoke a few words, and walked towards York. They followed with showers of bricks and stones; one of which struck him on the shoulder, one on the back, and, a little before he came to the city, part of a brick hit him on the back part of the head, and felled him to the ground. When he came to himself, two of Acomb lifted him up, and led him forward between them. The gentlemen followed, throwing as before, till he came to the city gate, near which lived an honest tradesman, who took him by the arm, and pulled him into his house. Some

of the rioters swore they would break all his windows if he did not turn him out. But he told them resolutely, "I will not; and let any of you touch my house at your peril; I shall make you remember it as long as you live." On this they thought good to retire.

After a surgeon had dressed the wound in his head, John went softly on to Acomb. About five he went out, in order to preach, and began singing an hymn. Before it was ended the same gentlemen came in a coach from York, with a numerous attendance. They threw clods and stones so fast on every side, that the congregation soon dispersed. John walked down into a little ground, not far from Thomas Slaton's house. Two men quickly followed, one of whom swore desperately he would have his life. And he seemed to be in good earnest. He struck him several times, with all his force, on the head and breast; and at length threw him down, and stamped upon him, till he left him for dead. But, by the mercy of God, being carried into an house, he soon came to himself; and after a night's rest, was so recovered, that he was able to ride to Osmotherly.

Tues. 21.—I called at Thirsk; but, finding the town full of holiday folks, drinking, cursing, swearing, and cock-fighting, I did not stop at all, but rode on to Borough-bridge, and in the afternoon to Leeds.

Tues. May 5.—I preached at Roughlee at five; about eleven at

Hinden, and about three at Widdap, a little village in the midst of huge, barren mountains, where also there was a society. But Mr. B. had effectually dispersed them, so that I found but three members left.

We rode thence about five miles to Stonesey Gate, which lies in a far more fruitful country. Here was a larger congregation at six o'clock than I had seen since my leaving Birstal. They filled both the yard and the road to a considerable distance, and many were seated on a long wall adjoining, which, being built of loose stones, in the middle of the sermon, all fell down at once. I never saw, heard, nor read of such a thing before. The whole wall, and the persons sitting upon it, sunk down together, none of them screaming out, and very few altering their posture: and not one was hurt at all; but they appeared sitting at the bottom just as they sat at the top. Nor was there any interruption either of my speaking, or of the attention of the hearers.

Wed. 6.—I rode to Shore, four miles south from Stonesey, lying about half-way down an huge steep mountain. Here I preached at twelve to a loving, simple-hearted people. We then climbed up to Todmorden Edge, the brow of a long chain of mountains, where I called a serious people to "repent and believe the gospel."

Thur. 7.—We left the mountains, and came down to the fruitful valley of Rosendale. Here I preached to a large congregation

of wild men; but it pleased God to hold them in chains. So that even when I had done, none offered any rudeness, but all went quietly away.

We came to Manchester between one and two. I had no thought of preaching here, till I was informed John Nelson had given public notice that I would preach at one o'clock. I was now in a great strait. Their house would not contain a tenth part of the people; and how the unbroken spirits of so large a town would endure preaching in the street, I knew not. Besides that, having rode a swift trot for several hours, and in so sultry a day, I was both faint and weary. But after considering that I was not going a warfare at my own cost, I walked straight to Salford Cross. A numberless crowd of people partly ran before, partly followed after me. I thought it best not to sing, but, looking round, asked abruptly, "Why do you look as if you had never seen me before? Many of you have seen me in the neighbouring church, both preaching and administering the sacrament." I then began, "Seek ye the Lord while He may be found; call upon Him while He is near." None interrupted at all, or made any disturbance, till, as I was drawing to a conclusion, a big man thrust in, with three or four more, and bade them bring out the engine. Our friends desired me to remove into a yard just by, which I did, and concluded in peace.

Sun. 31.—I preached at seven

in Moorfields to a large and well-behaved congregation. Mr. Bate-man desired me to preach a charity-sermon at his church, St. Bartholomew the Great, in the afternoon: but it was with much difficulty that I got in; not only the church itself, but all the entrances to it, being so thronged with people ready to tread upon one another. The great noise made me afraid at first, that my labour would be in vain; but that fear was soon over, for all was still as soon as the service began. I hope God gave us this day a token for good. If He will work, who shall stay His hand?

Thur. June 4.—I reduced the sixteen stewards to seven; to whom were given the following instructions:—

“1. You are to be men full of the Holy Ghost and wisdom, that you may do all things in a manner acceptable to God.

“10. In all debates you are to watch over your spirits; avoiding, as fire, all clamour and contention; being ‘swift to hear, slow to speak’; in honour, every man preferring another before himself.

“11. If you cannot relieve, do not grieve the poor; give them soft words, if nothing else: abstain from either sour looks, or harsh words. Let them be glad to come, even though they should go empty away. Put yourself in the place of every poor man; and deal with him as you would God should deal with you.”

Sat. 6.—I appointed to speak with those who had applied to us

on a physical account. I found there had been about six hundred in about six months. More than three hundred of these came twice or thrice, and we saw no more of them. About twenty of those who had constantly attended, did not seem to be either better or worse. Above two hundred were sensibly better; and fifty-one thoroughly cured. The entire expense, from the beginning till this time, was about thirty pounds.

Sun. 14.—I preached at St. Bartholomew’s again. I admire the behaviour of this people; none betrays either lightness or inattention. Surely all the seed sown here will not be lost!

Mon. 15.—Our Conference began, and ended on *Saturday*, 20. The minutes of all that passed therein were some time after transcribed and published.

Tues. 23.—We took horse at three, breakfasted at Chippenham, and dined at Kingswood; whence I walked to Bristol. About seven I went to the Old Orchard, where were rich and poor, a great multitude. We had a solemn and a joyful hour. Surely these fields are white unto the harvest!

Wed. 24.—We rode to Beer-crocombe, hoping to reach Tavistock the next day. So we set out at three. The rain began at four. We reached Colestock, dropping wet, before seven. The rain ceased while we were in the house, but began when we took horse, and attended us all the way to Exeter. While we stayed here to dry our clothes, I took the opportunity of writing, “A Word to a

Freeholder." Soon after three we set out: but it was near eight before we could reach Okehampton.

Fri. 26.—We came to Tavistock before noon; but it being market-day, I did not preach till five in the evening. The rain began almost as soon as we began singing, and drove many out of the field. After preaching (leaving Mr. Swindells there) I went on for Plymouth Dock.

Within two miles of Plymouth, one overtook and informed us that, the night before, all the dock was in an uproar; and a constable, endeavouring to keep the peace, was beaten and much hurt. As we were entering the dock, one met us, and desired we would go the back-way: "For," said he, "there are thousands of people waiting about Mr. Hide's door." We rode up straight into the midst of them. They saluted us with three huzzas; after which I alighted, took several of them by the hand, and began to talk with them. I would gladly have passed an hour among them; and believe, if I had, there had been an end of the riot. But the day being far spent (for it was past nine o'clock), I was persuaded to go in. The mob then recovered their spirits, and fought valiantly with the doors and windows: but about ten they were weary, and went every man to his own home.

Sat. 27.—I preached at four, and then spoke severally to part of the society. As yet I have found only one person among them who knew the love of God, before my brother came. No

wonder the devil was so still; for his goods were in peace.

About six in the evening, I went to the place where I preached the last year. A little before we had ended the hymn, came the lieutenant, a famous man, with his retinue of soldiers, drummers, and mob. When the drums ceased, a gentleman barber began to speak: but his voice was quickly drowned in the shouts of the multitude, who grew fiercer and fiercer, as their numbers increased. After waiting about a quarter of an hour, perceiving the violence of the rabble still increasing, I walked down into the thickest of them, and took the captain of the mob by the hand. He immediately said, "Sir, I will see you safe home. Sir, no man shall touch you. Gentlemen, stand off: give back. I will knock the first man down that touches him." We walked on in great peace; my conductor every now and then stretching out his neck (he was a very tall man) and looking round to see if any behaved rudely, till we came to Mr. Hide's door. We then parted in much love. I stayed in the street near half an hour after he was gone, talking with the people, who had now forgot their anger, and went away in high good humour.

Tues. 30.—We came to St. Ives before morning prayers, and walked to church without so much as one huzza. How strangely has one year changed the scene in Cornwall! This is now a peaceable, nay, honourable station. They give us good words almost in every

place. What have we done, that the world should be so civil to us?

Wed. July 1.—I spoke severally to all those who had votes in the ensuing election. I found them such as I desired. Not one would even eat or drink at the expense of him for whom he voted. Five guineas had been given to W. C., but he returned them immediately. T. M. positively refused to accept anything. And when he heard that his mother had received money privately, he could not rest till she gave him the three guineas, which he instantly sent back.

Thursday, 2, was the day of election for Parliament-men. It was begun and ended without any hurry at all. I had a large congregation in the evening, among whom two or three roared for the disquietness of their heart: as did many at the meeting which followed; particularly those who had lost their first love.

Sat. 4.—About two I preached in the street at Redruth. The congregation was large, and deeply attentive; indeed there are now scarce any in the town (but gentlemen) who are not convinced of the truth.

Sun. 5.—We rode to St. Agnes. At two I preached to a large multitude of quiet hearers, many of whom seemed deeply affected. Yet soon after I had done, some began to divert themselves with throwing dirt and clods. Mr. Shepherd's horse was frightened at this, and, as one of them stooped down, leaped clear over him. The man screamed amain; but, finding himself not hurt, he and his com-

rades poured a shower of stones after him. Knowing nothing of the matter, I rode soon after through the midst of them, and none lifted up a hand or opened his mouth.

About half-hour after five I began at Gwennap. I was afraid my voice would not suffice for such an immense multitude. But my fear was groundless; as the evening was quite calm, and the people all attention.

It was more difficult to be heard in meeting the society, amid the cries of those, on the one hand, who were pierced through as with a sword, and of those, on the other, who were filled with joy unspeakable.

Mon. 6.—I preached, about twelve, at Bray, but neither the house nor the yard would contain the congregation; and all were serious; the scoffers are vanished away. I scarce saw one in the county.

I preached in the evening at Camborne to an equally serious congregation. I looked about for John Rogers, the champion, who had so often sworn I should never more preach in that parish. But, it seems, he had given up the cause, saying, "One may as well blow against the wind."

Tues. 7.—I preached at St. Ives; *Wednesday, 8,* at Sithney. On *Thursday* the stewards of all the societies met. I now diligently inquired what exhorters there were in each society; whether they had gifts meet for the work; whether their lives were eminently holy; and whether there appeared

any fruit of their labour. I found, upon the whole: 1. That there were no less than eighteen exhorters in the county. 2. That three of these had no gifts at all for the work, neither natural nor supernatural. 3. That a fourth had neither gifts nor grace, but was a dull, empty, self-conceited man. 4. That a fifth had considerable gifts, but had evidently made shipwreck of the grace of God. These, therefore, I determined immediately to set aside, and advise our societies not to hear them. 5. That J. B., A. L., and J. W. had gifts and grace, and had been much blessed in the work. Lastly, That the rest might be helpful when there was no preacher in their own or the neighbouring societies, provided they would take no step without the advice of those who had more experience than themselves.

Sun. 12.—At five I preached at St. Just; at twelve, to the largest congregation I ever saw at Morva. I then went to church at Zennor; and, when the service was ended, preached under the churchyard wall.

Hence I rode to Newlyn, a little town on the south sea, about a mile from Penzance. At five I walked to a rising ground, near the seashore, where was a smooth white sand to stand on. An immense multitude of people was gathered together, but their voice was as the roaring of the sea. I began to speak, and the noise died away; but before I had ended my prayer some poor wretches of Penzance began cursing and swearing, and thrusting the people off

the bank. In two minutes I was thrown into the midst of them; when one of Newlyn, a bitter opposer till then, turned about, and swore, "None shall meddle with the man: I will lose my life first." Many others were of his mind: so I walked an hundred yards forward and finished my sermon without any interruption.

Mon. 13.—I preached at Terdinny, in Buryan parish, where was a large and earnest congregation, notwithstanding the wonderful stories which they have frequently heard related in the pulpit for certain truths. In the morning I wrote as follows:—

"TERDINNY, *July 14, 1747.*

"REV. SIR,—I was exceedingly surprised when I was informed yesterday, of your affirming publicly in the church, in the face of a whole congregation, 'Now Wesley has sent down for an hundred pounds; and it must be raised directly. Nay, it is true.' Oh, sir, is this possible? Can it be, that you should be so totally void (I will not say of conscience, of religion, but) of good-nature, as to credit such a tale? and of good manners and common sense, as thus to repeat it?"

"I must beg that you would either justify or retract this (for it is a point of no small concern); and that I may know what you propose to do, before I set out for London.—I am, reverend sir, your brother and servant, for Christ's sake."

But he never favoured me with an answer.

Sat. 25.—I was welcomed into Port Isaac by more company than I expected. The man who had some time since headed the mob when they left Edward Grenfill for dead, had gathered all his troops, and received us as soon as we entered the first street. They all attended us to Mr. Scantlebury's door, who (Mr. T. informed me) desired I would lodge at his house. I knocked long at the door, but no one answered: at length the master appeared,—an hoary, venerable old man. I asked, "Pray, is Mr. T. here?" He replied, "Mr. T. is not here. But, pray what may thy name be?" I answered, "My name is John Wesley." He said, "I have heard of thee." Perceiving that he had no more to say, I turned back to another house. The mob followed, hallooing and shouting; but none of them offered to strike, or even throw anything. Only their captain, after some hard words, lifted up his stick at me once or twice. But one of his companions interposed. He then went quietly away.

After spending half an hour, we rode on to Camelford. We stopped at a friend's house near the town; and between four and five walked to Mr. M.'s, who had often desired that, if Mr. Wesley came, he would preach either in his house or bowling-green: but word came from the mayor, while I was there, that if I did preach he would prosecute him. Finding no convenient place could be procured, we thought it best to go on to Mr. Bennet's. As I walked through

the town, we had a large train to attend us. Only one stone struck me on the shoulder. Fifty or a hundred waited upon us about half a mile: we then went on quietly to Tregear.

Fri. 31.—About noon I preached at Taunton. Much opposition was expected; and several young gentlemen came, as it seemed, with that design; but they did not put it in execution. From hence we rode to Bridgewater; and even at this dry, barren place God largely watered us with the dew of heaven. After preaching I rode to Middlessey, intending only to meet the society; but notice had been given that I would preach there; so I gave an exhortation to all that were present.

Sun. Aug. 2.—I preached in Kingswood at eight; in the afternoon at Connam; and at five in the Old Orchard, to the largest congregation which I ever remember to have seen at Bristol. What hath God wrought in this city! And yet perhaps the hundredth part of His work does not now appear.

Tues. 4.—I set out for Ireland.

Wed. 5.—Taking horse early in the morning, we rode over the rough mountains of Radnorshire and Montgomeryshire into Merionethshire. In the evening I was surprised with one of the finest prospects, in its kind, that ever I saw in my life. We rode in a green vale, shaded with rows of trees, which made an arbour for several miles. The river laboured along on our left hand, through broken rocks of every size, shape, and colour. On the other side of

the river, the mountain rose to an immense height, almost perpendicular: and yet the tall straight oaks stood, rank above rank, from the bottom to the very top; only here and there, where the mountain was not so steep, were interposed pastures or fields of corn. At a distance, as far as the eye could reach, as it were by way of contrast,

"A mountain huge uprear'd
Its broad bare back."

with vast, rugged rocks hanging over its brow, that seemed to nod portending ruin.

Thur. 6.—Between three and four in the afternoon we, with some difficulty, reached Carnarvon. This has the face of a fortified town, having walls (such as they are), and a castle as considerable as that of Cardiff. Here we parted with our guide and interpreter, Mr. Philips. Mr. Tucker and I set out for Holyhead. We intended to cross over into Anglesey, at Baldon Ferry, four miles from Carnarvon: but not being able to inquire our way (as we spoke no Welsh, and the country people no English), we could not find where the ferry was, till we saw the boat coming over.

We went into the boat about sunset, and lodged that night at a little inn by the waterside.

Fri. 7.—We made a little stop at Llangevenye, seven miles from the ferry. We should have hired a guide to have steered over the sands, but it was quite out of my mind till we came to them; so we went straight across, and came to

Holyhead without any stop or hindrance at all.

Sat. 8.—Finding one of the packet-boats ready, we went on board about eight o'clock in the morning. It was a dead calm when we rowed out of the harbour: but about two in the afternoon the wind sprung up, and continued till near four on Sunday morning, when we were within sight of the Irish shore.

I could not but observe: 1. That while we were sailing with a fresh gale, there was no wind at all a mile off; but a ship which lay abreast of us was quite becalmed, till we left her out of sight. 2. That a French privateer, which for several days had taken every ship which sailed on that coast, was taken and brought into Dublin Bay, the very morning we arrived there.

Before ten we came to St. George's Quay. Soon after we landed, hearing the bells ringing for church, I went thither directly. Mr. Lunell came to the quay just after I was gone, and left word at the house where our things were, he would call again at one. He did so; and took us to his house. About three I wrote a line to the curate of St. Mary's, who sent me word, he should be glad of my assistance: so I preached there (another gentleman reading prayers), to as gay and senseless a congregation as ever I saw. After sermon Mr. R. thanked me very affectionately, and desired I would favour him with my company in the morning.

Mon. 10.—I met the society at

five, and at six preached on, "Repent and believe the gospel." The room, large as it was, would not contain the people, who all seemed to taste the good word.

Between eight and nine I went to Mr. R., the curate of St. Mary's. He professed abundance of goodwill, commended my sermon in strong terms, and begged he might see me again the next morning. But, at the same time, he expressed the most rooted prejudice against lay-preachers, or preaching out of a church; and said, the Archbishop of Dublin was resolved to suffer no such irregularities in his diocese.

I went to our brethren, that we might pour out our souls before God. I then went straight to wait on the archbishop myself; but he was gone out of town.

Between six and seven I went to Marlborough Street. The house wherein we then preached was originally designed for a Lutheran church, and will contain about four hundred people. But four or five times the number may stand in the yard. Many of the rich were there, and many ministers of every denomination. I preached on, "The Scripture hath concluded all under sin"; and spoke closely and strongly: but none at all seemed to be offended. If my brother or I could have been here for a few months, I question if there might not have been a larger society here, than even in London itself.

Tues. 11.—I waited on the archbishop at Newbridge, ten miles from Dublin. I had the favour

of conversing with him two or three hours; in which I answered abundance of objections. In the evening I returned to Mr. Lunell's. John Trembath preached at Marlborough Street, to a large congregation both of laity and clergy, who behaved with much decency.

Wed. 12.—I purposely delayed examining the classes, till I had gone through the Rules of the Society, part of which I explained to them at large, with the reasons of them, every morning.

Thur. 13.—We walked in the afternoon to see two persons that were sick near Phoenix Park. That part of it which joins to the city is sprinkled up and down with trees, not unlike Hyde Park. But about a mile from the town is a thick grove of old, tall oaks; and in the centre of this, a round, open green (from which are vistas all four ways), with a handsome stone pillar in the midst, having a Phoenix on the top.

I continued preaching, morning and evening, to many more than the house would contain, and had more and more reason to hope they would not all be unfruitful hearers.

Fri. 14.—I procured a genuine account of the great Irish massacre in 1641. Surely never was there such a transaction before, from the beginning of the world! More than two hundred thousand men, women, and children, butchered within a few months, in cool blood, and with such circumstances of cruelty as make one's blood run cold! It is well if God has not a controversy with the nation, on this very account, to this day.

Sat. 15.—I stayed at home, and spoke to all that came. But I found scarce any Irish among them. At least ninety-nine in an hundred of the native Irish remain in the religion of their forefathers. The Protestants, whether in Dublin or elsewhere, are almost all transplanted lately from England. Nor is it any wonder that those who are born Papists generally live and die such, when the Protestants can find no better ways to convert them than Penal Laws and Acts of Parliament.

Sun. 16.—We went to St. James's church in the morning (there being no service at St. Patrick's), and in the afternoon to Christ Church. When I came out of the choir, I could not but observe well-nigh the whole congregation drawn up in rows in the body of the church, from the one end to the other. I walked through the midst of them; and they stared their fill: but scarce one spoke either good or bad.

In the evening I had a large number of them in Marlborough Street, both within doors and without.

Mon. 17.—I began examining the society, which I finished the next day. It contained about two hundred and fourscore members, many of whom appeared to be strong in faith. The people in general are of a more teachable spirit than in most parts of England. But, on that very account, they must be watched over with the more care, being equally susceptible of good and ill impressions.

Tues. 18.—I was informed that Mr. Latrobe, the Moravian preacher, had read in his pulpit part of the "Short View of the Difference between the Moravians" and us, with the addition of many bitter words. Herein he did us, unawares, a signal favour; giving an authentic proof that we have nothing to do with them.

Fri. 21.—I was desired to see the town and the college. The town has scarce any public building, except the Parliament House, which is at all remarkable. The churches are poor and mean, both within and without. St. Stephen's Green might be made a beautiful place, being abundantly larger than Lincoln's Inn Square; but the houses round about it (besides that some are low and bad) are quite irregular, and unlike each other; and little care is taken of the green itself, which is as rough and uneven as a common.¹

The college contains two little quadrangles; and one about as large as that of New College in Oxford. There is likewise a bowling-green, a small garden, and a little park; and a new-built, handsome library.

I expected we should have sailed on *Saturday*, 22; but no packet-boat was come in. In order to make the best of our time, I preached this day at noon, as well as in the evening. It was not for nothing that our passage was delayed. Who knows what a day may bring forth?

Sun. 23.—The room was so crowded in the morning, that I

¹ It was so then.

thought it best to begin before the usual time in the evening. Yet were a multitude of people got together, in the house, yard, and street, far more than my voice could reach. I cried aloud to as many of them as could hear, "All things are ready: come ye to the marriage." I had then delivered my message: so before ten we took boat, and about eleven reached the ship.

The wind was right ahead. Then succeeded a dead calm; so that we did not get out of the bay till Monday evening; nor within sight of Wales till *Wednesday*, 26. By this means we had an opportunity of talking largely both with our fellow-passengers and the sailors, many of whom received our words with gladness. About two in the afternoon we landed at Holyhead. Between three and four we took horse, and came in the evening to Thomas Thomas's, near Ryd-y-Spardon. He had before desired Jonathan Reeves to call there in his return; but we were at a great loss, none in the house understanding English, and none of us understanding Welsh; till Mr. Morgan, a neighbouring schoolmaster, came, who took us to his own house; and in the morning, *Thursday*, 27, rode with us to the passage.

Wed. Sept. 2.—In the evening I preached at Fonmon; but, the congregation being larger than the chapel would contain, I was obliged to preach in the court. I was myself much comforted, in comforting the weary and heavy-laden.

Fri. 4. — There was a very

large congregation at Cardiff castle-yard, in the evening. I afterwards met the society, spoke plain to them, and left them once more in peace.

Mon. 28.—I talked with one who, a little time before, was so overwhelmed with affliction, that she went out one night to put an end to it all, by throwing herself into the New River. As she went by the Foundry (it being a watch-night), she heard some people singing. She stopped, and went in: she listened a while, and God spoke to her heart. She had no more desire to put an end to her life; but to die to sin, and live to God.

Tues. 29.—I retired to Mrs. Sparrow's, at Lewisham, where also I preached every evening. *Saturday*, October 3, I returned to London. In the evening I buried a young man, who had but lately known God; but from that time he had lived much in a little space. His soul was clouded at the beginning of his illness; but the clouds soon vanished away, and he continued in the calm joy of faith, till his spirit returned to God.

Fri. Oct. 9.—We had a watch-night at the chapel. Being weak in body, I was afraid I could not go through it. But the longer I spoke, the more strength I had: insomuch that at twelve o'clock all my weariness and weakness were gone, and I was as one refreshed with wine.

The former part of the next week, and of some others, I spent at Newington and Lewisham in writing.

Fri. 16.—I went with two or three friends, to see what are called the electrical experiments. How must these also confound those poor half-thinkers, who will believe nothing but what they can comprehend! Who can comprehend how fire lives in water, and passes through it more freely than through air? How flame issues out of my finger, real flame, such as sets fire to spirits of wine? How these, and many more as strange phenomena, arise from the turning round a glass globe? It is all mystery: if haply by any means God may hide pride from man!

Tues. 20.—I read Dr. Doddridge's *Account of Colonel Gardiner*. And what matters it, whether his soul was set at liberty by a fever, or a Lochaber axe, seeing he is gone to God?

Thur. 29.—T. C., who had been with the brethren some years, desired to speak with me. He said, he could find no rest anywhere else, and was constrained to return where he was first called. I believe he obeyed that conviction for a month. "Unstable as water, thou shalt not excel."

Mon. Nov. 2.—I preached at Windsor at noon, and in the afternoon rode to Reading. Mr. J. R. had just sent his brother word, that he had hired a mob to pull down his preaching-house that night. In the evening Mr. S. Richards overtook a large company of bargemen walking towards it, whom he immediately accosted, and asked, if they would go with him and hear a good sermon;

telling them, "I will make room for you, if you were as many more." They said, they would go with all their hearts. "But neighbours," said he, "would it not be as well to leave those clubs behind you? Perhaps some of the women may be frightened at them." They threw them all away, and walked quietly with him to the house, where he set them in a pew.

In the conclusion of my sermon, one of them who used to be their captain, being the head taller than his fellows, rose up, and looking round the congregation, said, "The gentleman says nothing but what is good: I say so; and there is not a man here that shall dare to say otherwise."

Thur. 5.—I began examining the classes, and every person severally, touching that bane of religion, evil-speaking; as well as touching their manner of life before they heard this preaching: and by comparing what they were with what they are now, we found more abundant cause to praise God.

Fri. 20.—I was informed of a remarkable providence: one, going home the last watch-night, met a woman in Blackfriars, who inquired, which was the way to the waterside. She said, "It is so late I doubt you will get no boat." The woman answered, "I don't want one." On this she stopped and began to question her more closely, what she was going to do. After a while, she confessed she was going to drown herself, being under heavy affliction. But she was soon brought to a better

mind; and seemed resolved to cast her care on Him who had so signally cared for her.

Sun. 22.—I spent an hour with Mary Cheesebrook, a strange monument of the mercy of God. About six years ago she was without God in the world, being a kept mistress. An acquaintance brought her one evening to the chapel in West Street, where God gave her a new heart. She shed abundance of tears, she plucked out the right eye and cast it from her; and from that time procured for herself by hard labour what was needful for life and godliness. She missed no opportunity of coming to the preaching; often after a hard day's work, at May Fair, she came to the Foundery in the evening, running the greater part of the way. Every Saturday, after paying her little debts, she gave away all the money that remained; leaving the morrow to take thought for the things of itself.

Two years ago she caught a violent cold, which she neglected, till it settled upon her lungs. I knew nothing of her illness till it was past cure, she being then worn to a skeleton. Upon my mentioning her case to Mrs. —, she sent her half-a-guinea. Molly immediately sent for a poor man, a baker, of whom she had lately taken her bread. She owed him about ten shillings: but an earnest dispute arose between them; for the man would not take the money, saying, she wanted it more than he. But at length she prevailed, saying, she could not die in peace, if she owed any man anything.

But I found something still lay upon her mind. Upon my pressing her to speak freely, she told me, it was concern for her child, a girl about eight years old, who, after she was gone, would have no friend to take care either of her soul or body. I replied, "Be at rest in this thing also; I will take care of the child." From that time she lay (two or three weeks) quietly waiting for the salvation of God.

Fri. 27.—Poor Mr. Simpson spent an hour with me, distressed on every side; drawn up to London by fair and specious promises; and then left to perish, unless he would promise, never more to preach out of a church. Alas! what a method of conversion is this! I love the Church too: but I would no more starve men into the Church, than burn them into it.

Sun. 29.—About six in the morning, Mrs. Witham slept in the Lord. A mother in Israel hast thou also been, and thy works shall praise thee in the gates. Some years ago, before Mr. Witham died, she seemed to stand on the brink of eternity. But God renewed her strength, till she had finished the work which he had given her to do. She was an eminent pattern of calm boldness for the truth, of simplicity, and godly sincerity; of unwearied constancy in attending all the ordinances of God; of zeal for God and for all good works; and of self-denial in every kind. Blessed is the dead that hath thus lived and died in the Lord! for she rests from her labours, and her works follow her.

Mon. 30.—I set out early, and called on Mr. H. at Brentford, who rode on with me to Basingstoke that night. We were thoroughly wet with the heavy rain, which intermitted in the night, but began again before we took horse in the morning.

Tues. Dec. 1.—About noon we reached Stockbridge. The rain then changed into snow. Seeing no prospect of fair weather, after resting a while we set out in the midst of the storm. It blew such a hurricane, as I have scarce known in England, and that full in our teeth, so that our horses reeled to and fro, and had much ado to keep their feet. The snow likewise drove so vehemently in our faces, in riding over the open downs, where, for several miles, there was neither house, nor tree, nor shrub to shelter, that it was hard labour to get forward. But in about an hour, the sky cleared up, and we rode on comfortably to Salisbury.

Thur. 3.—I took my leave of this uncomfortable place, and set out for Bristol. But the heavy rains, together with the melting snow, had made the lower parts of the road scarce passable. However, we made a shift to reach Philip's Norton that night, and Bristol the next day. We found fresh proof every day, that God had brought us hither, both to give and to receive a blessing.

Mon. 14.—We had a glorious hour, with a few that know the Lord. We then rode to Bearfield, where I preached at noon, with a deep sense of His presence.

Some who were laughing when I began, hid their faces soon, being ashamed to be seen in tears. We rode on in the afternoon, and came the next evening, thoroughly weary and wet, to Reading.

Wed. 16.—I preached at Datchet at noon, and at London in the evening.

Mon. 21.—I went to Newington. Here, in the intervals of writing, I read the deaths of some of the *Order de la Trappe*. I am amazed at the allowance which God makes for invincible ignorance. Notwithstanding the mixture of superstition which appears in every one of these, yet what a strong vein of piety runs through all! What deep experience of the inward work of God, of righteousness, peace, and joy in the Holy Ghost!

Fri. 25.—We met at four, and solemnly rejoiced in God our Saviour. I found much revival in my own soul this day, and so did many others also. Both this and the following days I strongly urged the wholly giving up ourselves to God, and renewing in every point our covenant, that the Lord should be our God.

Sat. 26.—I called on one, with whose mother I had prayed a little before her death. I knew not till now, how she came to desire *me*, of all persons, to pray with her. It seems her daughter, who was of a lion-like spirit, came to me some time before, and told me, she had just been quarrelling with her aunt on my account, and was so angry that she struck her. I told her, "Then go and ask her

pardon." She went home, ran to her aunt, and asked her pardon. While they were hanging upon each other, both in tears, her mother came in, being afraid they were fighting. She cried out, "Sister, what is Sally doing to you?" She replied, "She has been just asking me pardon." "I never knew her to do such a thing since she was born," said her mother: "Sally, who taught you that?" "My minister," said Sally. All were struck; and their enmity was at an end.

Jan. 1, 1748.—We began the year at four in the morning, with joy and thanksgiving. The same spirit was in the midst of us, both at noon and in the evening. Surely we shall at length present ourselves "a living sacrifice, holy, acceptable to God."

Sat. 16.—Upon reviewing the account of the sick, we found great reason to praise God. Within the year, about three hundred persons had received medicines occasionally. About one hundred had regularly taken them, and submitted to a proper regimen: more than ninety of these were entirely cured of diseases they had long laboured under. And the expense of medicines for the entire year amounted to some shillings above forty pounds.

Sun. 17.—I made a public collection towards a lending-stock for the poor. Our rule is, to lend only twenty shillings at once, which is repaid weekly within three months. I began this about a year and a half ago: thirty pounds sixteen shillings were then col-

lected; and out of this, no less than two hundred and fifty-five persons have been relieved in eighteen months. Dr. W., hearing of this design, sent a guinea toward it; as did an eminent Deist the next morning.

Mon. 25.—I preached at four; and afterwards set out for Brentford. Thence I rode to Windsor, and preached about noon. We lodged at Morrel Green, and came to Fisherton on *Tuesday*, about two o'clock.

I met a little company, gathered up out of the wreck, both in the evening and at five in the morning, and exhorted them to go on in the Bible way, and not to be wise above that is written.

Thur. 28.—I commended them to the grace of God, and set out for Deverel Long Bridge. About ten o'clock we were met by a loaded waggon, in a deep, hollow way. There was a narrow path between the road and the bank: I stepped into this, and John Trembath followed me. When the waggon came near, my horse began to rear, and to attempt climbing up the bank. This frightened the horse which was close behind, and made him prance and throw his head to and fro, till the bit of the bridle caught hold of the cape of my greatcoat, and pulled me backward off my horse. I fell as exact on the path, between the waggon and the bank, as if one had taken me in his arms and laid me down there. Both our horses stood stock still, one just behind me, the other before; so, by the blessing of God,

I rose unhurt, mounted again, and rode on.

Tues. Feb. 9.—I met about sixty of the society in Bristol, to consult about enlarging the room; and indeed securing it, for there was no small danger of its falling upon our heads. In two or three days, two hundred and thirty pounds were subscribed. We immediately procured experienced builders to make an estimate of the expense: and I appointed five stewards (besides those of the society) to superintend the work.

Fri. 12.—After preaching at Oakhill about noon, I rode to Shepton, and found them all under a strange consternation. A mob, they said, was hired, prepared, and made sufficiently drunk, in order to do all manner of mischief. I began preaching between four and five: none hindered or interrupted at all. We had a blessed opportunity, and the hearts of many were exceedingly comforted. I wondered what was become of the mob. But we were quickly informed, they mistook the place, imagining I should alight (as I used to do) at William Stone's house, and had summoned, by drum, all their forces together, to meet me at my coming: but Mr. Swindells innocently carrying me to the other end of the town, they did not find their mistake till I had done preaching; so that the hindering this, which was one of their designs, was utterly disappointed.

However, they attended us from the preaching-house to William Stone's, throwing dirt, stones, and

clods, in abundance: but they could not hurt us; only Mr. Swindells had a little dirt on his coat, and I a few specks on my hat.

After we were gone into the house, they began throwing great stones, in order to break the door. But perceiving this would require some time, they dropped that design for the present. They first broke all the tiles on the pent-house over the door, and then poured in a shower of stones at the windows. One of their captains, in his great zeal, had followed us into the house, and was now shut in with us. He did not like this, and would fain have got out; but it was not possible; so he kept as close to me as he could, thinking himself safe when he was near me: but, staying a little behind,—when I went up two pair of stairs, and stood close on one side, where we were a little sheltered,—a large stone struck him on the forehead, and the blood spouted out like a stream. He cried out, "Oh, sir, are we to die to-night? What must I do? What must I do?" I said, "Pray to God. He is able to deliver you from all danger." He took my advice, and began praying in such a manner as he had scarce done ever since he was born.

Mr. Swindells and I then went to prayer; after which I told him, "We must not stay here; we must go down immediately." He said, "Sir, we cannot stir; you see how the stones fly about." I walked straight through the room, and down the stairs; and not a stone

came in, till we were at the bottom. The mob had just broke open the door when we came into the lower room; and exactly while they burst in at one door, we walked out at the other. Nor did one man take any notice of us, though we were within five yards of each other.

They filled the house at once, and proposed setting it on fire. But one of them, happening to remember that his own house was next, with much ado persuaded them not to do it. Hearing one of them cry out, "They are gone over the grounds," I thought the advice was good; so we went over the grounds, to the farther end of the town, where Abraham Jenkins waited, and undertook to guide us to Oakhill.

I was riding on in Shepton Lane, it being now quite dark, when he cried out, "Come down: come down from the bank." I did as I was bid; but the bank being high, and the side very near perpendicular, I came down all at once, my horse and I tumbling one over another. But we both rose unhurt. In less than an hour we came to Oakhill, and the next morning to Bristol.

Sun. 14.—At seven I preached at Bedminster. At Kingswood I began between eight and nine; at Connam about two (where I read prayers also); and in Bristol at five. After the society was the love-feast; at which my soul was refreshed; but my body was worn out, so that I could hardly speak to be heard: nor did I recover my voice for several days.

Mon. 15.—I set out for Ireland. We came to the New Passage at ten. After waiting about five hours, we found (which they did not care to confess) that the boatmen did not dare to venture out. It blew a storm. We then rode to the Old Passage; but the boat was just gone off.

Tues. 16.—They talked of passing early; but the storm was too high. I then walked to Aust, where I preached about ten, to a small, serious congregation. Between four and five, the wind somewhat abating, a boat ventured out and carried us over. We passed through Chepstow soon after sunset, and pushed on, though it grew dark, and the untracked snow lay thick upon the ground. About eight we reached the Star, a good, though small inn, five long miles from Chepstow.

It snowed all night. On *Wednesday*, 17, we set out before day; but found it bad travelling, there being no path to be seen, neither footstep of man or beast. However, in four or five hours, we reached Abergavenny; and Brecknock before three in the afternoon.

Our landlady here almost forced us to take a guide. And it was extremely well she did; for the snow had so entirely covered the roads, that our guide himself mistook the way more than once. So that if he had not been with us we should, without doubt, have lodged upon the mountains.

I preached in the evening at Builth, and at noon the next day; at Garth in the evening, and twice on *Friday*.

Sat. 20.—I preached in Maesmennys church in the afternoon; at Garth morning and evening.

Sun. 21.—I preached in the morning in Lanzunfried church. The service at Builth was not over till past two; I then began in the churchyard, notwithstanding the north-east wind, to call sinners to repentance. More than all the town were gathered together in that pleasant vale, and made the woods and mountains echo while they sung—

“Ye mountains and vales, in praises
abound;
Ye hills and ye dales, continue the
sound;
Break forth into singing, ye trees of
the wood;
For Jesus is bringing lost sinners to
God.”

In the evening I preached again at Garth, and on *Monday*, 22, at five in the morning. A little before sunrise we took horse, it being a clear, sharp frost. We had waited four days in hopes the snow would melt, fearing the drifts of it would lie deep upon the mountains, particularly as we journeyed northward; but, quite contrary to our expectation, the farther northward we went, the less snow we found, so that it scarce hindered us after the first day. About eleven we came to Llanidloes. At the earnest request of one who lived there, I preached at noon in the market-place, to such a congregation as no one could expect at an hour's warning.

It was as much as we could do to reach Machynlleth that night. It snowed again from about midnight till morning; so that no

path was to be seen for several miles. However, we found our way to Tannabull, and passed the sands in the afternoon, being determined to reach Carnarvon, if possible. And so we did, notwithstanding my horse's losing a shoe; but not till between nine and ten at night.

Wed. 24.—We hastened on to Holyhead; but all the ships were on the other side.

Thur. 25.—No packet-boat being come, I gave notice of preaching in the evening. The hearers were many more than the room could contain, and they all behaved with decency.

Fri. 26.—I preached again in the evening. Mr. E., the minister, came in towards the close. He was speaking warmly to our landlord, when Mr. Swindells went to him, and spoke a few mild words. Mr. E. asked him to step with him to his lodgings, where they had a long and friendly conversation.

Sat. 27.—Mr. Swindells informed me, that Mr. E. would take it a favour if I would write some little thing, to advise the Methodists not to leave the Church, and not to rail at their ministers. I sat down immediately and wrote, “A Word to a Methodist,” which Mr. E. translated into Welsh, and printed.

Sun. 28.—In the evening I read prayers at our inn, and preached to a large and serious audience. I did the same on *Monday* and *Tuesday* evening. Perhaps our stay here may not be in vain.

I never knew men make such

poor, lame excuses, as these captains did for not sailing. It put me in mind of the epigram—

“There are, if rightly I methink,
Five causes why a man should drink”;

which, with a little alteration, would just suit them—

“There are, unless my memory fail,
Five causes why we should not sail:
The fog is thick; the wind is high;
It rains; or may do by and by;
Or—any other reason why.”

Wed. Mar. 2.—Finding no more probability of sailing now than the first day we came to Holyhead, we rode into the country, to seek for Mr. William Jones, who had some acquaintance with my brother. We procured a guide to show us the way to his house; but all we learned there was, that he was not at home. We lodged at the Bull's Head: all the family came up to prayers, and we had a quiet and comfortable night.

Thur. 3.—Mr. Holloway, a neighbouring exciseman, invited us to breakfast with him. He once began to run well; and now resolved to set out afresh: I trust we were sent to him for good.

His wife bitterly opposed this way, till, one day, as she was sitting in her house, a flash of lightning killed a cat which sat just by her, and struck her to the earth, scorching her flesh in many parts, and yet not at all singeing her clothes. When she came to herself, she could not but acknowledge the loud call of God: but her seriousness did not continue long; her acquaintance soon laughed her out of it.

Yet God called her again, in dreams and visions of the night. She thought she was standing in the open air, when one appeared in the clouds exceeding glorious, above the brightness of the sun: she soon after saw a second, and then a third. One had a kind of spear in his hand; the second, a besom, wherewith he was going to sweep the earth; the third, an hour-glass, as though the time was short. This so deeply affected her, that she began, from that time, to seek God with her whole heart.

Sun. 6.—We went to Llangyfnye church, though we understood little of what we heard. Oh what a heavy curse was the confusion of tongues! And how grievous are the effects of it! All the birds of the air, all the beasts of the field, understand the language of their own species. Man only is a *barbarian* to man, unintelligible to his own brethren!

In the afternoon I preached at Llanfenghel, about six miles south-west of Llangyfnye. I have not seen a people so deeply affected since we came into Anglesey; their cries and tears continued a long time without any intermission. Oh that we could declare to them, in their own tongue, the wonderful works of God!

In the evening I preached at Llanygorse. When I had done, Mr. Jones repeated, in Welsh (as he likewise did in the afternoon), the substance of what I had said. The next morning we returned to Holyhead, and found there all the packet-boats which we had left.

I was determined not to stay another day at an inn; so in the afternoon I took a lodging in a private house, not a bow-shot distant from the town, and removed thither without delay.

My congregation this evening was larger than ever; and several of the gentry agreed to come the next, but it was a little too late; for at midnight the wind became fair, and before one we sailed out of the harbour.

Tues. 8.—Having a gentle gale, it soon lulled me fast asleep. I was waked before five by a violent storm: this continued two or three hours longer, and left us within sight of Howth, with a small breeze, which brought us to the Black Rock about four in the afternoon.

We hired horses here, and rode to Dublin: Mr. Meriton, Swindells, and I. We came to our house, in Cork Street (vulgarly called Dolphin's Barn Lane), while my brother was meeting the society. But it was some time before my voice could be heard, for the noise of the people shouting and praising God. The remaining days of the week, I despatched all the business I could, and settled with my brother all things relating to the work.

Sun. 13.—My brother preached both morning and evening, expecting to sail at night. But before the night the wind turned full east, and so continued all the week.

Mon. 14.—I began preaching at five in the morning;—an unheard-of thing in Ireland. I ex-

pounded part of the first chapter of the Acts; which I purpose, God willing, to go through in order.

Wed. 16.—I inquired into the state of the society. Most pompous accounts had been sent me, from time to time, of the great numbers that were added to it; so that I confidently expected to find therein six or seven hundred members. And how is the real fact? I left three hundred and ninety-four members; and I doubt if there are now three hundred and ninety-six.

Let this be a warning to us all, how we give in to that hateful custom of painting things beyond the life. Let us make a conscience of magnifying or exaggerating anything. Let us rather speak under, than above, the truth. We, of all men, should be punctual in all we say; that none of our words may fall to the ground.

Wed. 23.—I talked with a warm man, who was always very zealous for the Church, when he was very drunk, and just able to stammer out the Irish proverb, "No gown, no crown." He was quickly convinced, that, whatever we were, he was himself a child of the devil. We left him full of good resolutions, which held several days.

Wed. 30.—I rode to Philipstown, the shire-town of the King's County. I was obliged to go into the street, which was soon filled with those who flocked from every side; to whom I declared Jesus Christ, our "wisdom, righteousness, sanctification, and redemption."

Thur. 31. — One would have dissuaded me from preaching at five, being sure none would rise so soon. But I kept my hour, and had a large and serious congregation. After preaching I spoke severally to those of the society, of whom forty were troopers. At noon I preached to (I think) the largest congregation I had seen since I came from Bult. God did then make a clear offer of eternal life to all the inhabitants of Philipstown. But how few retained these good impressions one week; or would effectually come to Him that they might have life!

In the evening I preached at Tullamore, to most of the inhabitants of the town. Abundance of them came again at five in the morning.—But “he that endureth to the end shall be saved.”

Fri. April 1. — I preached at Clara, to a vast number of well-behaved people; although some of them came in their coaches, and were (I was informed) of the best quality in the country. How few of these would have returned empty, if they had heard the Word of God, not out of curiosity merely, but from a real desire to know and do His will!

In the evening I preached at Temple-Macqueter, and again at five in the morning. About one (*Saturday*, 2) we came to Moat, —the pleasantest town I have yet seen in Ireland. Here I preached to an handful of serious people, and then hastened on to Athlone. At six I preached from the window of an unfinished house, opposite

to the market-house (which would not have contained one-half of the congregation), on, “Ye know the grace of our Lord Jesus Christ.” I scarce ever saw a better-behaved or more attentive congregation. Indeed, so civil a people as the Irish in general, I never saw, either in Europe or America.

Sun. 3. — I preached at five to, at least, three hundred hearers. I walked from thence to see a poor woman that was sick, about a mile from the town. About an hundred and fifty people ran after me. After I had prayed with the sick person, being unwilling so many people should go empty away, I chose a smooth, grassy place, near the road, where we all kneeled down to prayer; after which we sung a psalm, and I gave them a short exhortation. At eleven we went to church, and heard a plain, useful sermon. At two I preached on the Connaught side of the bridge, where there are only (they informed me) five or six families of Protestants. Such a company of people (many said) had never before been seen at Athlone; many coming from all the country round, and (for the present) receiving the Word with joy. I preached again, at six, in the same place, and to nearly the same (only a little larger) congregation; the greater part whereof (notwithstanding the prohibition of their priests) I afterwards found were Papists.

Mon. 4. — I preached once more at five, and a great part of the congregation was in tears. Indeed almost all the town appeared

to be moved, full of goodwill and desires of salvation. But the waters spread too wide to be deep. I found not one under any strong conviction; much less had anyone attained the knowledge of salvation, in hearing above thirty sermons. So that, as yet, no judgment could be formed of the future work of God in this place.

I took horse at ten, and about twelve preached at Moat, to a little larger congregation than before. I could not but observe the zeal of these young disciples. They were vehemently angry at a man's throwing a cabbage-stalk. Let them keep their courage till they see such a sight as that at Walsal or Shepton.

In the evening I preached at Tyrrel's Pass, and found great enlargement of heart. But when the society met, I was quite exhausted; so that I dismissed them after a short exhortation.

Tues. 5.—Our room was filled at five. After preaching I examined the classes. I found a surprising openness among them. When I asked one in particular, how he had lived in time past, he spread abroad his hands, and said, with many tears, "Here I stand, a grey-headed monster of all manner of wickedness"; which, I verily believe, had it been desired, he would have explained before them all. Much in the same manner spoke one who came from Connaught, but with huge affliction and dismay. We determined to wrestle with God in her behalf; which we did for above an hour: and He heard the prayer; so that

her soul was filled with joy unspeakable. Mr. Jonathan Handy, greatly sorrowing before, was also now enabled to rejoice in God; and four other persons were cut to the heart, and cried aloud to Him that is mighty to save.

Wed. 6.—I baptized seven persons educated among the Quakers. In the afternoon we rode to Philipstown; but the scene was changed. The curiosity of the people was satisfied; and few of them cared to hear any more.

As soon as I mounted my horse, he began to snort and run backward without any visible cause. One whipped him behind, and I before; but it profited nothing. He leaped to and fro, from side to side, till he came over against a gateway, into which he ran backward, and tumbled head over heels. I rose unhurt. He then went on quietly.

At Tullamore, in the evening, well-nigh all the town, rich and poor, were gathered together. I used great plainness of speech, in applying those words, "All have sinned, and come short of the glory of God." The next day, being *Good Friday*, I preached at five to a large and serious congregation. Between one and two I preached at Clara, and then rode to Athlone. I preached at six, on, "Ought not Christ to have suffered these things, and after that to enter into His glory?" So general a drawing I never knew among any people; so that, as yet, none even seems to oppose the truth.

Sat. 9.—I preached in Con-

naught, a few miles from Athlone. Many heard; but I doubt, felt nothing.

The Shannon comes within a mile of the house where I preached. I think there is not such another river in Europe: it is here ten or twelve miles over, though scarce thirty miles from its fountain-head. There are many islands in it, once well inhabited, but now mostly desolate. In almost every one is the ruins of a church: in one, the remains of no less than seven. I fear, God hath still a controversy with this land, because it is defiled with blood.

April 10.—(*Easter-Day.*) Never was such a congregation seen before at the sacrament in Athlone. I preached at three. Abundance of Papists flocked to hear; so that the priest, seeing his command did not avail, came in person at six, and drove them away before him like a flock of sheep.

Mon. 11.—I preached, at five, the terrors of the Lord, in the strongest manner I was able. But still they who are ready to eat up every word do not appear to digest any part of it.

In the evening there appeared more emotion in the congregation than ever I had seen before. But it was in a manner I never saw; not in one here and there, but in all. Perhaps God is working here in a way we have not known, going on with a slow and even motion through the whole body of the people, that they may all remember themselves, and be turned unto the Lord.

Tues. 12.—I rode to Clara, where I was quickly informed, that there was to begin in an hour's time a famous cockfight, to which almost all the country was coming from every side. Hoping to engage some part of them in a better employ, I began preaching in the street, as soon as possible. One or two hundred stopped, and listened a while, and pulled off their hats, and forgot their diversion.

The congregation at Tullamore in the evening was larger than ever before, and deep attention sat on every face. Toward the latter end of the sermon, there began a violent storm of hail. I desired the people to cover their heads; but the greater part of them would not; nor did anyone go away till I concluded my discourse.

Wed. 13.—I preached in the evening at Tyrrel's Pass. The congregation here also was larger than ever; and the Word of God seemed to take deeper root here than in any other part of this country.

Thur. 14.—The house was full at five. In the evening many of the neighbouring gentlemen were present, but none mocked. That is not the custom here; all attend to what is spoken in the name of God; they do not understand the making sport with sacred things; so that whether they approve or no, they behave with seriousness.

Fri. 15.—I rode to Edinderry. Abundance of people were quickly gathered together. Having been

disturbed in the night by Mr. Swindells, who lay with me, and had a kind of apoplectic fit, I was not at all well about noon, when I began to preach, in a large walk, on one side of the town, and the sun shone hot upon my head, which had been aching all the day; but I forgot this before I had spoken long; and when I had finished my discourse, I left all my weariness and pain behind, and rode on, in perfect health to Dublin.

Sat. 16.—I found great reason to praise God for the work wrought among the people in my absence. But still there is no such work as I look for. I see nothing yet but drops before a shower.

Sun. 17.—I preached at Skinner's Alley, both morning and evening. About four I went to St. Luke's church, being very near us. When I came out, I had a large attendance, even in the churchyard, hallooing and calling names. I am much mistaken, if many of the warmest zealots for the Church would ever come within the doors, if they were thus to run the gauntlet every time they came. Would they not rather sleep in a whole skin?

Wed. 20.—I spent an agreeable hour with Mr. Miller, the Lutheran minister. From him I learned, that the earnest religion which I found in so many parts of Germany is but of late date, having taken its rise from one man, August Herman Francke! So can God, if it pleaseth Him, enable one man to revive His work throughout a whole nation.

Sat. 23.—I read, some hours, an extremely dull book, Sir James Ware's *Antiquities of Ireland*. By the vast number of ruins which are seen in all parts, I had always suspected what he shows at large, namely, that in ancient times it was more populous, tenfold, than it is now; many that were large cities, being now ruinous heaps; many shrunk into inconsiderable villages.

I visited one in the afternoon who was ill of a fever, and lay in a very close room. While I was near him, I found myself not well. After my return home, I felt my stomach out of order. But I imagined it was not worth any notice, and would pass off before the morning.

Sun. 24.—I preached at Skinner's Alley at five; and on Oxmantown Green at eight. I was weak in body, but was greatly revived by the seriousness and earnestness of the congregation. Resolving to improve the opportunity, I gave notice of preaching there again in the afternoon; which I did to a congregation much more numerous, and equally attentive. As I came home I was glad to lie down, having a quinsy, attended with a fever. However, when the society met, I made a shift to creep in among them. Immediately my voice was restored. I spoke without pain, for near an hour together. And great was our rejoicing over each other; knowing that God would order all things well.

Mon. 25.—Finding my fever greatly increased, I judged it would

be best to keep my bed, and to live awhile on apples and apple-tea. On *Tuesday* I was quite well, and should have preached, but that Dr. Rutty (who had been with me twice) insisted on my resting for a time.

I read to-day what is accounted the most correct history of St. Patrick that is extant; and, on the maturest consideration, I was much inclined to believe, that St. Patrick and St. George were of one family. The whole story smells strong of romance. To touch only on a few particulars:—I object to his first setting out: the Bishop of Rome had no such power in the beginning of the fifth century as this account supposes; nor would his uncle, the Bishop of Tours, have sent him in that age to Rome for a commission to convert Ireland, having himself as much authority over that land as any Italian bishop whatever. Again: if God had sent him thither, he would not so long have buried his talent in the earth. I never heard before of an apostle sleeping thirty-five years, and beginning to preach at threescore. But his success staggers me the most of all: no blood of the martyrs is here; no reproach, no scandal of the cross; no persecution to those that will live godly. Nothing is to be heard of, from the beginning to the end, but kings, nobles, warriors bowing down before him. Thousands are converted, without any opposition at all; twelve thousand at one sermon. If these things were so, either there was then no devil in the world, or St. Patrick did

not preach the gospel of Christ.

Wed. 27.—In the evening I read the letters; my voice being weak, but I believe audible. As I was reading one from S. G., a young woman dropped down, and cried out exceedingly; but in a few minutes her sorrow was turned into joy, and her mourning into praise.

Thursday, 28, was the day fixed for my going into the country: but all about me began to cry out, "Sure, you will not go to-day? See how the rain pours down!" I told them, "I must keep my word, if possible." But before five, the man of whom I had bespoken an horse sent word, his horse should not go out in such a day. I sent one who brought him to a better mind. So about six I took horse. About nine I called at Killcock: the old landlord was ill of the gout, and his wife of a complication of distempers; but when I told her, "The Lord loveth whom He chasteneth, and all these are tokens of His love," she burst out, "O Lord, I offer Thee all my sufferings, my pain, my sickness! If Thou lovest me, it is enough. Here I am: take me, and do with me what Thou wilt."

Between one and two we came to Kinnegad. My strength was now pretty well exhausted; so that when we mounted again, after resting an hour, it was as much as I could do to sit my horse. We had near eleven Irish (measured) miles to ride, which are equal to fourteen English. I

got over them pretty well in three hours, and by six reached Tyrrel's Pass.

At seven I recovered my strength, so as to preach and meet the society; which began now to be at a stand, with regard to number, but not with regard to the grace of God.

Fri. 29.—I rode to Temple-Macqueter, and thence toward Athlone. We came at least an hour before we were expected. Nevertheless we were met by many of our brethren. The first I saw, about two miles from the town, were a dozen little boys running with all their might, some bareheaded, some barefooted and barelegged: so they had their desire of speaking to me first, the others being still behind.

Sat. 30.—I found the roaring lion began to shake himself here a'so. Some Papists, and two or three good Protestant families, were cordially joined together, to oppose the work of God; but they durst not yet do it openly, the stream running so strong against them.

Sun. May 1.—Great part of the town was present at five, and, I found, began to feel what was spoken. Yet still the impression is not made, as in other places, on one here and there only; but the main body of the hearers seem to go on together with an even pace.

About two I preached on the Connaught side of the bridge, to an attentive multitude both of Protestants and Papists, whose priest, perceiving he profited no-

thing, at five came himself. I preached on, "Is there no balm in Gilead?" and could not help applying to the Papists in particular. I am satisfied many of them were almost persuaded to give themselves up to the great Physician of souls.

Tues. 3.—I rode to Birr, twenty miles from Athlone, and, the key of the sessions-house not being to be found, declared "the grace of our Lord Jesus Christ" in the street, to a dull, rude, senseless multitude. Many laughed the greater part of the time. Some went away just in the middle of a sentence. And yet when one cried out (a Carmelite Friar, clerk to the priest), "You lie! you lie!" the zealous Protestants cried out, "Knock him down": and it was no sooner said than done. I saw some bustle, but knew not what was the matter, till the whole was over.

In the evening we rode to Balliboy. There being no house that could contain the congregation, I preached here also in the street. I was afraid, in a new place, there would be but few in the morning; but there was a considerable number, and such a blessing as I had scarce found since I landed in Ireland.

Wed. 4.—I rode to Clara, and preached to a small company, who were not afraid of a stormy day. I spent half an hour after sermon with a few serious people, and then rode to Tullamore.

One who looks on the common Irish cabins, might imagine Saturn still reigned here—

"Cum frigida parvas
 'chalumna' domos; ignemque
 uremque,
 Et pecus et dominos, communi claud-
 eret umbrâ,"¹

Communi umbrâ indeed: for no light can come into the earth or strawbuilt cavern, on the master and his cattle but at one hole; which is both window, chimney, and door.

Thur. 5.—Though my flux continually increased (which was caused by my eating a bad egg at Birr), yet I was unwilling to break my word, and so made shift to ride in the afternoon to Mount-Melick. I had not seen such a congregation before since I set out from Dublin: and the greater part did not stand like stocks and stones, but seemed to understand what I spake of worshipping God "in spirit and in truth."

Sat. 7.—I set out in the morning, and, after resting two hours at Tullamore, and two or three more at Moat, I rode on to Athlone, and preached at six, on, "He healeth them that are broken in heart." I felt no weariness or pain till I had done speaking; but then found I could not meet the society, being ill able to walk the length of the room: but God gave me refreshing sleep.

Sun. 8.—I preached at five, though I could not well stand. I then set out for Aghrim, in the county of Galway, thirteen Connaught (that is, Yorkshire) miles from Athlone. The morning prayers (so called) began about twelve; after which we had a

warm sermon against enthusiasts. I could not have come at a better time: for I began immediately after; and all that were in the church, high and low, rich and poor, stopped to hear me. In explaining the inward kingdom of God, I had a fair occasion to consider what we had just heard; and God renewed my strength, and, I trust, applied His Word to the hearts of most of the hearers.

Mr. S., a neighbouring Justice of Peace, as soon as I had done, desired me to dine with him. After dinner I hastened back to Athlone, and began preaching about six: five clergymen were of the audience, and abundance of Romanists. Such an opportunity I never had before in these parts.

Mon. 9.—Having not an hour's sound sleep, from the time I lay down till I rose, I was in doubt whether I could preach or not: however, I went to the market-place as usual, and found no want of strength, till I had fully declared "the redemption that is in Jesus Christ." I had designed, afterwards, to settle the society thoroughly; but I was not able to sit up so long.

Many advised me not to go out at night, the wind being extremely cold and blustering. But I could in no wise consent to spare myself, at such a time as this. I preached on, "Come unto Me, all ye that labour and are heavy-laden." And I found myself at least as well when I had done, as I was before I begun.

Tues. 10.—With much difficulty I broke away from this immeasur-

¹ "The narrow cave a cold retreat affords,
 And beasts and men screens with one
 common shade."

ably-loving people: and not so soon as I imagined neither; for when we drew near to the turnpike, about a mile from the town, a multitude waited for us at the top of the hill. They fell back on each side, to make us way, and then joined and closed us in. After singing two or three verses, I put forward, when, on a sudden, I was a little surprised by such a cry of men, women, and children, as I never heard before. Yet a little while, and we shall meet, to part no more; and sorrow and sighing shall flee away for ever.

Instead of going straight to Tullamore, I could not be easy without going round by Coolylough: I knew not why; for I did not know then that Mr. Handy's wife, who had been brought to bed a few days, had an earnest desire to see me once more before I left the kingdom. She could not avoid praying for it, though her sister checked her again and again, telling her, it could not be. Before the debate was concluded, I came in: so they wondered, and praised God.

I took the straight road from hence to Dublin. Here likewise I observed abundance of ruined buildings: but I observed also, that some of them were never finished; and some had been pulled down by those who built them. Such is the amazing fickleness of this people. Almost every one who has his fortune in his own hands, *diruit, ædificat, mutat quadrata rotundis*;¹ and leaves

those monuments of his folly to all succeeding generations.

I reached Dublin in the evening, faint and weary; but the two next days I rested.

Sun. 15.—Finding my strength greatly restored, I preached at five, and at eight on Oxmantown Green. I expected to sail as soon as I had done; but the captain putting it off (as their manner is), gave me an opportunity of declaring the gospel of peace to a still larger congregation in the evening. One of them, after listening some time, cried out, shaking his head, "Ay, he is a Jesuit; that's plain." To which a Popish priest, who happened to be near, replied aloud, "No, he is not; I would to God he was."

Mon. 16.—Observing a large congregation in the evening, and many strangers among them, I preached more roughly than ever I had done in Dublin, on those awful words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Tues. 17.—I spoke strong and plain words again, both in the morning and evening; and should not have regretted my being detained, had it been only for the blessings of this day.

Wed. 18.—We took ship. The wind was small in the afternoon, but exceeding high towards night. About eight I laid me down on the quarter-deck. I was soon wet from head to foot, but I took no cold at all. About four in the morning we landed at Holyhead, and in the evening reached Carnarvon.

¹ "Pulls down, builds up, and changes square things into round."—ED.

Mon. June 13.—I spent an hour or two with Dr. Pepusch. He asserted, that the art of music is lost; that the ancients only understood it in its perfection; that it was revived a little in the reign of King Henry VIII., by Tallys and his cotemporaries; as also in the reign of Queen Elizabeth, who was a judge and patroness of it; that after her reign it sunk for sixty or seventy years, till Purcell made some attempts to restore it; but that ever since, the true, ancient art, depending on nature and mathematical principles, had gained no ground; the present masters having no fixed principles at all.

Wed. 15. — I preached once more at St. Bartholomew's. How strangely is the scene changed! What laughter and tumult was there among the best of the parish, when we preached in a London church ten years ago! And now all are calm and quietly attentive, from the least even to the greatest.

Sun. 19.—The congregation in Moorfields was greatly increased, both morning and afternoon; and their seriousness increased with their number; so that it was comfortable even to see them. In the evening, to ease me a little in my journey, as I had not yet recovered my strength, Colonel Gumley carried me in his chair to Brentford.

Friday, 24, the day we had appointed for opening the school at Kingswood, I preached there, on, "Train up a child in the way that he should go; and when he is old, he will not depart from it."

My brother and I administered the Lord's Supper to many who came from far. We then agreed on the general rules of the school, which we published presently after.

Tues. 28.—I rode to Evesham, and exhorted them to "strengthen the things that remained, which were ready to die." *Wednesday*, 29. We took horse at four, and, calling at Studley, found a woman of a broken heart, mourning continually after God, and scarce able to speak without tears. About one I began preaching in the open air at Birmingham. At the same time it began raining violently, which continued about a quarter of an hour; but did not disturb either me or the congregation.

At half an hour after six I preached at Wednesbury, to an exceeding large congregation; and every man, woman, and child behaved in a manner becoming the gospel.

Sat. July 2.—I rode to Epworth, and preached to a large congregation, many of them stablished in the grace of God.

Sun. 3. — I preached in the room at five, but at nine, on my usual stand, at the Cross. The clouds came just in time (it being a warm, sunshiny morning) to shade me and the congregation; but at the same time both the light and power of the Most High were upon many of their souls.

I was quite surprised when I heard Mr. R. preach. That soft, smooth, tuneful voice, which he so often employed to blaspheme the work of God, was lost, without hope of recovery: all means had

been tried, but none took place. He now spoke in a manner shocking to hear, and impossible to be heard distinctly by one quarter of the congregation.

Mr. Hay, the rector, reading prayers, I had once more the comfort of receiving the Lord's Supper at Epworth. After the evening service, I preached at the Cross again, to almost the whole town. I see plainly, we have often judged amiss, when we have measured the increase of the work of God, in this and other places, by the increase of the society only. The society here is not large; but God has wrought upon the whole place. Sabbath-breaking and drunkenness are no more seen in these streets; cursing and swearing are rarely heard. Wickedness hides its head already. Who knows but, by and by, God may utterly take it away?

I was peculiarly pleased with the deep seriousness of the congregation at church, both morning and evening: and all the way as we walked down the Church-Lane, after the sermon was ended, I scarce saw one person look on either side, or speak one word to another.

Mon. 4.—I rode to Hainton. The congregation here was but small, which was chiefly owing to the miserable diligence of the poor rector. Art thou also to die, and to give an account to God of every word and work?

Tues. 5.—We rode to Coningsby, on the edge of the Fens. Mr. B., a Baptist minister, had wrote to me at London, begging me to

lodge with him, whenever I came to Coningsby: but he was gone out of town that very morning. However, one rode after him, and brought him back in the afternoon. I was scarce set down in his house, before he fell upon the point of baptism. I waived the dispute for some time; but finding there was no remedy, I came close to the question, and we kept to it for about an hour and half. From that time we let the matter rest, and confirmed our love towards each other.

Sat. 9. — Setting out from Boroughbridge between two and three, we reached Newcastle about three in the afternoon. *Sunday, 10.* I began exhorting all that loved their own souls, solemnly to renew their covenant with God; the nature of which I explained at large on the mornings of the ensuing week.

I had designed preaching between eight and nine in Sandgate; but the rain drove us into the room. In the afternoon I preached on the first lesson, David's conquest of Goliath; but the house would in no wise contain the people, so that many were forced to go away.

On *Wednesday, Thursday, and Friday* I examined the classes, and found not only an increase of number, but likewise more of the life and power of religion among them than ever I had found before.

The same thing I observed in all the country societies, among which I spent one or more nights every week.

Sun. 17.—We had a glorious hour in the morning. At half-hour past eight I preached in the Castle Garth, and again at four in the afternoon to a vast multitude of people.

Mon. 18.—I began my journey northward, having appointed to preach in Morpeth at noon. As soon as I had sung a few verses at the Cross, a young man appeared at the head of his troop, and told me very plainly and roughly, "You shall not preach there." I went on; upon which he gave the signal to his companions, who prepared to force me into better manners; but they quickly fell out among themselves. Meantime I began my sermon, and went on without any considerable interruption; the congregation softening more and more, till, toward the close, the far greater part appeared exceeding serious and attentive.

In the afternoon we rode to Widdrington, which belonged to the Lord Widdrington, till the rebellion in 1716. The people flocked in from all parts, so that the congregation here was larger than at Morpeth. It was a delightful evening, and a delightful place, under the shade of tall trees; and every man hung upon the word; none stirred his head or hand, or looked to the right or left, while I declared, in strong terms, "the grace of our Lord Jesus Christ."

Tues. 19.—We rode to Almouth, a small seaport town, famous for all kinds of wickedness. The people here are sinners con-

vict; they have nothing to pay, but plead guilty before God. Therefore, I preached to them without delay Jesus Christ, for "wisdom, righteousness, sanctification, and redemption."

After dinner we rode to Alnwick, one of the largest inland towns in the county of Northumberland. At seven I preached at the Cross to as large a congregation as at Newcastle on Sunday evening. This place seemed much to resemble Athlone: all were moved a little, but none very much. The waters spread wide, but not deep. But let the Lord work as it seemeth Him good.

Wed. 20.—We took horse between eight and nine, and a little before two came to Berwick. I sent to the commander of the garrison to desire the use of a green place near his house, which he readily granted. I preached at seven to (it was judged) two thousand people. I found the generality of them just such as I expected, serious and decent, but not easy to be convinced of anything. For who can tell them what they did not know before?

Thur. 21.—After preaching we walked round the walls, which they were repairing and rebuilding. I could not but observe to-day, how different the face of things was, from what it appeared yesterday; especially after I had preached at noon. Yesterday we were hallooed all along the streets: to-day none opened his mouth as we went along; the very children were all silent. The grown people pulled off their hats on every side; so

that we might even have fancied ourselves at Newcastle. Oh well is it, that honour is balanced with dishonour, and good report with evil report !

At seven I preached to a far larger congregation than before. And now the Word of God was as a fire and an hammer. I began again and again, after I thought I had done ; and the latter words were still stronger than the former ; so that I was not surprised at the number which attended in the morning, when we had another joyful, solemn hour. Here was the loud call to the people of Berwick, if haply they would know the day of their visitation.

Fri. 22.—I preached about noon at Tuggle, a village about three miles from Barnborough ; and then went on to Alnwick, where, at seven, was such a congregation as one would not have thought the whole town could afford ; and I was enabled to deal faithfully with them, in explaining, “Thou art not far from the kingdom of God.” I was constrained to speak twice as long as usual ; but none offered to go away : and I believe the most general call of God to the people of Alnwick was at this hour.

Sat. 23.—I preached at noon at Long Horsley. The minister here was of a truly moderate spirit. He said, “I have done all I can for this people ; and I can do them no good. Now let others try. If they can do any, I will thank them with all my heart.”

Sun. 24.—I preached at five in the Newcastle house ; at half-hour

past eight in the Castle Garth, and at four in the afternoon. I was weary and faint when I began to speak ; but my strength was quickly renewed. Thence we went to the society. I had designed to read the rules ; but I could not get forward. As we began so we went on till eight o'clock, singing, and rejoicing, and praising God.

Wed. 27.—I rode to Blanchland, intending to preach there. But, at the desire of Mr. W., the steward of the lead-mines, I went about a mile farther, to a house where he was paying the miners ; it being one of their general pay-days. I preached to a large congregation of serious people, and rode on to Hindly Hill, in Allandale.

Thur. 28.—We rode over the moors to Nint's Head, a village south-west from Allandale, where I preached at eight. We then went on to Alesden, a small market-town in Cumberland. At noon I preached at the Cross, to a quiet, staring people, who seemed to be a little concerned, one way or the other. In the evening I preached at Hindly Hill again, and we praised God with joyful lips.

Fri. 29.—At noon I went to the Cross in Allandale town, where Mr. Topping, with a company of the better sort, waited for us. I soon found it was but a vain attempt to dispute or reason with him. He skipped so from one point to another, that it was not possible to keep up with him : so after a few minutes I removed about a hundred yards, and preached in peace to a very large

congregation ; it being the general pay-day, which is but once in six months.

Sun. 31.—At eight I preached in the street, at Sunderland, and at one in the afternoon. I rode thence straight to the Castle Garth, and found abundance of people gathered together. Many were in tears all round, while those comfortable words were opened and applied, "He healeth them that are broken in heart, and giveth medicine to heal their sickness."

Mon. Aug. 1.—One of my old companions returned—my headache ; which I never had while I abstained from animal food. But I regarded it not, supposing it would go off in a day or two of itself.

Wed. 3.—I found it absolutely necessary to publish the following advertisement :—

"WHEREAS one Thomas Moor, *alias* Smith, has lately appeared in Cumberland and other parts of England, preaching (as he calls it) in a clergyman's habit, and then collecting money of his hearers : this is to certify, whom it may concern, that the said Moor is no clergyman, but a cheat and impostor ; and that no preacher in connection with me, either directly or indirectly asks money of anyone.

JOHN WESLEY."

Thur. 4.—I preached in the evening at Spen : *Friday*, 5. About noon, at Horsley. As I rode home I found my headache increase much. But as many people were come from all parts (it being the

monthly watch-night), I could not be content to send them empty away. I almost forgot my pain while I was speaking ; but was obliged to go to bed as soon as I had done.

Sat. 6.—The pain was much worse than before. I then applied cloths dipped in cold water : immediately my head was easy, but I was exceeding sick. When I laid down, the pain returned, and the sickness ceased : when I sat up, the pain ceased, and the sickness returned. In the evening I took ten grains of ipecacuanha : it wrought for about ten minutes. The moment it had done I was in perfect health, and felt no more either of pain or sickness.

Sun. 7.—I preached as usual at five, and at half-hour after eight. In the afternoon all the street was full of people, come from all parts to see the judges. But a good part of them followed me into the Castle Garth, and found something else to do. This put a zealous man that came by quite out of patience, so that I had hardly named my text, when he began to scold and scream, and curse and swear, to the utmost extent of his throat. But there was not one of the whole multitude, rich or poor, that regarded him at all.

Fri. 12.—In riding to Newcastle, I finished the tenth *Iliad* of Homer. What an amazing genius had this man ! To write with such strength of thought, and beauty of expression, when he had none to go before him ! And what a vein of piety runs through his whole work, in spite of his pagan prejudices !

Yet one cannot but observe such improprieties intermixed, as are shocking to the last degree.

What excuse can any man of common sense make for

“His scolding heroes, and his wounded gods”?

Nay, does he not introduce even his “Father of gods and men,” one while shaking heaven with his nod, and soon after using his sister and wife, the empress of heaven, with such language as a carman might be ashamed of? And what can be said for a king, full of days and wisdom, telling Achilles how often he had given him wine, when he was a child and sat in his lap, till he had vomited it up on his clothes? Are these some of those “divine boldnesses which naturally provoke short-sightedness and ignorance to show themselves?”

Tues. 16.—We left Newcastle. In riding to Leeds, I read Dr. Hodge's *Account of the Plague in London*. I was surprised: 1. That he did not learn, even from the symptoms related by himself, that the part first seized by the infection was the stomach; and, 2. that he so obstinately persevered in the hot regimen; though he continually saw the ill success of it,—a majority of the patients dying under his hands.

Soon after twelve I preached near the market-place in Stockton, to a very large and very rude congregation. But they grew calmer and calmer; so that long before I had done, they were quiet and serious. Some gentlemen of

Yarm earnestly desired that I would preach there in the afternoon. I refused for some time, being weak and tired; so that I thought preaching thrice in the day, and riding upwards of fifty miles, would be work enough. But they would take no denial; so I went with them about two o'clock, and preached at three in the market-place there, to a great multitude of people, gathered together at a few minutes' warning. About seven I preached in the street at Osmotherly. It rained almost all the time; but none went away. We took horse about five, *Wednesday, 17*, and in the afternoon came to Leeds.

Sat. 20.—At the earnest desire of the little society, I went to Wakefield. I knew the madness of the people there: but I knew also they were in God's hand. At eight I would have preached in Francis Scot's yard: but the landlord would not suffer it, saying, the mob would do more hurt to his houses than ever we should do him good; so I went, perforce, into the main street, and proclaimed pardon for sinners. None interrupted, or made the least disturbance, from the beginning to the end.

About one I preached at Oulton, where likewise all is now calm, after a violent storm of several weeks, wherein many were beaten, and wounded, and outraged various ways; but none moved from their steadfastness. In the evening I preached at Armley to many who want a storm, being quite unnerved by constant sunshine.

Mon. 22.—After preaching at Heaton, I rode to Skircoat Green. Our brethren here were much divided in their judgment. Many thought I ought to preach at Halifax Cross: others judged it to be impracticable; the very mention of it as a possible thing having set all the town in an uproar. However, to the Cross I went. There was an immense number of people, roaring like the waves of the sea. But the far greater part of them were still as soon as I began to speak. They seemed more and more attentive and composed; till a gentleman got some of the rabble together, and began to throw money among them, which occasioned much hurry and confusion. Finding my voice could not be heard, I made signs to the people, that I would remove to another place. I believe nine in ten followed me to a meadow, about half a mile from the town, where we spent so solemn an hour as I have seldom known, rejoicing and praising God.

Tues. 23.—The congregation was larger at five in the morning than it was in the evening when I preached here before. About one I preached at Baildon, and in the evening at Bradford; where none behaved indecently but the curate of the parish.

Wed. 24.—At eight I preached at Eccleshill, and about one at Keighley. At five Mr. Grimshaw read prayers and I preached at Haworth, to more than the church could contain. We began the service in the morning at five, and even then the church was nearly filled.

Thur. 25.—I rode with Mr. Grimshaw to Roughlee, where T. Colbeck, of Keighley, was to meet us. We were stopped again and again, and begged not to go on; for a large mob from Colne was gone before us. Coming a little farther, we understood they had not yet reached Roughlee. So we hastened on, that we might be there before them. All was quiet when we came. I was a little afraid for Mr. Grimshaw: but it needed not: he was ready to go to prison or death for Christ's sake.

At half-hour after twelve I began to preach. I had about half finished my discourse, when the mob came pouring down the hill like a torrent. After exchanging a few words with their captain, to prevent any contest, I went with him as he required. When we came to Barrowford, two miles off, the whole army drew up in battle-array before the house into which I was carried, with two or three of my friends. After I had been detained above an hour, their captain went out, and I followed him, and desired him to conduct me whence I came. He said, he would; but the mob followed after; at which he was so enraged, that he must needs turn back to fight them, and so left me alone.

A further account is contained in the following letter, which I wrote the next morning:—

“WIDDOP, *Aug. 26, 1748.*

“SIR, — Yesterday, between twelve and one o'clock, while I was speaking to some quiet people, without any noise or tumult, a

drunken rabble came, with clubs and staves, in a tumultuous and riotous manner, the captain of whom, Richard B. by name, said he was a deputy-constable, and that he was come to bring me to you. I went with him; but I had scarce gone ten yards, when a man of his company struck me with his fist in the face with all his might; quickly after, another threw his stick at my head: I then made a little stand; but another of your champions, cursing and swearing in the most shocking manner, and flourishing his club over his head, cried out, 'Bring him away!'

"With such a convoy I walked to Barrowford, where they informed me you was; their drummer going before, to draw all the rabble together from all quarters.

"When your deputy had brought me into the house, he permitted Mr. Grimshaw, the minister of Haworth, Mr. Colbeck, of Keighley, and one more, to be with me, promising that none should hurt them. Soon after, you and your friends came in, and required me to promise, I would come to Roughlee no more. I told you, I would sooner cut off my hand than make any such promise: neither would I promise that none of my friends should come. After abundance of rambling discourse (for I could keep none of you long to any one point), from about one o'clock till between three and four (in which one of you frankly said, 'No; we will not be like Gamaliel, we will proceed like the Jews'), you seemed a little satisfied with my saying, 'I will not preach at

Roughlee at this time.' You then undertook to quiet the mob, to whom you went and spoke a few words, and their noise immediately ceased. I then walked out with you at the back door.

"I should have mentioned that I had several times before desired you to let me go, but in vain; and that when I attempted to go with Richard B., the mob immediately followed, with oaths, curses, and stones; that one of them beat me down to the ground; and when I rose again, the whole body came about me like lions, and forced me back into the house.

"While you and I went out at one door, Mr. Grimshaw and Mr. Colbeck went out at the other. The mob immediately closed them in, tossed them to and fro with the utmost violence, threw Mr. Grimshaw down, and loaded them both with dirt and mire of every kind; not one of your friends offering to call off your bloodhounds from the pursuit.

"The other quiet, harmless people, who followed me at a distance, to see what the end would be, they treated still worse, not only by the connivance, but by the express order, of your deputy. They made them run for their lives, amidst showers of dirt and stones, without any regard to age or sex. Some of them they trampled in the mire, and dragged by the hair, particularly Mr. Mackford, who came with me from Newcastle. Many they beat with their clubs without mercy. One they forced to leap down (or they would have thrown him headlong)

from a rock, ten or twelve feet high, into the river. And when he crawled out, wet and bruised, they swore they would throw him in again, which they were hardly persuaded not to do. All this time you sat well-pleased close to the place, not attempting in the least to hinder them.

"And all this time you were talking of justice and law! Alas, sir, suppose we were Dissenters (which I deny), suppose we were Jews or Turks, are we not to have the benefit of the laws of our country? Proceed against us by the law, if you can or dare; but not by lawless violence; not by making a drunken, cursing, swearing, riotous mob, both judge, jury, and executioner. This is flat rebellion against God and the King, as you may possibly find to your cost."

Between four and five we set out from Roughlee. But observing several parties of men upon the hills, and suspecting their design, we put on and passed the lane they were making for before they came. One of our brothers, not riding so fast, was intercepted by them. They immediately knocked him down, and how it was that he got from amongst them he knew not.

Before seven we reached Wid-dop. The news of what had passed at Barrowford made us all friends. The person in whose house Mr. B. preached, sent and begged I would preach there; which I did at eight, to such a congregation as none could have

expected on so short a warning. He invited us also to lodge at his house, and all jealousies vanished away.

Fri. 26.—I preached at five to much the same congregation. At twelve we came to Heptonstall Bank. The house stands on the side of a steep mountain, and commands all the vale below. The place in which I preached was an oval spot of ground, surrounded with spreading trees, scooped out, as it were, in the side of the hill, which rose round like a theatre. The congregation was equal to that at Leeds; but such serious and earnest attention! It lifted up my hands, so that I preached as I scarce ever did in my life.

About four I preached again to nearly the same congregation, and God again caused the power of His love to be known. Thence we rode to Midgley. Many flocked from all parts, to whom I preached till near an hour after sunset. The calmness of the evening agreed well with the seriousness of the people; every one of whom seemed to drink in the Word of God, as a thirsty land the refreshing showers.

Sat. 27.—I preached once more at seven to the earnest people at the Bank, and then rode to Todmorden Edge. Here several prisoners were set at liberty, as was Mr. Mackford the day before. At five I preached at Mellar Barn, in Rosendale. There were a few rude people; but they kept at a distance; and it was well they did, or the unawakened hearers would

have been apt to handle them roughly. I observed here what I had not then seen, but at one single place in England:—When I had finished my discourse, and even pronounced the blessing, not one person offered to go away; but every man, woman, and child stayed just where they were, till I myself went away first.

Sun. 28.—I was invited by Mr. U., the minister of Goodshaw, to preach in his church. I began reading prayers at seven; but perceiving the church would scarce contain half of the congregation, after prayers I went out, and standing on the churchyard wall, in a place shaded from the sun, explained and enforced those words in the second lesson, “Almost thou persuadest me to be a Christian.”

I wonder at those who still talk so loud of the indecency of field-preaching. The highest indecency is in St. Paul’s church, when a considerable part of the congregation are asleep, or talking, or looking about, not minding a word the preacher says. On the other hand, there is the highest decency in a churchyard or field, when the whole congregation behave and look as if they saw the Judge of all, and heard Him speaking from heaven.

At one I went to the Cross in Bolton. There was a vast number of people, but many of them utterly wild. As soon as I began speaking, they began thrusting to and fro; endeavouring to throw me down from the steps on which I stood. They did so once or twice;

but I went up again, and continued my discourse. They then began to throw stones; at the same time some got upon the Cross behind me to push me down; on which I could not but observe, how God overrules even the minutest circumstances. One man was bawling just at my ear, when a stone struck him on the cheek, and he was still. A second was forcing his way down to me, till another stone hit him on the forehead: it bounded back, the blood ran down, and he came no farther. The third, being got close to me, stretched out his hand, and in the instant a sharp stone came upon the joints of his fingers. He shook his hand, and was very quiet till I concluded my discourse and went away.

In the evening I preached at Booth Bank. *Tuesday*, 30. I preached about one at Oldfield Brow. We rode in the afternoon to Woodley. We saw by the way many marks of the late flood; of which John Bennet, who was then upon the place, gave us the following account:—

“On Saturday, the 23rd of July last, there fell for about three hours, in and about Hayfield, in Derbyshire, a very heavy rain, which caused such a flood as had not been seen by any now living in those parts.

“The rocks were loosened from the mountains: one field was covered with huge stones from side to side.

“Several water-mills were clean swept away, without leaving any remains.

"The trees were torn up by the roots, and whirled away like stubble.

"Two women of a loose character were swept away from their own door and drowned. One of them was found near the place; the other was carried seven or eight miles.

"Hayfield churchyard was all torn up, and the dead bodies swept out of their graves. When the flood abated, they were found in several places. Some were hanging on trees; others left in meadows or grounds; some partly eaten by dogs, or wanting one or more of their members."

Wed. 31.—John Bennet showed me a gentleman's house, who was, a few years since, utterly without God in the world. But two or three years ago, God laid His hand both upon his body and soul. His sins dropped off. He lived holy and unblamable in all things. And not being able to go about doing good, he resolved to do what good he could at home. To this end he invited his neighbours to his house, every Sunday morning and evening (not being near any church), to whom he read the prayers of the church and a sermon. Sometimes he had an hundred and fifty or two hundred of them at once. At Bongs I received an invitation from him; so John Bennet and I rode down together, and found him rejoicing under the hand of God, and praising Him for all his pain and weakness.

Tues. Sept. 13.—I preached in the new-built room at Bristol.

Mon. 19.—I rode to Camelford, and preached about noon, none now offering to interrupt. Thence I went to Port Isaac, and preached in the street at five to near the whole town, none speaking an unkind word. It rained most of the time, but I believe not five persons went away.

Tues. 20.—The room was full at four. I breakfasted about seven, at Wadebridge, with Dr. W., who was, for many years, a steady, rational infidel. But it pleased God to touch his heart in reading the "Appeal"; and he is now labouring to be altogether a Christian.

After preaching at one at St. Agnes, I went on to St. Ives. The lives of the society have convinced most of the town, that what we preach is the very truth of the gospel.

Fri. 23.—I preached at St. Ives, Ludgvan, and Gulval; *Saturday, 24,* at St. Just. I rejoiced over the society here; their hearts are so simple and right toward God. And out of one hundred and fifty persons, more than an hundred walk in the light of His countenance.

Sun. 25.—Believing my strength would not allow of preaching five times in the day, I desired John Whitford to preach at five. At eight I preached at Morva, near the village of Trembath. Hence I rode to Zennor: Mr. Simmonds came soon after, and preached a close, awakening sermon; which I endeavoured to enforce by earnestly applying those words, "Thou art not far from the kingdom of God."

I reached Newlyn a little after four. Here was a congregation of quite a different sort,—a rude, gaping, staring, rabble rout; some or other of whom were throwing dirt or stones continually. But, before I had done, all were quiet and still; and some looked as if they felt what was spoken. We came to St. Ives about seven: the room would nothing near contain the congregation; but they stood in the orchard all round, and could hear perfectly well. I found to-night that God *can* wound by the gospel as well as by the law; although the instances of this are exceeding rare, nor have we any Scripture-ground to expect them. While I was enforcing, “We pray you in Christ’s stead, be ye reconciled to God,” a young woman, till then quite unawakened, was cut to the heart, and sunk to the ground; though she could not give a clear, rational account of the manner how the conviction seized upon her.

Wed. 28.—I took horse between three and four, and came to St. Mewan at eight. It rained all the time I was walking to the Green, which was the usual place of preaching. But the moment I began to speak the rain ceased, and did not begin again till I had done speaking. It rained with little intermission all the day after; which made the roads so bad, that it was pretty dark when we came within two miles of Crimble Passage. We were in doubt, whether the tide would allow us to ride along the sands, as we do at low water. However, it being much

the shortest way, we tried. The water was still rising; and at one step our foremost man plunged in, above the top of his boots. Upon inquiry we found his horse had stumbled on a little rock, which lay under water. So we rode on, reached the passage about seven, and the Dock a little before eight.

We found great part of the congregation still waiting for us. They attended again at four in the morning. At five we took horse, and, by easy riding, soon after eight came to Tavistock. After I had preached, we hasted on, rested an hour at Okehampton, and soon after sunset came to Crediton.

We could willingly have stayed here, but John Slocomb had appointed to meet us at Collumpton. Soon after we set out, it was exceeding dark, there being neither moon nor stars. The rain also made it darker still, particularly in the deep, narrow lanes. In one of these we heard the sound of horses coming toward us, and presently a hoarse voice cried, “What have you got?” Richard Moss understood him better than me, and replied, “We have no panniers.” Upon which he answered, “Sir, I ask your pardon,” and went by very quietly.

There were abundance of turnings in the road, so that we could not easily have found our way at noonday. But we always turned right; nor do I know that we were out of the way once. Before eight the moon rose. We then rode cheerfully on, and before ten reached Collumpton.

Sat. Oct. 1.—I preached at

Waywick about one, and then rode quietly on to Bristol.

I examined the society the following week, leaving out every careless person, and every one who wilfully and obstinately refused to meet his brethren weekly. By this means their number was reduced from nine hundred to about seven hundred and thirty.

Sun. 9.—I began examining the classes in Kingswood; and was never before so fully convinced of the device of Satan, which has often made our hands hang down, and our minds evil affected to our brethren. Now, as ten times before, a cry was gone forth, "What a scandal do these people bring upon the gospel! What a society is this! with all these drunkards and tale-bearers and evil-speakers in it!" I expected, therefore, that I should find an heavy task upon my hands; and that none of *these scandalous people* might be concealed, I first met all the Leaders, and inquired particularly of each person in every class. I repeated this inquiry when the classes themselves met. And what was the ground of all this outcry? Why, *two* persons had relapsed into drunkenness within three months' time; and *one* woman was proved to have made, or at least related, an idle story concerning another. I should rather have expected *two-and-twenty* instances of the former, and *one hundred* of the latter kind.

Fri. 14.—I preached at Reading; and on *Saturday, 15*, rode to London.

Sat. 22.—I spent an hour in observing the various works of

God in the Physic Garden at Chelsea. It would be a noble improvement of the design, if some able and industrious person were to make a full and accurate inquiry into the use and virtues of all these plants: without this, what end does the heaping them thus together answer, but the gratifying an idle curiosity?

Tues. Nov. 1.—Being All-Saints' day, we had a solemn assembly at the chapel; as I cannot but observe, we have had on this very day, for several years. Surely, "right dear in the sight of the Lord is the death of His saints!"

Sun. 13.—Sarah Peters, a lover of souls, a mother in Israel, went to rest. During a close observation of several years, I never saw her, upon the most trying occasions, in any degree ruffled or discomposed; but she was always loving, always happy. It was her peculiar gift, and her continual care, to seek and save that which was lost; to support the weak, to comfort the feeble-minded, to bring back what had been turned out of the way. And, in doing this, God endued her, above her fellows, with the love that "believeth, hopeth, endureth all things."

"For these four years last past," says one who was intimately acquainted with her, "we used once or twice a week to unbosom ourselves to each other. I never knew her to have one doubt concerning her own salvation. Her soul was always filled with the holy flame of love, and ran after Christ as the 'chariots of Amminadib.' She used to say, 'I think I am

all spirit ; I must be always moving : I cannot rest, day or night, any longer than I am gathering in souls to God.' Yet she would often complain of her weakness and imperfections ; and cry out, 'I am an unprofitable servant.' I was sometimes jealous that she carried her charity too far, not allowing herself what was needful. But she would answer, 'I can live upon one meal a day, so that I may have to give to them that have none.'

On Sunday, October 9, she went, with one more, to see the condemned malefactors in Newgate. They inquired for John Lancaster, in particular, who had sent to desire their coming. He asked them to go into his cell, which they willingly did ; although some dissuaded them from it, because the gaol distemper (a kind of pestilential fever) raged much among the prisoners. They desired he would call together as many of the prisoners as were willing to come. Six or seven of those who were under sentence of death came. They sung a hymn, read a portion of Scripture, and prayed. Their little audience were all in tears. Most of them appeared deeply convinced of their lost estate. From this time her labours were unwearied among them ; praying with them and for them night and day.

John Lancaster said, "When I used to come to the Foundery every morning, which I continued to do for some time, I little thought of ever coming to this place. I then often felt the love

of God, and thought I should never commit sin more. But, after a while, I left off coming to the preaching : then my good desires died away. I fell again into the diversions I had laid aside, and the company I had left off. As I was one day playing at skittles with some of these, a young man with whom I was now much acquainted, gave me a part of the money which he had just been receiving for some stolen goods. This, with his frequent persuasions, so wrought upon me, that at last I agreed to go partners with him. Yet I had often strong convictions ; but I stifled them as well as I could."

Some being of opinion it would not be difficult to procure a pardon for him, S. Peters, though she never mentioned this to him, resolved to leave no means unattempted. She procured several petitions to be drawn, and went herself to Westminster, to Kensington, and to every part of the town where anyone lived who might possibly assist therein. In the meantime, she went constantly to Newgate, sometimes alone, sometimes with one or two others, visited all that were condemned in their cells, exhorted them, prayed with them, and had the comfort of finding them, every time, more athirst for God than before ; and of being followed, whenever she went away, with abundance of prayers and blessings.

It was the earnest desire of them all, that they whom God had made so helpful to them might spend the last night with them. Accord-

ingly she came to Newgate at ten o'clock, but could not be admitted on any terms. However, six of them were suffered to be in one cell. They spent the night, wrestling with God in prayer. She was admitted about six in the morning.

As soon as the executioner had done his part with Lancaster, and the two that were with him, he called for a hymn-book, and gave out a hymn with a clear, strong voice. And after the ordinary had prayed, he gave out and sung the fifty-first psalm. He then took leave of his fellow-sufferers with all possible marks of the most tender affection. He blessed the persons who had attended him, and commended his own soul to God.

Even a little circumstance that followed seems worth observing. His body was carried away by a company hired of the surgeons; but a crew of sailors pursued them, took it from them by force, and delivered it to his mother; by which means it was decently interred, in the presence of many who praised God on his behalf.

One thing which occasioned some amazement was, that even after death there were no marks of violence upon him. His face was not at all bloated or disfigured; no, nor even changed from its natural colour; but he lay with a calm, smiling countenance, as one in a sweet sleep.

He died on Friday, October 28, and was buried on Sunday, the 30th.

S. Peters, having now finished her work, felt the body sink apace.

On Wednesday, November 3, she took to her bed, having the symptoms of a malignant fever. She praised God in the fires for ten days; continually witnessing the good confession, "I have fought the good fight; I have kept the faith; I am going to receive the crown": and a little after midnight, on Sunday, the 13th, her spirit also returned to God.

Mon. 14.—I rode to Windsor, and, after preaching, examined the members of the society. The same I did at Reading in the evening; at Wycombe, on *Tuesday*; and on *Wednesday*, at Brentford. In the afternoon I preached to a little company at Wandsworth, who had just begun to seek God: but they had a rough setting out; the rabble gathered from every side, whenever they met together, throwing dirt and stones, and abusing both men and women in the grossest manner. They complained of this to a neighbouring magistrate, and he promised to do them justice; but Mr. C. walked over to his house, and spoke so much in favour of the rioters, that they were all discharged. It is strange, that a mild, humane man could be persuaded, by speaking quite contrary to the truth (means as bad as the end), to encourage a merciless rabble in outraging the innocent. A few days after, Mr. C., walking over the same field, dropped down, and spoke no more! Surely the mercy of God would not suffer a well-meaning man to be any longer a tool to persecutors.

Mon. 21.—I set out for Leigh,

in Essex. It had rained hard in the former part of the night, which was succeeded by a sharp frost; so that most of the road was like glass; and the north-east wind set just in our face. However, we reached Leigh by four in the afternoon. Here was once a deep open harbour; but the sands have long since blocked it up, and reduced a once flourishing town to a small ruinous village. I preached to most of the inhabitants of the place in the evening; to many in the morning, and then rode back to London.

Sat. Dec. 24.—I buried the body of William Turner, who, towards the close of a long illness, had been removed into Guy's Hospital, though with small hope of recovery. The night before his death he was delirious, and talked loud and incoherently, which occasioned many in the ward to gather round his bed, in order to divert themselves. But in that hour it pleased God to restore him at once to the full use of his understanding; and he began praising God, and exhorting them to repent, so as to pierce many to the heart. He remained for some time in this last labour of love, and then gave up his soul to God.

Tues. 27.—Mr. Glanville died. He was at the burial of Francis Butts, and was then saying, "What a mercy it is that I am alive! that I was not cut off a year ago!" The same night he was taken ill, and was for the most part delirious. In his lucid intervals he seemed intent on the things of God. I saw him not till the night

before his death. He answered me sensibly once or twice, saying, he hoped to meet me in a better place: then he raved again; so I used a short prayer, and commended his spirit to God.

Mon. Jan. 2, 1749.—I had designed to set out with a friend for Rotterdam; but being much pressed to answer Dr. Middleton's book against the Fathers, I postponed my voyage, and spent almost twenty days in that unpleasant employment.

Sat. 28.—I looked over the celebrated tract of Mr. Daillé, "On the right Use of the Fathers." I soon saw what occasion that good man had given to the enemies of God to blaspheme; and that Dr. Middleton, in particular, had largely used that work in order to overthrow the whole Christian system.

Sun. Feb. 5.—Mr. Manning being dangerously ill, I was desired to ride over to Hayes. I knew not how the warm people would behave, considering the stories which passed current among them; Mrs. B. having averred to Mr. M. himself, that Mr. Wesley was unquestionably a Jesuit. Just such a Jesuit in principle (and desirous to be such in practice) as Sir Nathaniel Barnardiston was.

But God made all things easy. Far from any tumult or rudeness, I observed deep attention in almost the whole congregation.

Sun. 12.—Mr. M. having had a relapse, I rode over again; and again I observed the same decency of behaviour in a much larger congregation.

Tues. 14.—I rode with my brother to Oxford, and preached to a small company in the evening.

Thur. 16.—We rode to Ross, and on *Friday* to Garth.

Sun. 19.—My brother preached at Maesmennys in the morning. I preached at Builth in the afternoon, and at Garth in the evening. *Tuesday*, 21. I rode to Ragland, and the next day to Kingswood.

Thur. 23.—My design was to have as many of our preachers here, during the Lent, as could possibly be spared; and to read lectures to them every day, as I did to my pupils in Oxford. I had seventeen of them in all. These I divided into two classes; and read to one, Bishop Pearson on the *Creed*; to the other, Aldrich's *Logic*; and to both, *Rules for Action and Utterance*.

Fri. Mar. 3.—I corrected the extract of John Arndt, designed for part of the "Christian Library." But who can tell whether that and an hundred other designs will be executed or no? "When the breath of man goeth forth, he turneth again to his dust, and then all his thoughts perish."

Sat. 11.—I rode to Freshford, three or four miles from Bath. The house not containing the people, I was obliged to preach out of doors. It was dark when I began, and rained all the time I preached; but, I believe, none went away.

Sun. 12.—After preaching at five, I rode to Bearfield, and preached there between eight and

nine, and about one at Seend. Mrs. Andrews, the wife of a neighbouring clergyman, afterwards invited me, in her husband's name, to his house: there I found

"An hoary, reverend, and religious man";

the very sight of whom struck me with awe. He told me, his only son, about nine years ago, came to hear me preach at Bearfield. He was then in the flower of his age, but remarkable above his years, both for piety, sense, and learning. He was clearly and deeply convinced of the truth, but returned home ill of the small-pox. Nevertheless he praised God for having been there, rejoiced in a full sense of His love, and triumphed more and more over sickness, pain, and death, till his soul returned to God. He said he had loved me ever since, and greatly desired to see me; and that he blessed God he had seen me once, before he followed his dear son into eternity.

At five I preached at Bearfield again. This day I was wet from morning to night, with the continued rain; but I found no manner of inconvenience.

Tues. 14.—Having set apart an hour weekly for that purpose, I met the children of our four schools together: namely, the boys boarded in the new house, the girls boarded in the old; the day-scholars (boys) taught by James Harding, and the girls taught by Sarah Dimmock. We soon found the effect of it in the children, some of whom were deeply and lastingly affected.

Fri. 31.—I began abridging Dr. Cave's *Primitive Christianity*. Oh what pity, that so great piety and learning should be accompanied with so little judgment!

Mon. April 3.—I set out for Ireland. We waited more than four hours at the Passage; by which delay, I was forced to disappoint a large congregation at Newport. About three I came to Pedwas, near Caerphilly. The congregation had waited some hours. I began immediately, wet and weary as I was; and we rejoiced over all our labours.

In the evening, and the next morning (*Tues.* 4), I preached at Cardiff. Oh what a fair prospect was here some years ago! Surely this whole town would have known God, from the least even to the greatest, had it not been for men leaning to their own understanding, instead of "the law and the testimony."

At twelve I preached at Lanmaes, to a loving, earnest people, who do not desire to be any wiser than God. In the evening I preached at Fonmon, the next morning at Cowbridge. How is the scene changed since I was here last, amidst the madness of the people, and the stones flying on every side! Now all is calm; the whole town is in good humour, and flock to hear the glad tidings of salvation.

In the evening I preached at Lanttrissent. *Thursday*, 6. We rode to a hard-named place on the top of a mountain. I scarce saw any house near: however, a large number of honest, simple people

soon came together; but few could understand me: so Henry Lloyd, when I had done, repeated the substance of my sermon in Welsh. The behaviour of the people recompensed us for our labour in climbing up to them.

About noon we came to Aberdare, just as the bell was ringing for a burial. This had brought a great number together, to whom, after the burial, I preached in the church. We had almost continued rain from Aberdare to the great rough mountain that hangs over the vale of Brecknock: but, as soon as we gained the top of this, we left the clouds behind us. We had a mild, fair, sunshiny evening the remainder of our journey.

Fri. 7.—We reached Garth. *Saturday*, 8. I married my brother and Sarah Gwynne. It was a solemn day, such as became the dignity of a Christian marriage.

Sun. 9.—I preached at Builth, Maesmennys, and Garth. *Monday*, 10. A little after ten we reached Llanidloes. Many were come thither before us from all parts. About eleven I preached in the market-place. The wind was so piercing, that whenever it came in my face, it almost took away my voice. But the poor people (though all of them stood bareheaded) seemed not to know there was any wind at all. We rode from hence in three hours to a village seven miles off. The persons at whose house we called, knowing who we were, received us with open arms, and gladly gave us such fare as they had. In three hours more we rode, with much

ado, seven miles farther, to a village named Dynasmouthy. Here an honest man, out of pure goodwill, without my knowing anything of the matter, sent for the most learned man in the town, who was an Exciseman, to bear me company. He sent an excuse, being not very well, but withal invited me to his house. I returned him thanks, and sent him two or three little books: on which he wrote a few lines, begging me to call upon him. I went, and found one that wanted a Saviour, and was deeply sensible of his want. I spent some time with him in conversation and prayer, and had reason to hope the seed was sown in good ground.

Tues. 11.—We reached Dallygelle in less than three hours, Tannabull before noon, and Carnarvon in the evening. What need there is of guides over these sands I cannot conceive. This is the third time I have crossed them without any.

Wed. 12.—We came to Holyhead between one and two. But all the ships were on the Irish side. One came in the next day, but could not go out, the wind being quite contrary. In this journey I read over Statius's *Thebais*. I wonder one man should write so well and so ill. Sometimes he is scarce inferior to Virgil; sometimes as low as the dullest parts of Ovid.

In the evening I preached on, "Be ye also ready." The poor people now seemed to be much affected; and equally so the next night: so that I was not sorry the wind was contrary.

Sat. 15.—We went on board at six, the wind then standing due east. But no sooner were we out of the harbour, than it turned south-west, and blew a storm. Yet we made forward, and about one o'clock came within two or three leagues of land. The wind then wholly failed; a calm suddenly following a storm, produced such a motion as I never felt before. But it was not long before the wind sprung up west, which obliged us to stand away for the Skerries. When we wanted a league of shore it fell calm again, so that there we rolled about till past sunset. But in the night we got back into Dublin Bay, and landed soon after three at Dunleary, about seven English miles from the city. Leaving William Tucker to follow me in a chaise, I walked straight away, and came to Skinner's Alley a little before the time of preaching. I preached on, "Beloved, if God so loved us, we ought also to love one another." In the afternoon, and again in the evening (in our own garden), I preached on, "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

On *Thursday* and *Friday* I examined the classes, and was much comforted among them. I left about four hundred in the society; and, after all the stumbling-blocks laid in the way, I found four hundred and forty-nine.

Sun. 23.—We had several showers in the afternoon, while I was preaching in our garden; and, toward the conclusion, a vehement

shower of hail. But all kept their ground till I concluded.

Mon. 24.—The cold which I had had for some days growing worse and worse, and the swelling which began in my cheek increasing greatly, and paining me much, I sent for Dr. Ruttty. But, in the meantime, I applied boiled nettles, which took away the pain in a moment. Afterwards I used warm treacle, which so abated the swelling, that before the doctor came I was almost well. However, he advised me not to go out that day. But I had appointed to read the letters in the evening. I returned home as early as I could, and found no inconvenience.

Sat. 29.—I rode to Tyrrel's Pass, and preached in the evening; and on *Sunday* morning and evening.

Mon. May 1.—I preached at five in the evening at Edinderry, to an exceedingly well-behaved congregation. I preached at five in the morning (many Quakers being present) on, "They shall be all taught of God."

In the evening I preached at Mount Melick.

Wed. 3.—I preached at Tullamore; *Thursday, 4,* at Clara, about noon; and in the evening at Athlone. I never saw so large a congregation here on a weekday before; among whom were many of the soldiers (the remains of the regiment wherein John Nelson was), and seven or eight of the officers. They all behaved well, and listened with deep attention.

Fri. 5.—This day and the next

I endeavoured to see all who were weary and faint in their minds. Most of them, I found, had not been used with sufficient tenderness. Who is there that sufficiently weighs the advice of Kempis, *Noli duriter agere cum tentato*? "Deal not harshly with one that is tempted."

Sun. 7.—I preached (as usual) at five and at three, with the spirit of convincing speech. The rector preached in the afternoon (though it is called the Morning Service), a close, useful sermon on the fear of God. At five, I had great numbers of the poor Papists (as well as Protestants), maugre all the labour of their priests. I called aloud, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money!" Strange news to them! One of whom had declared frankly, but a few days before, "I would fain be with you, but I dare not; for now I have all my sins forgiven for four shillings a year; and this could not be in *your* church."

We had a triumphant hour when the society met. Several captives were set at liberty: one of these was Mr. Joseph Ch—s. He had been an eminent man many years for cursing, swearing, drinking, and all kinds of fashionable wickedness. On Monday last he had rode fifteen miles to Tyrrel's Pass, and came thither before five in the morning. He was immediately convinced, and followed me in from the preaching. I was then examining a class: the words cut him to the heart. He came after me to Athlone (when

he had settled some temporal business), having his eyes continually filled with tears; and being scarce able either to eat, drink, or sleep. But God now wiped away the tears from his eyes; and he returned to his house, to declare what things God had wrought.

Mon. 8.—I rode to Aghrim, where the face of things was quite changed since the time I was there before. Here was now a serious congregation from all the country round. I preached about seven, and afterwards explained the nature and use of a society. The first who desired to join therein was Mr. S., his wife, and daughter.

Tues. 9.—I rode to Ahaskra, six miles south, at the desire of Mr. G., the rector. As the Papists durst not come into the church, I preached before Mr. Glass's door. I should not have imagined this was the first time of their hearing this preaching; so fixed and earnest was their attention. In the morning, *Wednesday, 10*, I think the congregation was larger than in the evening; among whom was the rector of a neighbouring parish, who seemed then to be much athirst after righteousness.

Mr. Wade, of Aghrim, rode with me hence to Eyrecourt, about fourteen miles from Ahaskra. Here I preached in the market-house, a large, handsome room, to a well-behaved congregation. Thence I rode on to Birr, and preached, at seven, to a large, unconcerned congregation. The next day, both in the morning

and evening, I spoke very plain and rough. And the congregation had quite another appearance than it had the night before. So clear it is, that love will not always prevail; but there is a time for the terrors of the Lord.

Fri. 12.—Before nine we came to Nenagh. I had no design to preach; but one of the dragoons quartered there, would take no denial: so I ordered a chair to be carried out, and went to the market-place. Presently such a congregation was gathered round me as I had not seen since I left Athlone. To these I spake, as I was able, the whole counsel of God; and then rode cheerfully on to Limerick.

Between six and seven I preached at Mardyke (an open place without the walls), to about two thousand people; not one of whom I observed either to laugh, or to look about, or to mind anything but the sermon.

Some years since an old abbey here was rebuilt, with a design to have public service therein. But that design failing, only the shell of it was finished. Of this (lying useless) the society has taken a lease. Here I preached in the morning, *Saturday, 13*, to six or seven hundred people.

We then went to prayers at the cathedral, an ancient and venerable pile. In the afternoon I walked round the walls of the town, scarce so large as Newcastle-upon-Tyne. And the fortifications are much in the same repair; very sufficient to keep out the wild Irish.

May 14.—(Being *Whit-Sunday*). Our church was more than full in the morning, many being obliged to stand without. I hardly knew how the time went, but continued speaking till near seven o'clock. I went at eleven to the cathedral. I had been informed it was a custom here, for the gentry especially, to laugh and talk all the time of divine service; but I saw nothing of it. The whole congregation, rich and poor, behaved suitably to the occasion.

In the evening I preached to a numerous congregation, on, "If any man thirst, let him come unto Me and drink." We afterwards met the society. Six or seven prisoners of hope were set at liberty this day.

Mon. 15.—A company of revelers and dancers had in the afternoon taken possession of the place where I used to preach. Some advised me to go to another place; but I knew it needed not. As soon as ever I came in sight, the holiday mob vanished away.

Tues. 16.—I went to dine on the island (so they call a peninsula without the walls): we had hardly dined when one and another of the neighbours came in, till we had a company of sixteen or eighteen. We joined together in prayer, and praising God; and many, I believe, went home rejoicing.

How does the frequency and greatness of the works of God make us less (instead of more) sensible of them! A few years ago, if we heard of one notorious sinner truly converted to God, it

was matter of solemn joy to all that loved or feared him: and now, that multitudes of every kind and degree are daily turned from the power of darkness to God, we pass it over as a common thing! O God, give us thankful hearts!

Wed. 17.—I met the class of soldiers, eight of whom were Scotch Highlanders. Most of these were brought up well: but evil communications had corrupted good manners. They all said, from the time they entered into the army, they had grown worse and worse. But God had now given them another call, and they knew the day of their visitation.

Sat. 20.—I saw a melancholy sight. A gentlewoman of an unspotted character, sitting at home, on May 4, 1747, cried out that something seized her by the side. Then she said it was in her mouth. Quickly after she complained of her head. From that time she wept continually for four months, and afterwards grew outrageous; but always insisted that God had forsaken her, and that the devil possessed her, body and soul.

I found it availed nothing to reason with her; she only blasphemed the more; cursing God, and vehemently desiring, yet fearing, to die. However, she suffered me to pray; only saying, it signified not, for God had given her up.

Her brother gave me almost as strange an account of himself. Some years since, as he was in the full career of sin, in a moment he felt the wrath of God upon him, and was in the deepest horror and

agony of soul. He had no rest, day or night, feeling he was under the full power of the devil. He was utterly incapable of any business, so that he was obliged to shut up his shop. Thus he wandered up and down, in exquisite torture, for just eighteen months: and then, in a moment, the pressure was removed: he believed God had not forsaken him: his understanding was clear as ever; he resumed his employ, and followed it in the fear of God.

Mon. 22.—The more I converse with this people, the more I am amazed. That God hath wrought a great work among them, is manifest; and yet the main of them, believers and unbelievers, are not able to give a rational account of the plainest principles of religion. It is plain, God begins His work at the heart; then “the inspiration of the Highest giveth understanding.”

Wed. 24.—A gentlewoman called upon me, with her son, who (she informed me) was given over last summer, having long been ill of a wasting distemper, and expected death every day. In this state he was one day in agony of prayer, when God revealed to him His pardoning love. He immediately declared this to his mother, telling her also, “I shall not die now: God has told me so.” And he recovered from that hour.

About eight, several of us took boat for Newtown, six miles from Limerick. After dinner we took boat, in order to return. The wind was extremely high. We endeavoured to cross over to the

leeward side of the river; but it was not possible. The boat being small, and overloaded, was soon deep in water; the more so, because it leaked much, and the waves washed over us frequently; and there was no staying to empty it, all our men being obliged to row with all their strength. After they had toiled about an hour, the boat struck upon a rock, the point of which lay just under the water. It had four or five shocks, the wind driving us on before we could get clear. But our men wrought for life; and about six o'clock God brought us safe to Limerick.

Sun. 28.—I preached at Mardyke in the evening, on, “God was in Christ, reconciling the world unto Himself.” I never saw, even at Bristol, a congregation which was at once so numerous and so serious.

Mon. 29.—I set out for Cork. We breakfasted at Brough, nine miles from Limerick. When I went into the kitchen, first one or two, then more and more, of the neighbours gathered about me, listening to every word. I should soon have had a congregation, but I had no time to stay.

A mile or two beyond Killmallock (once a large and strong city, now a heap of ruins), we saw the body of a man lying dead in the highway, and many people standing and looking upon it. I stopped and spoke a few words. All listened attentively, and one who was on horseback rode on with us. We quickly fell into discourse. I soon perceived he was a priest,

and found he was a sensible man. I gave him a book or two at parting; and he dismissed me with, "God bless you!" earnestly repeated twice or thrice.

We stopped a while at Kildorrery, in the afternoon, and took the opportunity of speaking closely to every one that understood English, and of giving them a few books. What a nation is this! Every man, woman, and child (except a few of the great vulgar), not only patiently, but gladly, "suffer the word of exhortation."

Between six and seven we reached Rathcormuck. Mr. Lloyd read prayers, and I preached. Even the Papists ventured to come to church for once, and were a very serious part of the congregation.

Tues. 30.—I preached at eleven, and the hearts of the people seemed to be as melting wax. These are now "willing, in" this "day of His power." But will not many of them harden their hearts again?

In the afternoon I waited on Colonel Barry, and found him a serious and understanding man. And his long and painful illness seems to have been attended with good and happy fruit.:

Our congregation in the evening was larger than ever; and never, since I came into this kingdom, was my soul so refreshed, as it was both in praying for them, and in calling them to accept the "redemption that is in Jesus."

Just as we came out of church, Mr. Skelton came from Cork, and told me I had no place there yet; it being impossible for me to

preach now, while the rioters filled the streets.

Wed. 31.—I preached at nine, and about eleven took horse. Our way lay through Cork. We had scarce got into it (though I had never been there till then), before the streets, and doors, and windows, were full of people; but the mob had not time to gather together, till we were quite gone through the town. I rode on to Bandon, a town which is entirely inhabited by Protestants. I preached at seven, in the middle of the main street, on, "Seek ye the Lord while He may be found." Here were by far the largest congregations, both morning and evening, of any I had seen in Ireland.

Fri. June 2.—I was sent for by a clergyman, who had come twelve miles on purpose to talk with me. We had no dispute, but simply endeavoured to strengthen each other's hands in God.

In the evening a gentlewoman informed me that Dr. B. had averred to her and many others: 1. That both John and Charles Wesley had been expelled the University of Oxford long ago. 2. That there was not a Methodist left in Dublin, or anywhere in Ireland, but Cork and Bandon; all the rest having been rooted out, by order of the Government. 3. That neither were there any Methodists left in England. And, 4. That it was all Jesuitism at the bottom. Alas, for poor Dr. B.! God be merciful unto thee, a sinner!

Sat. 3.—At the request of many in the town, in the close of my

evening sermon, I answered for myself; and have reason to believe, it was much blessed to many of the congregation.

Sun. 4.—Being extremely hoarse, I could not speak without difficulty. However, I made shift to preach at nine, at two, and at five, the congregation continually increasing. I think the most general call of God to the inhabitants of Bandon was at or about this time.

Mon. 5.—I rode to Blarney, three miles wide of Cork, where many of the society met me. I spent some time with them in exhortation and prayer, and then went on to Rathcormuck.

I was a little surprised at the acuteness of a gentleman here, who, in conversation with Colonel Barry, about late occurrences, said, he had heard, there was a people risen up that placed all religion in wearing long whiskers; and seriously asked, whether these were not the same who were called Methodists.

Wed. 7.—I set out early with Mr. Lloyd, and breakfasted at Mr. T.'s, at Castle Hyde. They both rode with me to Killdorrery: about one I preached to some stocks and stones at Brough; in the evening, to another sort of a congregation at Limerick, on, "Rejoice in the Lord, ye righteous."

Four comfortable days I spent with this lively people, the like to whom I have not found in all the kingdom. *Monday*, 12. I had appointed to take horse at four, that I might have time to preach

at Nenagh, but no horses came till seven. At four I walked forward. After resting a while at Tullah, I walked on, till an honest man overtaking me, desired me to ride behind him. With this help I came to Nenagh before eleven, preached there at twelve, and at Birr in the evening:

Tues. 13.—We rode over to Gloster, a beautiful seat, built by an English gentleman, who had scarce finished his house, and laid out his gardens, when he was called to his everlasting home. Sir L—— P—— and his lady dined with us, whether coming by accident or design I know not. About five I preached in the stately saloon, to a little company of plain, serious people; the fine ones looking on, and some of them seeming to be a little affected. I expounded at Birr about seven, in the strongest manner I could, the story of Dives and Lazarus.

Wed. 14.—We designed to dine at Ferbane, about twelve miles from Birr. We stopped at the first inn in the town; but they did not care to entertain heretics; neither did the people at the second inn: I alighted at the third, and went in, without asking any questions. Here I met with a woman very sick and very serious. Some of her neighbours quickly gathered about us, and we endeavoured to improve the opportunity. After some time spent in close conversation and prayer, we parted in much love.

About seven I preached at Athlone. It being the time of

the general review, abundance of soldiers and many officers were present. They all behaved with the utmost decency. But a gentleman of the town did not; which had like to have cost him dear. Many swords were drawn; but the officers interposed, and it went no further.

Sat. 17.—The wind being very tempestuous in the evening, I preached in our new-built house. Toward the close of the sermon, I asked, "Which of you will give yourself, soul and body, to God?" One cried out, with a cry that almost shook the house, "Oh, I will, I will." And as soon as she could stand, she came forth in the midst, to witness it before all the congregation. It was Mrs. Glass. Her words pierced like lightning. Presently another witnessed the same resolution. And not long after, one who had been sorrowing as without hope, Mrs. Meecham, lifted up her head with joy, and continued singing and praising God to the dawn of the next day.

Perceiving this was an acceptable time, I laid aside my design of meeting the society, and continued in prayer with the whole congregation; all our hearts being as the heart of one man.

When I had at length pronounced the blessing, no man stirred, but each stayed in his place till I walked through them. I was soon called back by one crying out, "My God! my God! Thou hast forgotten me." Having spoken this, she sunk to the earth. We called upon God in her behalf. The cries both of her and

of several others, mourning after God, redoubled. But we continued wrestling with God in prayer, till He gave us an answer of peace.

Mon. 19.—I preached at Ahaskra at six, both in the evening and in the morning; on *Tuesday* evening at Athlone. I then met the society, where one, and another, and another cried aloud for mercy. We called upon God, till several of them found mercy, and praised Him with a good courage. I think more found peace with God in these four days, than in sixteen months before.

Wed. 21.—I rode to Tyrell's Pass; but did not find that fervour of spirit in the congregation which was among them the last year: yet a few there were who were still pressing on to the mark.

Sun. 25.—I preached at eight to a still increasing congregation; and God's Word was as a two-edged sword. I rode thence to Portarlington, a town inhabited chiefly by French. A clergyman there received me gladly. Some time before, a gentleman of Mount Melick had desired him to preach against the Methodists. He said, he could not, till he knew what they were; in order to which, he came soon after and heard Mr. Larwood. And from that time, instead of preaching against them, he spoke for them, wherever he came.

As soon as we came out of church I went straight to the market-house, and the whole congregation followed me. I had not seen in all Ireland so glittering a

company before, unless at St. Mary's church, in Dublin; and yet all of them, high and low, behaved in such a manner as became His presence before whom they stood.

Thence I rode two miles farther, to Mr. L.'s house, at Closeland, near Ballybrittas. It rained the whole time that I was preaching: but the congregation regarded it no more than I did; though I was thoroughly wet before I had done, the shower driving full in my face.

Sat. July 1.—I preached at Mount Melick. *Sunday*, 2. I preached at eight in Portarlinton, and again at two. I scarce knew how to leave off; all the people seemed to be so deeply affected. The society now contained above one hundred members, full of zeal and good desires; and in one week the face of the whole town is changed. Open wickedness is not seen; the fear of God is on every side; and rich and poor ask, "What must I do to be saved?" And how long (I thought with myself) will this continue? In most, only till the fowls of the air come and devour the seed. Many of the rest, when persecution or reproach begins, will immediately be offended; and in the small remainder, some will fall off, either through other desires, or the cares of the world, or the deceitfulness of riches.

Mon. 3.—I preached at Edin-derry, and on *Tuesday* morning and evening. Almost every person who was present at the meeting of the society appeared to be broken

in pieces. A cry went up on every side, till Joseph Fry, once as eminent a sinner as even Joseph Fry of Mount Melick, and since as eminent an instance of the grace of God, broke out into prayer. It was not long before praise and prayer were mixed together: and, shortly after, prayer was swallowed up in the voice of praise and thanksgiving.

Wed. 5.—I returned to Dublin. *Sunday*, 9. I preached on the Green both morning and afternoon; and the congregation was considerably larger than any I had seen in Dublin before.

Wed. 12.—Being one of the grand Irish festivals, by reason of "the Breach (that is, Battle) of Aghrim," we had a very large congregation, to whom I showed "what reward" they had given "unto the Lord for all His benefits." I expected much of their usual courtesy from the mob when we came out. But I walked through them all in perfect peace, none molesting us, either by word or deed.

Wed. 19.—I finished the translation of *Martin Luther's Life*. Doubtless he was a man highly favoured of God, and a blessed instrument in His hand. But oh! what a pity that he had no faithful friend! None that would, at all hazards, rebuke him plainly and sharply, for his rough, untractable spirit, and bitter zeal for opinions, so greatly obstructive of the work of God!

Thur. 20.—I saw Dr. Stephen's Hospital, far cleaner and sweeter than any I had seen in London,

and the Royal Hospital for Old Soldiers, standing on the top of an hill, overlooking Phœnix Park. All the buildings are kept not only in good repair, but likewise exactly clean. The hall is exceeding grand: the chapel far better finished than anything of the kind in Dublin. Oh, what is

wanting to make these men happy? Only the knowledge and the love of God.

I had now an opportunity of inquiring into the real state of the late transactions at Cork; an account of which, being the extracts of some papers, was about this time put into my hands.

CHAPTER IX

CALM AFTER STORM

FROM JULY 20, 1749, TO OCTOBER, 28, 1754

"It was seldom that he preached to indifferent auditors, and still more seldom that any withdrew from him with marks of contempt. In general he was heard with deep attention, for his believers listened with devout reverence; and they who were not persuaded listened, nevertheless, from curiosity, and behaved respectfully from the influence of example."—SOUTHEY.

Thursday, July 20, 1749. — About ten at night we embarked for Bristol, in a small sloop. I soon fell asleep. When I awaked in the morning, we were many leagues from land, in a rough, pitching sea. Toward evening the wind turned more against us, so that we made little way. About ten we were got between the Bishop and his Clerks (the rocks so called) and the Welsh shore; the wind blew fresh from the south, so that the captain, fearing we should be driven on the rocky coast, steered back again to sea. On *Saturday* morning we made the Bishop and his Clerks again, and beat to and fro all the day. About eight in the evening it blew hard, and we had a rolling sea: notwithstanding which, at four on *Sunday* morning, we were within sight of Minehead. The greatest part of the day we had a dead calm; but in the evening the

wind sprung up, and carried us into Kingroad. On *Monday* morning we landed at the quay in Bristol.

Tues. 25.—I rode over to Kingswood, and inquired particularly into the state of our school there. I was concerned to find that several of the rules had been habitually neglected: I judged it necessary, therefore, to lessen the family; suffering none to remain therein, who were not clearly satisfied with them, and determined to observe them all.

Thur. 27.—I read Mr. Law "On the Spirit of Prayer." There are many masterly strokes therein, and the whole is lively and entertaining; but it is another gospel. For if God was never angry (as this tract asserts), He could never be reconciled; and, consequently, the whole Christian doctrine of reconciliation by Christ falls to the ground at once. An excellent method of converting Deists, by

giving up the very essence of Christianity!

Tues. Aug. 1.—I spent a solemn hour with our children at Kingswood. After having settled all things there and at Bristol, I returned to London, where I received a remarkable account from Cork. On August 19, twenty-eight depositions were laid before the Grand Jury there, but they threw them all out; and at the same time made that memorable presentment, which is worthy to be preserved in the annals of Ireland, to all succeeding generations:—

“We find and present Charles Wesley to be a person of ill fame, a vagabond, and a common disturber of His Majesty’s peace; and we pray he may be transported.

“We find and present James Williams, etc.

“We find and present Robert Swindle, etc.

“We find and present Jonathan Reeves, etc.

“We find and present John Larwood, etc.

“We find and present Joseph M’Auliff, etc.

“We find and present Charles Skaron, etc.

“We find and present William Tooker, etc.

“We find and present Daniel Sullivan to be a person of ill fame a vagabond, and a common disturber of His Majesty’s peace; and we pray he may be transported.”

Daniel Sullivan was an honest baker, who had lived in Cork many years, I suppose in as good fame as any of his trade in the city; but he had entertained my

brother, and several other Methodists; nay, and suffered them to preach in his house. The other names (only most of them miserably mangled and murdered) were designed for the names of eight preachers who had been there.

Mon. 28.—I left London, and in the evening came to Great Potton. About six I went out into the market-place, and called to a confused multitude, “Seek ye the Lord while He may be found; call ye upon Him while He is near.” Great things were threatened, but nothing done.

Tues. 29.—Having appointed some from Grimsby to meet us this evening at Lincoln (which we supposed to be within a day’s ride), we set out an hour before day, and rode, with only an hour or two’s intermission, till above an hour after sunset; but we could reach no farther than Cold Harbour, six miles short of Ancaster. The next morning we rode on to Lincoln, but could hear nothing of our guides; so we determined, after waiting several hours, to make the best of our way to Epworth, where, the next evening, I enforced those awful words, “What is a man profited, if he shall gain the whole world, and lose his own soul?”

Wed. Sept. 6.—I reached Newcastle; and after resting a day, and preaching two evenings and two mornings, with such a blessing as we have not often found, on *Friday* set out to visit the northern societies.

Thur. 21.—Moved by the pressing instances of Mr. Cownley, and convinced the providence of

God called me thither, I left all my company, but Mr. Perronet, at Hinely Hill, and set out for Whitehaven. The next day I preached there in the market-place, to a multitude of people, on, "Ye know the grace of our Lord Jesus Christ." I saw they were moved, and resolved to improve the opportunity. So, after preaching, I desired those who determined to serve God, to meet me apart from the great congregation. To these I explained the design, nature, and use of Christian societies. Abundance were present again at five in the morning, though we had no room but the market-place. At three in the afternoon I preached at Hensingham, a large colliery, about a mile from the town. The eagerness of the people put me in mind of the early days at Kingswood. Oh, why should we not be always what we were once? Why should any leave their first love? At six I preached again in Whitehaven, on, "Come unto Me, all ye that labour and are heavy-laden"; and at eight endeavoured to mould as many as desired it into a regular society.

Sun. 24.—I began examining them one by one. At eight I preached at the Gins, another village, full of colliers, about half a mile from the town. The congregation was very large, and deeply attentive. Between one and two I preached again at Hensingham, to as many as my voice could command, on, "Repent ye, and believe the gospel." Thence I hastened to church; and in the midst of the service I felt a sudden

stroke. Immediately a shivering ran through me, and in a few minutes I was in a fever. I thought of taking a vomit immediately, and going to bed. But when I came from church, hearing there was a vast congregation in the market-place, I could not send them empty away. And while I was speaking to them, God remembered me, and strengthened me both in soul and body.

Reflecting on the manner of God's working here, I could not but make the following remark:—The work in Whitehaven resembles that at Athlone more than does any other which I have seen in England. It runs with a swift and a wide stream, but it does not go deep. A considerable part of the town seems moved, but extremely few are awake; and scarce three have found a sense of the pardoning love of God, from the time of the first preaching to this day.

Mon. 25.—Mr. Cownley returned to Newcastle. Both at the morning and evening preaching many seemed greatly affected; as also on *Tuesday* morning: but it soon died away, and they did not feel "the power of God unto salvation."

Tues. 26.—Having appointed, before I left Hinely Hill, to preach there again on *Wednesday* evening, I set out about two in the afternoon, though extremely weak, having had a flux for some days. But God renewed my strength, so that I felt less pain and weariness every hour. I had a solemn and delightful ride to Keswick, having my mind stayed on God.

Wed. 27.—I took horse at half an hour past three. There was no moon, or stars, but a thick mist; so that I could see neither road, nor anything else; but I went as right as if it had been noonday. When I drew nigh Penruddock Moor, the mist vanished, the stars appeared, and the morning dawned; so I imagined all the danger was past; but when I was on the middle of the moor, the mist fell again on every side, and I quickly lost my way. I lifted up my heart. Immediately it cleared up, and I soon recovered the high road. On Alstone Moor I missed my way again; and what, I believe, no stranger has done lately, rode through all the bogs, without any stop, till I came to the vale, and thence to Hinely Hill.

A large congregation met in the evening. I expounded part of the twentieth chapter of the Revelation. But oh, what a time was this! It was as though we were already standing before the "great white throne." God was no less present with us in prayer; when one just by me cried with a loud and bitter cry. I besought God to give us a token that all things should work together for good. He did so: He wrote pardon upon her heart; and we all rejoiced unto Him with reverence.

Thursday, 28, we set apart for fasting and prayer: John Brown and Mr. Hopper were with me. It was a day that ought not to be forgotten. We had all free access to the throne of grace; and a firm, undoubting confidence, that He in

whom we believed would do all things well.

Fri. 29.—I set out again for Whitehaven. The storm was exceeding high, and drove full in my face, so that it was not without difficulty I could sit my horse; particularly as I rode over the broad, bare backs of those enormous mountains which lay in my way. However, I kept on as I could, till I came to the brow of Hatside. So thick a fog then fell, that I was quickly out of all road, and knew not which way to turn. But I knew where help was to be found, in either great difficulties or small. The fog vanished in a moment, and I saw Gamblesby at a distance (the town to which I was going). I set out early on *Saturday*, the 30th, and in the afternoon reached Whitehaven.

About this time I was refreshed with a friendly letter from an excellent man, whom I had not heard from for several years.

What a truly Christian piety and simplicity breathe in these lines! And yet this very man, when I was at Savannah, did I refuse to admit to the Lord's Table, because he was not baptized; that is, not baptized by a minister who had been episcopally ordained.

Can anyone carry High Church zeal higher than this? And how well I have been since beaten with mine own staff!

Sun. Oct. 1.—I preached at the Gins about eight, to the usual congregation; and surely God was in the midst of them, breaking the hearts of stone. I was greatly comforted at church, not only

from the Lessons, both morning and afternoon, and in the Lord's Supper, but even in the Psalms which were sung both at morning and evening service. At two I explained to an earnest congregation, at Hensingham, the "redemption that is in Jesus Christ"; and at five exhorted a large multitude at Whitehaven, with strong and pressing words, to examine whether they had sufficient grounds for calling either themselves or their neighbours Christians.

Mon. 2.—The darkness and rain were little hindrance, either to me or the congregation, at five in the morning (though we were all, as usual, in the open air), while I was explaining and applying those words, "God was in Christ, reconciling the world to Himself." I preached in the evening, on, "Let us come boldly to the throne of grace"; and then gave my parting exhortation to the society, now consisting of more than two hundred members. Just before I began preaching, I received a letter from Mr. Whitefield, desiring me to meet him at Leeds, on Wednesday evening; the very time at which I before purposed to be there. So we set out early on *Tuesday, 3*; one of our brethren, who was a Yorkshireman, undertaking to put us into the way. He rode a little and a little farther, till we came to Oldhutton, above fifty miles from Whitehaven. We were dropping wet, having had heavy rain for several hours; but we soon got into warm beds, and all was well.

Wed. 4.—Our guide was resolved to go a little farther still; so we set out together, and rode on together to Leeds; though it was a long day's journey, finding us full employ from five in the morning till nine at night.

Thur. 5. — Mr. Whitefield preached at five in the morning. About five in the evening he preached at Birstal; and God gave him both strong and persuasive words, such as, I trust, sunk deep into many hearts.

Fri. 6.—I preached at five, and then returned to my brother, whom I had left at Leeds. At noon we spent an hour with several of our preachers, in exhortation and prayer. About one I preached to a crowded audience of high and low, rich and poor; but their number was abundantly enlarged at five, as was my strength both of soul and body. I cried aloud to them all, to look unto Jesus; and scarce knew when to leave off.

I then waited upon Mr. M., for an hour. Oh how could I delight in such an acquaintance! But the will of God be done! Let me "acquaint" myself "with Him," and it is enough.

Sat. 7.—I rode in the afternoon to Bramley, and preached to a large and quiet congregation. Great attention appeared in every face; but no shaking among the dry bones yet.

Sun. 8.—I preached in Leeds at seven, and between one and two began preaching at Birstal; but my voice (though I think it had not been stronger for some years)

would not reach two-thirds of the congregation. I am afraid it was the same case at Leeds, when I preached at four; though I spoke with all the strength I had. Who would have expected such an inconveniency as this, after we had been twelve years employed in the work? Surely none will now ascribe the number of the hearers to the novelty of field-preaching.

Wed. 18.—I rode, at the desire of John Bennet, to Rochdale, in Lancashire. As soon as ever we entered the town, we found the streets lined on both sides with multitudes of people, shouting, cursing, blaspheming, and gnashing upon us with their teeth. Perceiving it would not be practicable to preach abroad, I went into a large room, open to the street, and called aloud, "Let the wicked forsake his way, and the unrighteous man his thoughts." The Word of God prevailed over the fierceness of man. None opposed or interrupted; and there was a very remarkable change in the behaviour of the people, as we afterwards went through the town.

We came to Bolton about five in the evening. We had no sooner entered the main street, than we perceived the lions at Rochdale were lambs in comparison of those at Bolton. Such rage and bitterness I scarce ever saw before, in any creatures that bore the form of men. They followed us in full cry to the house where we went; and as soon as we were gone in, took possession of all the avenues to it, and filled the street from one end to the other. After

some time the waves did not roar quite so loud. Mr. P—— thought he might then venture out. They immediately closed in, threw him down, and rolled him in the mire; so that when he scrambled from them, and got into the house again, one could scarce tell what or who he was. When the first stone came among us through the window, I expected a shower to follow; and the rather, because they had now procured a bell to call their whole forces together. But they did not design to carry on the attack at a distance: presently one ran up and told us, the mob had burst into the house: he added, that they had got J—— B—— in the midst of them. They had; and he laid hold on the opportunity to tell them of "the terrors of the Lord." Meantime D—— T—— engaged another part of them with smoother and softer words. Believing the time was now come, I walked down into the thickest of them. They had now filled all the rooms below. I called for a chair. The winds were hushed, and all was calm and still. My heart was filled with love, my eyes with tears, and my mouth with arguments. They were amazed, they were ashamed, they were melted down, they devoured every word. What a turn was this! Oh how did God change the counsel of the old Ahithophel into foolishness; and bring all the drunkards, swearers, Sabbath-breakers, and mere sinners in the place, to hear of His plentiful redemption!

Thur. 19.—Abundantly more

than the house could contain were present at five in the morning, to whom I was constrained to speak a good deal longer than I am accustomed to do. Perceiving they still wanted to hear, I promised to preach again at nine, in a meadow near the town. Thither they flocked from every side; and I called aloud, "All things are ready; come unto the marriage." Oh how have a few hours changed the scene! We could now walk through every street of the town, and none molested or opened his mouth, unless to thank or bless us.

At one I preached at Shackerley, four miles from Bolton, and thence rode on to Davy-Hulme. Here I received a letter from Richard Cawley, of Alpraham, with an invitation from the minister of Acton. After preaching in the morning at Davy-Hulme, and about ten at Boothbank, in the afternoon, *Friday*, 20, I rode on, and, between four and five, came to Alpraham. A large congregation was waiting for me, whom I immediately called to seek God "while He may be found." Many came again at five in the morning, and seemed just ready not only to "repent," but also "believe the gospel."

On *Tuesday*, 24, about noon, we came to Dudley. At one I went to the market-place, and proclaimed the name of the Lord to an huge, unwieldy, noisy multitude; the greater part of whom seemed in no wise to know "wherefore they were come together." I continued speaking about half an hour, and many

grew serious and attentive, till some of Satan's servants pressed in, raging and blaspheming, and throwing whatever came to hand. I then retired to the house from which I came. The multitude poured after, and covered over with dirt many that were near me; but I had only a few specks. I preached in Wednesbury at four, to a nobler people, and was greatly comforted among them: so I was likewise in the morning, *Wednesday*, 25. How does a praying congregation strengthen the preacher!

After preaching again at one, I rode to Birmingham. This had been long a dry uncomfortable place; so I expected little good here: but I was happily disappointed. Such a congregation I never saw there before: not a scoffer, nor a trifler, not an inattentive person (so far as I could discern) among them; and seldom have I known so deep, solemn a sense of the power, and presence, and love of God. The same blessing we had at the meeting of the society; and again at the morning preaching. Will then God at length cause even this barren wilderness to blossom and bud as the rose?

Mon. 30.—I retired to Kingswood, to write part of the volume of Sermons which I had promised to publish this winter.

Wed. Nov. 8.—I preached in Bath at noon, and at Seend in the evening. On *Thursday* evening, the 9th, at Reading; and on *Friday* in London.

Sun. 12. — Many complaints were made to me of a general

deadness among the people of London, at the very time that those in most other parts of England were so remarkably alive to God. It was chiefly owing to a few persons who were continually labouring to spread offences among them. But it was not long before the plague was stayed: some of these incendiaries separating from us; others being convinced that they had been doing the work of the devil, in the name of the Lord.

Thur. 16.—I buried the remains of Martha Somerset, late a mother in Israel: one who never left her first love, never abated in zeal, never was weary of well-doing, from the hour she first found redemption in Christ, till her spirit returned to God.

Mon. 20.—I rode to Mr. Peronet's, at Shoreham, that I might be at leisure to write.

Sun. Dec. 3.—I preached, as usual, at five, at ten, and at five in the evening; besides meeting the Leaders, the bands, the preachers, and our own family. But I felt no faintness or weariness either of body or mind. Blessed be my strong Helper!

Mon. 4.—I retired to Lewisham. On *Saturday*, 9, I read the surprising "Extract of Mr. Brainerd's Journal." Surely then God hath once more "given to the Gentiles repentance unto life!" Yet amidst so great matter of joy I could not but grieve at this: that even so good a man as Mr. Brainerd should be "wise above that is written"; in condemning what the Scripture nowhere condemns; in prescribing to God the way

wherein He should work; and, in effect, applauding himself, and magnifying his own work, above that which God wrought in Scotland, or among the English in New England: whereas, in truth, the work among the Indians, great as it was, was not to be compared to that at Cambuslang, Kilsyth, or Northampton.

Mon. 11.—I retired to Newington once more, and on *Saturday*, 16, finished my Sermons. *Monday*, 18, I rode to Leigh, in Essex, and spoke in as awakening a manner as I could. *Wednesday*, 20. I left the little flock in peace and love, and cheerfully returned to London.

Sun. 24.—I saw an uncommon instance both of the justice and mercy of God.—Abraham Jones, a serious, thinking man, about fifty years of age, was one of the first members of the society in London, and an early witness of the power of God to forgive sins. He then stood as a pillar for several years, and was a blessing to all that were round about him; till, growing wise in his own eyes, he saw this and the other person wrong, and was almost continually offended. He then grew colder and colder; till, at length, in order to renew his friendship with the world, he went (which he had refused to do for many years) to a parish feast, and stayed there till midnight. Returning home perfectly sober, just by his own door, he fell down and broke his leg. When the surgeon came, he found the bone so shattered in pieces that it could not be set. Then it

was, when he perceived he could not live, that the terrors of the Lord again came about him. I found him in great darkness of soul, owning the just hand of God. We prayed for him, in full confidence that God would return. And He did in part reveal Himself again: he had many gleams of hope and love; till, in two or three days, his soul was required of him.

So awful a providence was immediately known to all the society, and contributed not a little to the awakening them that slept, and stirring up those that were faint in their mind.

Mon. 25.—We had a solemn meeting at four. Indeed God was greatly with us during this whole season, in all our assemblies, to lift up them that had fallen, and to comfort the weak-hearted.

Wed. 27.—I saw the two Germans whom God has so eminently blessed in their labour of love to his ancient people. Great numbers of Jews, in Poland, Muscovy, Prussia, and various parts of Germany, have been brought, by their unwearied endeavours, to search the Scriptures, “whether these things were so.” And above six hundred of them have given proof that they have a saving knowledge of God, and of “Jesus Christ whom He hath sent.”

Sun. 31.—I buried the remains of Abraham Jones, which gave me an opportunity of strongly exhorting all who had set their hands to the plough never to look back.

Mon. Jan. 1, 1750.—A large congregation met at four o’clock,

and began the year of jubilee in a better manner than they at Rome are accustomed to do. On several days this week I called upon many who had left their “first love”; but they none of them justified themselves: one and all pleaded “guilty before God.” Therefore there is reason to hope that He will return, and will abundantly pardon.

Thur. 11.—I read, to my no small amazement, the account given by Monsieur Montgeron, both of his own conversion, and of the other miracles wrought at the tomb of Abbé Paris. I had always looked upon the whole affair as a mere legend, as I suppose most Protestants do; but I see no possible way to deny these facts, without invalidating all human testimony. I may full as reasonably deny there is such a person as Mr. Montgeron, or such a city as Paris, in the world. Indeed, in many of these instances I see great superstition as well as strong faith. But “the times of ignorance God” does “wink at” still; and bless the faith, notwithstanding the superstition.

If it be said, “But will not the admitting these miracles establish Popery?” Just the reverse. Abbé Paris lived and died in open opposition to the grossest errors of Popery; and in particular to that diabolical Bull Unigenitus, which destroys the very foundations of Christianity.

Sun. 14.—I read prayers and preached at Snowfields, to a crowded congregation, at seven in the morning. I then hastened to

the chapel in West Street; and, after the service there, to Knightsbridge, where I had promised to preach in the afternoon, for the benefit of the poor children. The little church was quite full before I came. Knowing it to be the greatest charity to awaken those that sleep in sin, I preached on, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Fri. 19.—In the evening I read prayers at the chapel in West Street, and Mr. Whitefield preached a plain, affectionate discourse. *Sunday*, 21. He read prayers, and I preached: so, by the blessing of God, one more stumbling-block is removed.

Mon. 22.—I prayed in the morning at the Foundery, and Howel Harris preached: a powerful orator, both by nature and grace; but he owes nothing to art or education.

Wed. 24.—I was desired to call on one that was sick, though I had small hopes of doing him any good; he had been so harmless a man for ninety years: yet he was not out of God's reach. He was quickly convinced that his own righteousness could not recommend him to God. I could then pray for him in confidence of being heard. A few days after he died in peace.

Sun. 28.—I read prayers, and Mr. Whitefield preached. How wise is God in giving different talents to different preachers! Even the little improprieties both of his language and manner were a means of profiting many, who would not have been touched by a more correct

discourse, or a more calm and regular manner of speaking.

Mon. 29.—I rode to Canterbury. The congregation in the evening was deeply serious, and most of them present again at five in the morning. I hope God will again have much people in this place, who will worship Him with more knowledge, and as much earnestness as their forefathers did the Virgin Mary, or even St. Thomas à Becket.

Tues. 30.—I designed to preach abroad in the evening, the house being far too small for the congregation; but the rain and wind would not suffer it. *Wednesday*, 31. I examined the society, one by one. Some, I found, could already rejoice in God, and all seemed to be hungering after it.

Sun. Feb. 4.—I preached at Hayes. What a change is here within a year or two! Instead of the parishioners going out of church, the people come now from many miles round. The church was filled in the afternoon likewise; and all behaved well but the singers, whom I therefore reproved before the congregation, and some of them were ashamed.

Mon. 5.—I rode to Mrs. C——, at St. Ann's, near Chertsey. It was her design that I should preach in the evening in her summer-house, a large eight-square room, which was supported by a frame of wood. This was quickly filled: but as it was not intended to bear such a weight, the main beam beneath split in sunder. This I did not then know; but finding the room too small, I went out,

and stood in the gallery before it. The people then came out too, went down and stood below, without any hurry or confusion.

Thur. 8.—It was about a quarter after twelve, that the earthquake began at the skirts of the town. It began in the south-east, went through Southwark, under the river, and then from one end of London to the other. It was observed at Westminster and Grosvenor Square a quarter before one. (Perhaps, if we allow for the difference of the clocks, about a quarter of an hour after it began in Southwark.) There were three distinct shakes, or wavings to and fro, attended with an hoarse, rumbling noise, like thunder. How gently does God deal with this nation! Oh that our repentance may prevent heavier marks of His displeasure!

Fri. 9.—We had a comfortable watch-night at the chapel. About eleven o'clock it came into my mind, that this was the very day and hour in which, forty years ago, I was taken out of the flames. I stopped, and gave a short account of that wonderful providence. The voice of praise and thanksgiving went up on high, and great was our rejoicing before the Lord.

On *Monday, 12*, I had designed to set out for Bristol: but I could not go yet, there was such a flame kindled in London. However, I rode to Brentford, and preached as I had appointed; and then went on to Chertsey. Word had been industriously spread about the town, that I would not come that night. However, many came to see whether I would or no; to whom I offered

"the grace of our Lord Jesus Christ."

Wed. 14.—The watch-night at the Foundry seemed the shortest I had ever known. Indeed, we knew not how the hours stole away, while prayer was lost in praise and thanksgiving.

Fri. 16.—We had a solemn fast-day, meeting, as before, at five, seven, ten, and one. Many of the rich were at the chapel in the evening. "Who hath warned you to flee from the wrath to come?"

Wed. 21.—I preached in the old French church, in Grey Eagle Street, Spitalfields. It was extremely full, and many of the hearers were greatly moved: but who will endure to the end?

Thur. 22.—Having been sent for several times, I went to see a young woman in Bedlam. But I had not talked with her long, before one gave me to know, that none of these preachers were to come there. So we are forbid to go to Newgate, for fear of making them wicked; and to Bedlam, for fear of driving them mad!

Tues. 27.—I at length forced myself from London. We dined a little beyond Colnbrook, spoke plain to all in the house, and left them full of thankfulness, and of good resolutions.

Thur. Mar. 1.—In riding to Cirencester, I read Dr. Bates's *Elenchus Motuum nuperorum in Angliâ*. His Latin is not much inferior to Cæsar's, whom he seems studiously to imitate; and his thoughts are generally just; only that he has no more mercy on the Puritans, than upon Cromwell.

I dined at an house beyond Farringdon, where both the man and his wife appeared thankful for instruction. I preached at Cirencester in the evening, to a large, but not serious, congregation. *Friday*, 2. I left this uncomfortable place, and in the afternoon came to Bristol.

Many miserable comforters were with me soon, complaining, one after another, of the want of lively preachers, the hurt the Germans had done to some, and R—— W—— to others; and the almost universal coldness, heaviness, and deadness among the people.

I knew but one that could help; so we called upon God, to arise and maintain His own cause. And this evening we had a token for good; for His Word was as a two-edged sword.

Sun. 4.—I desired John W—— to preach at five; and I no longer wondered at the deadness of his hearers. I preached at Kingswood at eight, and God spoke to many hearts: yea, and to a few even at Connam. But the greatest blessing was in the evening at Bristol, when we were all convinced, God had not “forgotten to be gracious.”

Tues. 6.—I began writing a short French Grammar. We observed *Wednesday*, 7, as a day of fasting and prayer. I preached at five on, “Repent, and do the first works.” The time from seven to nine, from ten to twelve, and from one to three, we spent in prayer, and at our last meeting especially found that God was in the midst of us.

Thur. 8.—I desired all the preachers that were in Bristol to

meet me at four in the afternoon; and so every day while I was in town. In the evening God rent the rocks again. I wondered at the words He gave me to speak. But He doeth whatsoever pleaseth Him.

To-day God gave the people of London a second warning; of which my brother wrote as follows:—

“This morning, a quarter after five, we had another shock of an earthquake, far more violent than that of February 8. I was just repeating my text, when it shook the Foundry so violently, that we all expected it to fall upon our heads. A great cry followed from the women and the children. I immediately cried out, ‘Therefore will we not fear, though the earth be moved, and the hills be carried into the midst of the sea: for the Lord of hosts is with us; the God of Jacob is our refuge.’ He filled my heart with faith, and my mouth with words, shaking their souls as well as their bodies.”

The earth moved westward, then east, then westward again, through all London and Westminster. It was a strong and jarring motion, attended with a rumbling noise, like that of distant thunder. Many houses were much shaken, and some chimneys thrown down, but without any further hurt.

Sat. 10.—I talked at large with the masters of Kingswood School, concerning the children and the management. They all agreed, that one of the boys studiously laboured to corrupt the rest. I would not suffer him to stay any longer under the roof, but sent him home that very hour.

Sun. 11.—I began visiting the society at Kingswood, strangely continuing without either increase or decrease. On the following days I visited that at Bristol. What cause have we to be humbled over this people! Last year more than an hundred members were added: this year near an hundred are lost. Such a decay has not been in this society before, ever since it began to meet together.

I should willingly have spent more time in Bristol; finding more and more proofs that God was reviving His work; but that the accounts I received from Ireland made me think it my duty to be there as soon as possible; so, on *Monday, 19*, I set out with Christopher Hopper for the New Passage. When we came there, the wind was high, and almost full against us: nevertheless we crossed in less than two hours, and reached Cardiff before night; where I preached at seven, and found much refreshment.

Tues. 20.—Expecting to preach at Aberdare, sixteen Welsh miles from Cardiff, I rode thither over the mountains. But we found no notice had been given: so, after resting an hour, we set out for Brecknock. The rain did not intermit at all, till we came within sight of it. Twice my horse fell down, and threw me over his head; but without any hurt, either to man or beast.

Wed. 21.—We rode to Builth, where we found notice had been given, that Howell Harris would preach at noon. By this means a large congregation was assembled; but Howell did not come: so, at

their request, I preached. Between four and five Mr. Philips set out with us for Royader. I was much out of order in the morning; however, I held out to Llanidloes, and then lay down. After an hour's sleep I was much better, and rode on to Machynlleth.

About an hour and a half before we came to Dolgelly, the heavy rain began. We were on the brow of the hill, so we took all that came, our horses being able to go but half a foot-pace. But we had amends made us at our inn: John Lewis and all his house gladly joined with us in prayer; and all we spoke to appeared willing to hear and to receive the truth in love.

Fri. 23.—Before we looked out, we heard the roaring of the wind, and the beating of the rain. We took horse at five. It rained incessantly all the way we rode. And when we came on the great mountain, four miles from the town (by which time I was wet from my neck to my waist), it was with great difficulty I could avoid being borne over my mare's head, the wind being ready to carry us all away: nevertheless, about ten we came safe to Dannabull, praising Him who saves both man and beast.

Our horses being well tired, and ourselves thoroughly wet, we rested the remainder of the day; the rather, because several of the family understood English,—an uncommon thing in these parts. We spoke closely to these, and they appeared much affected, particularly when we all joined in prayer.

Sat. 24.—We set out at five, and at six came to the sands. But the

tide was in, so that we could not pass: so I sat down in a little cottage for three or four hours, and translated Aldrich's *Logic*. About ten we passed, and before five came to Baldon Ferry, and found the boat ready for us: but the boatmen desired us to stay a while, saying, the wind was too high, and the tide too strong. The secret was, they stayed for more passengers; and it was well they did: for while we were walking to and fro, Mr. Jenkin Morgan came; at whose house, near half-way between the Ferry and Holyhead, I had lodged three years before. The night soon came on; but our guide, knowing all the country, brought us safe to his own door.

Sun. 25.—I preached at Howell Thomas's, in Trefollwin parish, to a small, earnest congregation. As many did not understand, one of the brethren repeated the substance of the sermon in Welsh. In the afternoon I went to William Pritchard's, though much against my will, as there was none there to interpret, and I was afraid very few of my hearers could understand English. But I was mistaken: the congregation was larger than I had ever seen in Anglesey. A considerable number of them understood English tolerably well; and the looks, sighs, and gestures of those that did not, showed that God was speaking to their hearts. It was a glorious opportunity: the whole congregation seemed to be melted down; so little do we know the extent of God's power. If He will work, what shall hinder Him?

The wind being contrary, I ac-

cepted of the invitation of an honest exciseman (Mr. Holloway), to stay at his house till it should change. Here I was in a little, quiet, solitary spot (*maximè animo exoptatum meo* ¹), where no human voice was heard but those of the family. On *Tuesday* I desired Mr. Hopper to ride over to Holyhead, and inquire concerning our passage. He brought word, that we might probably pass in a day or two: so on *Wednesday* we both went thither. Here we overtook John Jane, who had set out on foot from Bristol with three shillings in his pocket. Six nights out of the seven since he set out, he had been entertained by utter strangers. He went by us we could not tell how, and reached Holyhead on *Sunday*, with one penny left.

By him we sent back our horses to Mr. Morgan's. I had a large congregation in the evening. It almost grieved me, I could give them but one sermon, now they were at length willing to hear. About eleven we were called to go on board, the wind being quite fair: and so it continued till we were just out of the harbour. It then turned west, and blew a storm. There was neither moon nor stars, but rain and wind enough; so that I was soon tired of staying on deck. But we met another storm below: for who should be there, but the famous Mr. G——, of Carnarvonshire,—a clumsy, overgrown, hard-faced man; whose countenance I could only compare to that (which I saw in Drury Lane thirty years

¹ Retreat, most heartily desired by me.—
ED.

ago) of one of the ruffians in *Macbeth*. I was going to lie down, when he tumbled in, and poured out such a volley of ribaldry, obscenity, and blasphemy, every second or third word being an oath, as was scarce ever heard at Billingsgate. Finding there was no room for me to speak, I retired into my cabin, and left him to Mr. Hopper. Soon after, one or two of his own company interposed, and carried him back to his cabin.

Thur. 29.—We wrought our way four or five leagues toward Ireland; but were driven back in the afternoon to the very mouth of the harbour: nevertheless, the wind shifting one or two points, we ventured out again; and by midnight we were got about half seas over; but the wind then turning full against us, and blowing hard, we were driven back again, and were glad, about nine, to get into the bay once more.

In the evening I was surprised to see, instead of some poor, plain people, a room full of men, daubed with gold and silver. That I might not go out of their depth, I began expounding the story of Dives and Lazarus. It was more applicable than I was aware; several of them (as I afterwards learned) being eminently wicked men. I delivered my own soul, but they could in no wise bear it. One and another walked away, murmuring sorely. Four stayed till I drew to a close: they then put on their hats, and began talking to one another. I mildly reprov'd them; on which they rose up and went away, railing and blaspheming. I had then

a comfortable hour with a company of plain, honest Welshmen.

In the night there was a vehement storm. Blessed be God that we were safe on shore! *Saturday, 31.* I determined to wait one week longer, and, if we could not sail then, to go and wait for a ship at Bristol. At seven in the evening, just as I was going down to preach, I heard a huge noise, and took knowledge of the rabble of gentlemen. They had now strengthened themselves with drink and numbers, and placed Captain Gr—— (as they called him) at their head. He soon burst open both the outward and inner door, struck old Robert Griffith, our landlord, several times, kicked his wife, and, with twenty full-mouthed oaths and curses, demanded, "Where is the parson?" Robert Griffith came up, and desired me to go into another room, where he locked me in. The captain followed him quickly, broke open one or two doors, and got on a chair, to look on the top of a bed: but his foot slipping (as he was not a man made for climbing), he fell down backward all his length. He rose leisurely, turned about, and, with his troop, walked away.

I then went down to a small company of the poor people, and spent half an hour with them in prayer. About nine, as we were preparing to go to bed, the house was beset again. The captain burst in first. Robert Griffith's daughter was standing in the passage with a pail of water, with which (whether with design or in her fright, I know not) she covered him from head to foot. He cried

as well as he could, "M—urder! murder!" and stood very still for some moments. In the meantime Robert Griffith stepped by him and locked the door. Finding himself alone, he began to change his voice, and cry, "Let me out! Let me out!" Upon his giving his word and honour, that none of the rest should come in, they opened the door, and all went away together.

Sun. April 1.—We set out, having one of Holyhead for our guide, reached a church six or seven miles off, about eleven (where we stopped till the service was ended), and went on to William Pritchard's, near Llanerellymadd.

Many who were come from the town earnestly pressed me to go and preach there, assuring me it was the general desire of the inhabitants. I felt a strong aversion to it, but would not refuse, not knowing what God might have to do. So I went: but we were scarce set down, when the "sons of Belial," from all parts, gathered together, and compassed the house. I could just understand their oaths and curses, which were broad English, and sounded on every side. The rest of their language was lost upon me, as mine was upon them. Our friends would have had me stay within; but I judged it best to look them in the face, while it was open day. So I bade them open the door, and Mr. Hopper and I walked straight through the midst of them. Having procured a guide, we then went on without hindrance, to our retreat at Mr. Holloway's. Surely this journey will be for good: for

hitherto we have had continual storms, both by sea and land.

Tues. 3.—Mr. William Jones, of Trefollwin, called and told us an exhorter was preaching a little way off. We went and found him on the Common, standing on a little rock, in the midst of an attentive congregation. After he had done, I preached, and then returned to my study at Llangefnye.

Thur. 5.—I read over great part of Gerard's *Meditationes Sacrae*;—a book recommended to me in the strongest terms. But, alas! how was I disappointed! They have some masterly strokes, but are in general trite and flat, the thoughts being as poor as the Latin. It is well every class of writers has a class of readers, or they would never have come to a second impression.

Fri. 6.—I preached near Llanerellymadd at noon, and at Trefollwin in the evening. Observing at night the wind was changed, I rode to Holyhead early in the morning. A ship was just ready to sail; so we went on board, and in the evening landed at Dublin.

Sun. 8.—I preached morning, afternoon, and evening, and then exhorted the society to stand fast in the good, old Bible-way; and not move from it, to the right hand or to the left.

I found Mr. Lunell in so violent a fever, that there was little hope of his life. But he revived the moment he saw me, and fell into a breathing sweat. He began to recover from that time. Perhaps for this also was I sent.

Mon. 9.—I found, upon inquiry,

many things had been represented to me worse than they really were. But it is well : if they had not been so represented, I should scarce have come over this year.

Thur. 12.—I breakfasted with one of the society, and found she had a lodger I little thought of. It was the famous Mrs. Pilkington, who soon made an excuse for following me upstairs. I talked with her seriously about an hour : we then sung, "Happy Magdalene." She appeared to be exceedingly struck : how long the impression may last, God knows.

We dined at Mr. P——'s. A young married woman was there, who was lately a zealous Papist, and had converted several Protestant heretics to the Romish faith : but setting on some of the Methodists, they converted her ; at least, convinced her of the great truths of the gospel. Immediately her relations, her husband in particular, renounced her. But she was moved by none of these things ; desiring nothing on earth, but to experience the faith which once she persecuted.

In the evening I was sent for by one who had reasoned himself out of all his Christianity ; and was now in doubt, whether the soul would survive the body. Surely even speculative faith is the gift of God ; nor, without Him, can we hold even this fast.

Fri. 20.—I rode to Portarlington, on a very bad horse, and was glad of a little rest. *Sunday, 22.* I preached at eight ; at Closeland, about two ; and between five and six, at Portarlington, to almost all

the gentry in the town, on, "Thou art not far from the kingdom of God." *Monday, 23.* I preached at Closeland again ; and, the next morning, spoke severally with the members of the society, increased both in number and in the grace of God.

Wed. 25.—I dined at Mr. K——'s, who had lived utterly without God ; for about seventy years ; but God had now made both him and most of his household "partakers of like precious faith." When I first came into the house, he was in an agony of pain, from an hurt of about forty-five years' standing. I advised to apply hot nettles. The pain presently ceased, and he arose and praised God.

Thur. 26.—I examined the class of children, many of whom are rejoicing in God. I then sought after some of the sheep that were lost, and left all I spoke with determined to return. About noon I read the letters, and in the afternoon rode cheerfully to Mount Melick. I found the society here much increased in grace, and yet lessened in number : a case which I scarce remember to have met with before, in all England and Ireland.

Sun. 29.—I preached at eight, at two, and at five ; when some of our most vehement opposers were present, and, by their seriousness and attention, gave us reason to hope they will oppose no more.

Mon. 30.—I baptized a man and woman (late Quakers), as I had done another the night before. Afterwards I visited the

sick. The first we went to had been a Papist, but was cast out for hearing us. While we were at prayer she cried bitterly after God, refusing to be comforted; nor did she cease till He revealed His Son in her heart; which she could not but declare to all that were in the house.

About one I administered the Lord's Supper to a sick person, with a few of our brethren and sisters. Being straitened for time, I used no extemporary prayer at all; yet the power of God was so unusually present, during the whole time, that several knew not how to contain themselves, being quite overwhelmed with joy and love.

Thence we rode to Tullamore. It being the fair-day, many were tolerably drunk. When I began to preach, they made a little disturbance for a while; but the bulk of the audience were deeply attentive.

Tues. May 1.—I found many of the first were become last, being returned "as a dog to the vomit." In the evening my hoarseness (contracted in Dublin) was so increased, that I doubted few of the congregation could hear. In meeting the society, I reproved them sharply for their lukewarmness and covetousness. In that hour the spirit of contrition came down, and all of them seemed broken in pieces. At the same time my voice was restored in a moment, so that I could once more sing praise to God.

Wed. 2.—I rode to Tyrrel's Pass, and found more than double the congregation which I had there

last year. The next day, when I spoke to those of the society severally, I had still greater cause to rejoice; finding a great part of them walking in the light, and praising God all the day long.

Fri. 4.—I preached about noon at Cooly Lough, and about six in the market-house at Athlone.

Sun. 6.—I addressed myself, in the morning, to the backsliders, from, "How shall I give thee up, Ephraim?" At one, to the unawakened, from, "What is a man profited, if he gain the whole world, and lose his own soul?" In the evening I preached to a far larger congregation, on the Connaught side of the river. In the midst of the sermon a man, with a fine curveting horse, drew off a large part of the audience. I paused a little, and then, raising my voice, said, "If there are any more of you who think it is of more concern to see a dancing horse, than to hear the gospel of Christ, pray go after them." They took the reproof: the greater part came back directly, and gave double attention.

Mon. 7.—When I met the society in the evening, one who had been always afraid of exposing herself, was struck so that she could not help crying out aloud, being in strong agonies both of soul and body. Indeed her case was quite peculiar. She felt no fear of hell, but an inexpressible sense of the sufferings of Christ, accompanied with sharp bodily pain, as if she had literally suffered with Him. We continued in prayer till twelve o'clock, and left

her patiently waiting for salvation.

Fri. 18.—I dined at Kilmallock, once a flourishing city, now a vast heap of ruins. In the afternoon we called at Killdorrery. A clergyman was there a little before us, who would talk with me, whether I would or no. After an hour's conversation, we parted in love. But our stay here made it so late before we reached Rathcormuck, that I could not well preach that evening. *Saturday*, 19. I preached about eleven; and in the afternoon rode on to Cork. About nine in the evening I came to Alderman Pembrock's.

Sun. 20.—Understanding the usual place of preaching would by no means contain those who desired to hear, about eight I went to Hammond's Marsh. The congregation was large and deeply attentive. A few of the rabble gathered at a distance; but by little and little they drew near, and mixed with the congregation, so that I have seldom seen a more quiet and orderly assembly at any church in England or Ireland.

In the afternoon, a report being spread abroad that the mayor designed to hinder my preaching on the Marsh in the evening, I desired Mr. Skelton and Mr. Jones to wait upon him, and inquire concerning it. Mr. Skelton asked, if my preaching there would be disagreeable to him, adding, "Sir, if it would, Mr. Wesley will not do it." He replied warmly, "Sir, I'll have no mobbing." Mr. Skelton replied, "Sir, there was none this morning." He answered, "There

was. Are there not churches and meeting-houses enough? I will have no more mobs and riots." Mr. Skelton replied, "Sir, neither Mr. Wesley nor they that heard him made either mobs or riots." He answered plain, "I will have no more preaching; and if Mr. Wesley attempts to preach, I am prepared for him."

I began preaching in our own house soon after five. Mr. Mayor meantime was walking in the 'Change, and giving orders to the town-drummers and to his serjeants,—doubtless to go down and keep the peace! They accordingly came down to the house, with an innumerable mob attending them. They continued drumming, and I continued preaching, till I finished my discourse. When I came out, the mob immediately closed me in. Observing one of the serjeants standing by, I desired him to keep the King's peace; but he replied, "Sir, I have no orders to do that." As soon as I came into the street, the rabble threw whatever came to hand; but all went by me, or flew over my head; nor do I remember that one thing touched me. I walked on straight through the midst of the rabble, looking every man before me in the face; and they opened on the right and left, till I came near Dant's Bridge. A large party had taken possession of this, one of whom was bawling out, "Now, hey for the Romans!" When I came up, they likewise shrunk back, and I walked through them to Mr. Jenkins's house; but a Papist stood just within the door, and endeavoured to hinder

my going in ; till one of the mob (I suppose aiming at me, but missing) knocked her down flat. I then went in, and God restrained the wild beasts, so that not one attempted to follow me.

But many of the congregation were more roughly handled, particularly Mr. Jones, who was covered with dirt, and escaped with his life almost by miracle. The main body of the mob then went to the house, brought out all the seats and benches, tore up the floor, the door, the frames of the windows, and whatever of wood-work remained ; part of which they carried off for their own use, and the rest they burnt in the open street.

Finding there was no probability of their dispersing, I sent to Alderman Pembrock, who immediately desired Mr. Alderman Windthrop, his nephew, to go down to Mr. Jenkins, with whom I walked up the street, none giving me an unkind or disrespectful word.

Mon. 21.—I rode on to Bandon. From three in the afternoon till past seven, the mob of Cork marched in grand procession, and then burnt me in effigy near Dant's Bridge.

While they were so busily employed, Mr. Haughton took the opportunity of going down to Hammond's Marsh. He called at a friend's house there, where the good woman, in great care, locked him in ; but observing many people were met, he threw up the sash, and preached to them out of the window. Many seemed deeply affected, even of those who

had been persecutors before ; and they all quietly retired to their several homes before the mob was at leisure to attend them.

Tues. 22.—The mob and drummers were moving again, between three and four in the morning. The same evening they came down to the Marsh, but stood at a distance from Mr. Stockdale's house, till the drums beat, and the mayor's serjeant beckoned to them, on which they drew up and began the attack. The mayor being sent for came with a party of soldiers, and said to the mob, "Lads, once, twice, thrice, I bid you go home : now I have done." He then went back, taking the soldiers with him ; on which the mob, pursuant to their instructions, went on, and broke all the glass and most of the window-frames in pieces.

Wed. 23.—The mob was still patrolling the streets, abusing all that were called Methodists, and threatening to murder them and pull down their houses, if they did not leave this way.

Thur. 24.—They again assaulted Mr. Stockdale's house, broke down the boards he had nailed up against the windows, destroyed what little remained of the window-frames and shutters, and damaged a considerable part of his goods.

Fri. 25.—One Roger O'Ferrall fixed up an advertisement at the public Exchange, that he was ready to head any mob, in order to pull down any house that should dare to harbour a swaddler. (A name given to Mr. Cennick first, by a Popish priest, who heard him

speak of a child wrapped in swaddling clothes; and probably did not know the expression was in the Bible, a book he was not much acquainted with).

All this time God gave us great peace at Bandon, notwithstanding the unwearied labours, both public and private, of good Dr. B——, to stir up the people. But, *Saturday*, 26, many were under great apprehensions of what was to be done in the evening. I began preaching in the main street at the usual hour, but to more than twice the usual congregation. After I had spoke about a quarter of an hour, a clergyman who had planted himself near me, with a very large stick in his hand, according to agreement, opened the scene. (Indeed his friends assured me he was in drink, or he would not have done it.) But, before he had uttered many words, two or three resolute women, by main strength, pulled him into a house; and, after expostulating a little, sent him away through the garden. But here he fell violently on her that conducted him, not in anger, but love (such as it was), so that she was constrained to repel force by force, and cuff him soundly before he would let her go.

The next champion that appeared was one Mr. M——, a young gentleman of the town. He was attended by two others, with pistols in their hands. But his triumph, too, was but short; some of the people quickly bore him away, though with much gentleness and civility.

The third came on with greater

fury; but he was encountered by a butcher of the town (not one of the Methodists), who used him as he would an ox, bestowing one or two hearty blows upon his head. This cooled his courage, especially as none took his part. So I quickly finished my discourse.

Sun. 27.—I wrote to the Mayor of Cork, as follows:—

“MR. MAYOR,—An hour ago I received ‘A letter to Mr. Butler,’ just reprinted at Cork. The publishers assert, ‘it was brought down from Dublin, to be distributed among the society; but Mr. Wesley called in as many as he could.’ Both these assertions are absolutely false. I read some lines of that letter when I was in Dublin; but never read it over before this morning. Who the author of it is I know not; but this I know, I never called in one, neither concerned myself about it; much less brought any down to distribute among the society.

“Yet I cannot but return my hearty thanks to the gentlemen who have distributed them through the town. I believe it will do more good than they are sensible of. For though I dislike its condemning the magistrates and clergy in general (several of whom were not concerned in the late proceedings), yet I think the reasoning is strong and clear; and that the facts referred to therein are not at all misrepresented, will sufficiently appear in due time.

“I fear God, and honour the King. I earnestly desire to be at peace with all men: I have not

willingly given any offence, either to the magistrates, the clergy, or any of the inhabitants of the city of Cork; neither do I desire anything of them, but to be treated (I will not say as a clergyman, a gentleman, or a Christian, but) with such justice and humanity as are due to a Jew, a Turk, or a Pagan,—I am, sir, your obedient servant,
JOHN WESLEY."

At eight we had such a glorious shower as usually follows a calm. After church I began preaching again on, "The Scripture hath concluded all under sin." In the evening a large multitude flocked together; I believe such a congregation was never before seen in Bandon; and the fear of God was in the midst. A solemn awe seem to run through the whole multitude, while I enlarged on, "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

Mon. 28.—I rode to Kinsale, one of the pleasantest towns which I have seen in Ireland. At seven I preached at the Exchange, to a few gentry, many poor people, and abundance of soldiers. All behaved like men that feared God. After sermon came one from Cork, and informed us Mr. W—— had preached both morning and afternoon under the wall of the barrack; that the town-drummers came, but the soldiers assured them if they went to beat there they would be all cut in pieces; that then the mayor came himself, at the head of his mob, but could make no considerable disturbance;

that he went and talked to the commanding officer, but with so little success, that the colonel came out and declared to the mob, they must make no riot there. Here is a turn of affairs worthy of God! Doth He not rule in heaven and earth?

Tues. 30.—I rode to Cork. By talking with Captain ——, I found there was no depending on the good offices of the colonel. He had told the captain with great openness, "If Mr. Wesley preached in the barracks, and the mob were to come and break the windows, I might have a long bill from the barrack-master." Break the windows! Nay, it is well if they had not broken the bones of all the soldiers.

A little before five I walked towards the barracks. The boys quickly gathered, and were more and more turbulent. But in a moment all was quiet. This, I afterwards found, was owing to Mr. W——, who snatched a stick out of a man's hand, and brandished it over his head, on which the whole troop valiantly ran away.

When we came over the south bridge, a large mob gathered; but before they were well formed we reached the barrack-gate; at a small distance from which I stood and cried, "Let the wicked forsake his way." The congregation of serious people was large; the mob stood about a hundred yards off. I was a little surprised to observe, that almost all the soldiers kept together in a body near the gate, and knew not but the report

might be true, that, on a signal given, they were all to retire into the barracks; but they never stirred until I had done. As we walked away, one or two of them followed us. Their numbers increased, until we had seven or eight before, and a whole troop of them behind, between whom I walked, through an immense mob, to Alderman Pembrock's door.

Thurs. 31.—I rode to Rath-cormuck. There being a great burying in the afternoon, to which people came from all parts, Mr. Lloyd read part of the burial service in the church; after which I preached on, "The end of all things is at hand." I was exceedingly shocked at (what I had only heard of before) the Irish howl which followed. It was not a song, as I supposed, but a dismal, inarticulate yell, set up at the grave by four shrill-voiced women, who (we understood) were hired for that purpose. But I saw not one that shed a tear; for that, it seems, was not in their bargain.

Fri. June 1.—I rode over the mountains to Shronill, and found an handful of serious, loving people. I preached in the evening and morning, *Saturday, 2*; and then went on to Limerick.

Sun. 3.—(Being *Whit-Sunday*.) Our morning service began, as usual, at four o'clock. In the evening I preached at Mardyke, to four or five times as many as our church would have contained; and my voice would not command them all; it was weak till I went to Cork; but in the midst of

the drumming it was restored, and has never failed me since.

Mon. 4.—I rode to Newmarket, a village near the Shannon, eight miles, as they call it, from Limerick. I found the spirit of the people while I was preaching, but much more in examining the society. Four or five times I was stopped short, and could not go on, being not able to speak; particularly when I was talking with a child, about nine years old, whose words astonished all that heard. The same spirit we found in prayer, so that my voice was well-nigh lost among the various cries of the people.

Tues. 5.—I returned to Limerick. In examining the society here, I could not but take particular notice of about sixty of the Highland regiment of soldiers, —men fit to appear before princes. Their zeal, "according to knowledge," has stirred up many; and they still speak for God, and are not ashamed.

Wed. 13.—I rode to Shronill again; and in the morning, *Thursday, 14*, to Clonmell. After an hour's rest we set forward, but were obliged to stop in the afternoon, sooner than we designed, by my horse's having a shoe loose. The poor man, at whose house we called, was not only patient of exhortation, but exceedingly thankful for it. We afterwards missed our way; so that it was near eight o'clock before we got over the ferry, a mile short of Waterford.

At the ferry was a lad who asked my name. When he heard it, he cried out, "Oh, sir, you have no business here; you have no-

thing to do at Waterford. Butler has been gathering mobs there all this week ; and they set upon us so, that we cannot walk the streets. But if you will stay at that little house, I will go and bring B. M'Cullock to you."

We stayed some time, and then thought it best to go a little on our way toward Portarlington. But the ferryman would not come over : so that, after waiting till we were weary, we made our way through some grounds, and over the mountain, into the Carrick road ; and went on, about five miles, to a village where we found a quiet house. Sufficient for this day was the labour thereof. We were on horseback, with but an hour or two's intermission, from five in the morning, till within a quarter of eleven at night.

Fri. 15.—About two in the morning I heard people making a great noise, and calling me by my name. They were some of our friends from Waterford, who informed us, that, upon the lad's coming in, sixteen or eighteen of them came out, to conduct me into the town. Not finding me, they returned ; but the mob met them by the way, and pelted them with dirt and stones to their own doors.

We set out at four, and reached Kilkenny, about twenty-five old Irish miles, about noon. This is by far the most pleasant, as well as most fruitful country, which I have seen in all Ireland. Our way after dinner lay by Dunmore, the seat of the late Duke of Ormond. We rode through the park for

about two miles, by the side of which the river runs. I never saw either in England, Holland, or Germany, so delightful a place. The walks, each consisting of four rows of ashes, the tufts of trees sprinkled up and down, interspersed with the smoothest and greenest lawns, are beautiful beyond description. And what hath the owner thereof, the Earl of Arran ? Not even the beholding it with his eyes.

My horse tired in the afternoon ; so I left him behind, and borrowed that of my companion. I came to Aymo about eleven, and would very willingly have passed the rest of the night there ; but the good woman of the inn was not minded that I should. For some time she would not answer : at last she opened the door just wide enough to let out four dogs upon me. So I rode on to Ballybrittas, expecting a rough salute here too, from a large dog which used to be in the yard. But he never stirred, till the hostler waked and came out. About twelve I laid me down. I think this was the longest day's journey I ever rode ; being fifty old Irish, that is, about ninety English miles.

Sat. 16.—I rested, and transcribed the "Letter to Mr. Bailly."

Sun. 17.—I preached about nine in the market-place at Portarlington ; again at one ; and immediately after the evening service. The Earl of D——, and several other persons of distinction, listened a while ; but it was not to their taste.

Tues. 19.—I rode over to Dub-

lin, and found all things there in a more prosperous state than ever before.

Thur. 21.—I returned to Close-land, and preached in the evening to a little, earnest company. Oh who should drag me into a great city, if I did not know there is another world! How gladly could I spend the remainder of a busy life in solitude and retirement!

Sat. 23.—I heard, face to face, two that were deeply prejudiced against each other, Mrs. E—— and Mrs. M——. But the longer they talked, the warmer they grew; till, in about three hours, they were almost distracted. One who came in as a witness was as hot as either. I perceived there was no remedy but prayer. So a few of us wrestled with God for above two hours. When we rose, Mrs. M—— ran and fell on the other's neck. Anger and revenge were vanished away, and melted down into love. One only, M——t B——, continued in bitter agony of soul. We besought God in her behalf; and did not let Him go, till she also was set at liberty.

Calling at Kenagh in the way, I unexpectedly found a large congregation waiting for me; to whom I declared Jesus Christ, our "wisdom, righteousness, sanctification, and redemption."

About seven I preached at Longford, in the middle of the town. It rained all the time, but none regarded it. I was a little interrupted by a poor drunken Papist, who spoke a few drolling words. I entreated the people to let him alone; but I could not

prevail. One pulled him by the ears, another by the hair, till he was dragged away, and all was quiet.

A large congregation came at five, *Sunday*, July 8; nor did the rain drive any of them away. The Word now sunk deep. Some dropped down, and one or two were carried away.

At nine I preached to a much larger congregation, and the Word was sharper than ever. Four or five could not bear it, but went away. Some would have gone away, but could not; for the hand of the Lord pressed them to the earth. Oh fair beginning! But what will the end be?

I preached again at Kenagh in my return, to a simple, loving people. Mr. M——, a gentleman, late of Moat, bore me company to and from Longford. Two years ago he was strongly prejudiced; and when Mr. W—— preached at Moat, his son was in the mob which drummed him out of the town. Yet he could not but inquire of one and another, till one desired him to read, "The Almost Christian." In the midst of it he cried out, "I am the man"; and from that time was convinced more and more. He had met me at Birr, and again at Abaskra; whence he rode with me to Athlone and to Longford. During the second sermon at Kenagh, he felt a great change; yet durst not say his sins were forgiven. But in riding thence to Athlone, the cloud vanished away; and he could boldly say, "My Lord and my God."

Mon. July 9.—I preached in the evening at Tyrrel's Pass, and at five in the morning, *Tuesday, 10.* Thence we rode to Drumcree, sixteen Irish miles to the north of Tyrrel's Pass. In our way we stopped an hour at Mullingar. The sovereign of the town came to the inn, and expressed much desire that I should preach. But I had little hopes of doing good by preaching in a place where I could preach but once; and where none but me could be suffered to preach at all. We came to Mr. N——'s about two. Many fine people came from various parts in the evening, and were perfectly civil and unconcerned; so what was said to them was written on the sand.

Wed. 11.—It was not so with the morning congregation. There were few dry eyes among them. Some would have sunk to the ground, had not others supported them; and none seemed more affected than Mrs. N—— herself. There was the same spirit in the evening. Many cried out aloud, and all received the Word with the deepest attention.

Thur. 12.—The congregation at five was larger than that on Tuesday evening; and surely God gave to many both "the hearing ear and the understanding heart."

Fri. 13.—I preached once more at Portarlinton, and afterwards reproved this society likewise, for the miserable covetousness of some and lukewarmness of others. It may be they will be zealous, and "repent, and do the first works."

Sat. 14.—I returned to Dublin,

and on *Sunday, 15,* preached on Oxmantown Green, to such a congregation as I never saw in Dublin, nor often in Ireland before. Abundance of soldiers were of the number. Such another congregation I had there between two and three in the afternoon, notwithstanding the violent heat of the sun; and all were attentive. In the evening I preached in the garden at Dolphin's Barn; and neither here did I observe, in the numerous congregation, any that appeared careless or inattentive.

Tues. 17.—I read the letters in our garden, to near twice as many people as were there on Sunday evening.

Thur. 19.—I met the class of soldiers: nineteen are resolved to "fight the good fight of faith"; eleven or twelve of whom already rejoice in God through Christ, by whom they have received the atonement.

When the society met, some sinners, whom I knew not, were convicted in their own consciences, so that they could not refrain from confessing their faults in the face of all their brethren. One of these I had but just received in: another I had declared to be excluded; but he pleaded so earnestly to be tried a little longer, that there was no refusing; and we wrestled with God on his behalf, that sin might no more have dominion over him.

Fri. 20.—The delay of the captain with whom I was to sail gave us an opportunity of spending a joyful night together; and likewise of preaching once more,

on *Sunday*, 22, upon Oxmantown Green. We went on board immediately after, and set sail about ten, with a small, fair wind. In the afternoon it failed, and the tide being against us, we were obliged to come to an anchor.

Mon. 23.—The wind shifting to the south, and blowing hard, in the afternoon the captain seemed under some concern. There was all reason to expect a stormy night; and he despaired of getting into the Bristol Channel; and knew the danger of beating about, when it was pitch dark, among these rocks and sands. It was much on my mind, "They cried unto the Lord in their trouble, and He delivered them out of their distress." I knew not why we should not cry to Him as well as they. Immediately the wind came fair, and blew so fresh, that in less than two hours we came into the Bristol Channel.

But the danger was not over. About eleven I was waked by a huge, confused noise, and found we were in a vehement squall of wind, thunder, and rain, which brought the sailors to their wit's end; they could not see across the ship, only just while the lightning was glaring in their eyes. This made them fear running foul, either of the Welsh sands on the one hand, or the rocky shore of Lundy on the other. So they took in the sails, and let us drive. The motion then was wonderful. It blew a storm; and, the wind being contrary to the tide, the sea ran mountain high. The ship had no goods, and little ballast, on

board; so that it rolled as if it would upset every moment. It was intensely dark, and neither the captain nor any man else knew where we were; only that we were tossing in a bad, narrow channel, full of shoals, and rocks, and sands. But does not God hear the prayer? Mr. Hopper and I believed it our duty to make the trial again; and in a very few moments the wind was small, the sea fell, and the clouds dispersed: so we put up a little sail, and went on quietly and slowly till the morning dawned. About nine in the evening we reached the Pill, where I took horse, and rode on to Bristol.

Wed. 25.—I found the comfort of being among those whose hearts are established in grace.

Thur. 26.—I walked over to Kingswood, and found our family there lessened considerably. I wonder how I am withheld from dropping the whole design; so many difficulties have continually attended it: yet if this counsel is of God, it shall stand; and all hindrances shall turn into blessings.

Sun. 29.—At seven I preached at Point's Pool, an open place, a little without Lawford's Gate, just in the midst of the butchers, and all the rebel rout, that neither fear God, nor reverence man. But I believe some of them found it good to be there. How does God surround this city on all sides! Yet still not many wise, not many rich, not many noble are called.

Mon. 30.—I set out for Shaftesbury. The rain began when we

set out, which a strong wind drove full in our faces. It did not stop for five hours, so that I was well drenched to the very soles of my feet; so I was very willing to stop at Shepton Mallet. The next morning we came to Shaftesbury.

The rain made it impracticable to preach abroad in the evening; otherwise the threatenings of great and small would not have hindered. I suppose the house contained four or five hundred people: it was soon filled from end to end. The chief opposers of John Haime were there; but none stirred, none spoke, none smiled: many were in tears; and many others were filled with joy unspeakable.

Wed. Aug. 1.—At five in the morning the room was nearly full. I was constrained to continue my discourse considerably longer than usual. Several of those who had been the bitterest persecutors were there. Perhaps they will be doers as well as “hearers of the Word.”

Hence we rode to Beercrocombe; and the next day, *Thursday, 2*, to Collumpton. I preached in a little meadow near the town, soon after six in the evening: about the middle of my discourse, hard rain began; but few of the congregation stirred. I then spent an hour with the society, and not without a blessing.

Fri. 3.—Being informed many at Tiverton desired to hear me, I rode over about noon. But I could find none there who had any concern about the matter, except one poor man who received me gladly. I went straight to the marketplace, where abundance of people

quickly gathered together; and not one interrupted, or spoke, or smiled. Surely good will be done in this place.

The congregation at Collumpton in the evening was far larger than before. At four in the morning we took horse; at ten the rain began, and ceased no more till we came to Plymouth Dock at seven in the evening.

Sun. 5.—I preached at eight; but though the warning was so short, the room could not contain the congregation. At five in the evening I preached in a much larger room, the Tabernacle in Plymouth; but neither could this contain the numbers who flocked from all parts. And I was surprised at the decency of their behaviour. They were as still as one of our London congregations.

Mon. 6.—I rode to St. Mewan, and found a large congregation (notwithstanding the rain) waiting for me. As I came out, a huge man ran full against me. I thought it was by accident, till he did it a second time, and began to curse and swear; on which I turned a little out of the path. He pressed vehemently after me through the crowd, and planted himself close by my side. Toward the close of the sermon, his countenance changed; and in a while he slipped off his hat. When I had concluded, he squeezed me earnestly by the hand, and went away as quiet as a lamb.

Tues. 7.—I went to St. Ewe. There was much struggling here at first; but the two gentlemen who occasioned it are now removed,—

one to London, the other into eternity.

Wed. 8.—We rode to Penryn. Many of the gentry were present in the evening; and some of them I permitted to stay when I met the society. They seemed much moved. It may last more than a night; "with God all things are possible."

Thur. 9.—I preached at Gwen-nap, and on *Friday*. On *Saturday* noon at Bezore, near Truro; in the evening, and on *Sunday* morning, in Redruth. Mr. Collins preached an exceeding useful sermon at church, upon the General Judgment. At one I preached in the street, to thrice as many as the room would have contained. I afterwards visited a poor old woman, a mile or two from the town: her trials had been uncommon; inexpressible agonies of mind, joined with all sorts of bodily pain, not, it seemed, from any natural cause, but the direct operation of Satan. Her joys were now as uncommon; she had little time to sleep; having, for several months last past, seen, as it were, the unclouded face of God, and praised Him day and night.

Wed. 15.—By reflecting on an odd book which I had read in this journey, *The General Delusion of Christians with regard to Prophecy*, I was fully convinced of what I had long suspected: 1. That the Montanists, in the second and third centuries, were real, scriptural Christians; and, 2. That the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were

well-nigh lost; but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves; and to decry them all, as either madness or imposture.

About noon I preached at Breage; in the evening in Crowan. On this and the following days I read over, with all the impartiality I could, the *Free and Candid Disquisitions*. It is, doubtless, an exceedingly well-wrote book; yet something in it I cannot commend. The author (for the representing himself as *many*, and so speaking all along in the plural number, I take to be only a pious fraud, used to make himself appear more considerable) is far too great a flatterer for me, dealing in panegyric beyond all measure. But, in truth, he is not much guilty of this with regard to the Common Prayer. About one objection in ten appears to have weight, and one in five has plausibility. But surely the bulk of his satire, though keen, is by no means just: and even allowing all the blemishes to be real, which he has so carefully and skilfully collected and recited, what ground have we to hope, that if we gave up this, we should profit by the exchange? Who would supply us with a Liturgy less exceptionable than that which we had before?

Fri. 17.—I preached at Ludgvan, at noon, and at Newlyn in the evening. Through all Cornwall I find the societies have suffered great loss from want of discipline. Wisely said the ancients, "The soul and body make a man; the Spirit and discipline make a Christian."

Sat. 18.—I rode to St. Just, where there is still the largest society in Cornwall: and so great a proportion of believers I have not found in all the nation beside. Five-and-forty persons I have observed, as they came in turn, and every one walking in the light of God's countenance.

Sun. 19.—I preached at eight to a great multitude: such another we had in Morva at one; and again at Zennor after the evening service; whence we rode to St. Ives, and concluded the day with thanksgiving.

Wed. 22.—We had a quarterly meeting; at which were present the stewards of all the Cornish societies. We had now the first watch-night which had been in Cornwall: and "great was the Holy One of Israel in the midst of us."

Thur. 23.—Having first sent to the Mayor, to inquire if it would be offensive to him, I preached in the evening, not far from the market-place. There was a vast concourse of people, very few of the adult inhabitants of the town being wanting. I had gone through two-thirds of my discourse, to which the whole audience was deeply attentive, when Mr. S—— sent his man to ride his horse to and fro through the midst of the congregation. Some of the chief men in the town bade me go on; and said, no man should hinder me: but I judged it better to retire to the room. High and low, rich and poor followed me; and soon filled, not only the room itself, but all the space near the doors and windows.

God gave me, as it were, a "sharp threshing-instrument, having teeth"; so that the stout-hearted trembled before Him. Oh the wisdom of God, in permitting Satan to drive all these people together into a place where nothing diverted their attention, but His Word had its full force upon their hearts!

Fri. 24.—I preached in Camborne at noon, to the largest congregation I had ever seen there; and at St. Agnes in the evening, to a multitude not of curious hearers, but of men that had "tasted of the good Word."

Sat. 25.—John Haime, John Trembath, and I called at Mrs. Morgan's, at Mitchell, who readily told me, and that over and over again, that she never saw or knew any harm by me. Yet I am not sure, that she has not said just the contrary to others. If so, she, not I, must give account for it to God.

In the evening I preached at Port Isaac in the street, the house not being able to contain the people.

Sun. 26.—I preached at St. Gennis morning and afternoon; but, I fear, with little effect. Thence we hastened to Camelford, where I preached in the main street; the rain pouring down all the time: but that neither drove the congregation away, nor hindered the blessing of God. Many were in tears, and some could not help crying aloud, both during the preaching and the meeting of the society.

Mon. 27.—I preached at Tre-walder about noon, on, "I am the Resurrection and the Life." Many

were dissolved into gracious tears, and many filled with strong consolation.

In the evening Mr. Bennet (now full of days, and by swift steps removing into eternity) read prayers in Tresmere church, and I preached on, our "great High Priest, Jesus the Son of God."

Tues. 28.—He desired me to preach in his church at Tamerton; but, when we came, we found no notice had been given, and the key of the church was a mile off; so I preached in a large room adjoining to it. In the evening I preached in Laneast church, to a large and attentive congregation. What can destroy the work of God in these parts, but zeal for, and contending about, opinions?

About eight I preached at St. Stephen's, near Launceston, and then rode to the dock; where I preached to such a congregation as I had not seen there for several years. The night overtook us soon after we had begun; but the moon gave us all the light we wanted. One poor man at first bawled out for the Church; but he soon went away ashamed. All the rest seemed to be such as really desired to worship God "in spirit and in truth."

Thur. 30.—The house would not contain them at five, much less at noon, when the number was more than doubled. I preached in the evening at Plymouth. Multitudes were present; but no scoffer, no inattentive person: the time for this is past, till God shall see good to let Satan loose again.

Sun. Sept. 2.—I rode to Tiver-

ton. At eight I preached to twice as many people as were present when I was here before; but even this congregation was doubled at one and at five. The meadow was then full from side to side, and many stood in the gardens and orchards round. It rained in the day several times; but not a drop fell while I was preaching. Here is an open door indeed! May no man be able to shut it!

We rode from hence to Shaftesbury, where I preached, between six and seven, to a serious and quiet congregation. We had another happy opportunity at five in the morning, when abundance of people were present. I preached, at noon, in the most riotous part of the town, just where four ways met; but none made any noise, or spoke one word, while I called "the wicked to forsake his way." As we walked back, one or two foul-mouthed women spoke unseemly; but none regarded, or answered them a word.

Soon after I was sat down, a constable came, and said, "Sir, the Mayor discharges you from preaching in this borough any more." I replied, "While King George gives me leave to preach, I shall not ask leave of the Mayor of Shaftesbury."

Thur. 6.—I rode to Salisbury, and preached, about noon (a strange turn of Providence!), in the chapel which formerly was Mr. Hall's. One poor woman laboured much to interrupt; but (how it was I know not), with all her endeavours, she could not get out one word. At length she set up a dismal, in-

articulate yell, and went away in all haste.

I preached at Winterburn in the evening; the next, at Reading; and, on *Saturday*, 8, came to London.

Here I had the following account from one of our preachers:—

“John Jane was never well after walking from Epworth to Hainton, on an exceeding hot day, which threw him into a fever. But he was in great peace and love, even to those who greatly wanted love to him. He was some time at Alice Shadforth’s house, with whom he daily talked of the things of God. He was never without the love of God, spent much time in private prayer, and joined likewise with her in prayer several times in a day. On *Friday*, August 24, growing, as she thought, stronger in body, he sat in the evening by the fireside: about six he fetched a deep sigh, and never spoke more. He was alive till the same hour on *Saturday*; at which, without any struggle, or any sign of pain, with a smile on his face, he passed away. His last words were, ‘I find the love of God in Christ Jesus.’

“All his clothes, linen and woollen, stockings, hat, and wig, are not thought sufficient to answer his funeral expenses, which amount to one pound seventeen shillings and threepence. All the money he had was one shilling and fourpence.” Enough for any unmarried preacher of the gospel to leave to his executors.

Sat. 15.—I read over a short *Narrative of Count Z——’s Life*, written by himself. Was there

ever such a Proteus under the sun as this Lord Freydeck, Domine de Thurstain, etc. etc.? For he has almost as many names as he has faces or shapes. Oh, when will he learn (with all his learning) “simplicity and godly sincerity?” When will he be an upright follower of the Lamb, so that no guile may be found in his mouth?

Mon. 17.—My brother set out for the north, but returned the next day, much out of order. How little do we know the counsels of God! But we know they are all wise and gracious.

Wed. 19.—When I came home in the evening, I found my brother abundantly worse. He had had no sleep for several nights; and expected none, unless from opiates. I went down to our brethren below, and we made our request known to God. When I went up again he was in a sound sleep, which continued till the morning.

Fri. 21.—We had a watch-night at Spitalfields. I often wonder at the peculiar providence of God on these occasions. I do not know that in so many years one person has ever been hurt, either in London, Bristol, or Dublin, in going so late in the night to and from all parts of the town.

Sun. 23.—My brother being not yet able to assist, I had more employment to-day than I expected. In the morning I read prayers, preached, and administered the sacrament to a large congregation in Spitalfields. The service at West Street continued from nine till one. At five I called the sinners in Moorfields to repent-

ance. And, when I had finished my work, found more liveliness and strength than I did at six in the morning.

Mon. 24.—I left London, and, the next morning, called at what is styled the Half-way House. Quickly after, as a young man was riding by the door, both horse and man tumbled over each other. As soon as he got up, he began cursing his horse. I spoke a few words, and he was calm. He told me, he did fear God once; but for some time past he had cared for nothing. He went away full of good resolutions. God bring them to good effect!

I reached Kingswood in the evening; and the next day selected passages of Milton for the eldest children to transcribe and repeat weekly.

Thur. 27.—I went into the school, and heard half the children their lessons, and then selected passages of the *Moral and Sacred Poems*. *Friday, 28.* I heard the other half of the children. *Saturday, 29.* I was with them from four to five in the morning. I spent most of the day in revising Kennet's *Antiquities*, and marking what was worth reading in the school.

Wed. Oct. 3.—I revised, for the use of the children, Archbishop Potter's *Grecian Antiquities*; a dry, dull, heavy book. *Thursday, 4.* I revised Mr. Lewis's *Hebrew Antiquities*; something more entertaining than the other, and abundantly more instructive.

Sat. 6.—I nearly finished the abridgment of Dr. Cave's *Primitive Christianity*; a book wrote with

as much learning, and as little judgment, as any I remember to have read in my whole life; serving the ancient Christians just as Xenophon did Socrates; relating every weak thing they ever said or did.

Thur. 11.—I prepared a short *History of England*, for the use of the children; and on *Friday* and *Saturday* a short *Roman History*, as an introduction to the Latin historians.

Mon. 15.—I read over Mr. Holmes's *Latin Grammar*, and extracted from it what was needful to perfect our own.

Wed. 24.—I set out for London.

Mon. Dec. 3.—I rode to Canterbury, and preached on Rev. xx. A few turbulent people made a little noise, as I found it was their custom to do. Perceiving more of them were gathered the next night, I turned and spoke to them at large. They appeared to be not a little confounded, and went away as quiet as lambs.

Wed. 5.—I walked over to the cathedral, and surveyed the monuments of the ancient men of renown. One would think such a sight should strike an utter damp upon human vanity. What are the great, the fair, the valiant now? the matchless warrior,—the puissant monarch?—

"An heap of dust is all remains of thee!
'Tis all thou art, and all the proud shall be."

Mon. 10.—I rode to Leigh, in Essex, where I found a little company seeking God; and endeavoured to encourage them in "provoking

one another to love and good works."

Mon. 17.—I set upon cleansing Augeas's stable; upon purging that huge work, Mr. Fox's *Acts and Monuments*, from all the trash which that honest, injudicious writer has heaped together, and mingled with those venerable records, which are worthy to be had in everlasting remembrance.

Sun. Jan. 27, 1751.—I preached a charity sermon at Spitalfields, for the use of our poor children. The church was extremely crowded; but not many rich, not many *euyveis*, "well-born," were there. It was enough that there were many of the people of God, and their Lord in the midst of them.

Wed. 30.—Having received a pressing letter from Dr. Isham, then the Rector of our College, to give my vote at the election for a Member of Parliament, which was to be the next day, I set out early, in a severe frost, with the north-west wind full in my face. The roads were so slippery, that it was scarce possible for our horses to keep their feet: indeed one of them could not; but fell upon his head, and cut it terribly. Nevertheless, about seven in the evening, God brought us safe to Oxford. A congregation was waiting for me at Mr. Evans's, whom I immediately addressed in those awful words, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Thur. 31.—I went to the schools, where the convocation was met: but I did not find the decency and order which I expected. The

gentleman for whom I came to vote was not elected: yet I did not repent of my coming; I owe much more than this to that generous, friendly man, who now rests from his labours.

I was much surprised wherever I went, at the civility of the people, —gentlemen as well as others. There was no pointing, no calling of names, as once; no, nor even laughter. What can this mean? Am I become a servant of men? Or is the scandal of the cross ceased?

Fri. Feb. 1.—We set out for London in another bitter morning, having such a wind (now got to the east, and so in our face again) as I hardly ever remember. But by five in the evening we were under shelter at the Foundry. It being the night before appointed for a watch-night, we continued praying and praising God as usual, till about twelve o'clock: and I found no inconvenience, but a little faintness, which a few hours' sleep removed.

Sat. 2.—Having received a full answer from Mr. P——, I was clearly convinced that I ought to marry. For many years I remained single because I believed I could be more useful in a single, than in a married state. And I praise God, who enabled me so to do. I now as fully believed, that in my present circumstances, I might be more useful in a married state; into which, upon this clear conviction, and by the advice of my friends, I entered a few days after.

Wed. 6.—I met the single men, and showed them on how many

accounts it was good for those who had received that gift from God, to remain "single for the kingdom of heaven's sake"; unless where a particular case might be an exception to the general rule.

Sun. 10.—After preaching at five, I was hastening to take my leave of the congregation at Snows-fields, purposing to set out in the morning for the north; when, on the middle of London Bridge, both my feet slipped on the ice, and I fell with great force, the bone of my ankle lighting on the top of a stone. However, I got on, with some help, to the chapel, being resolved not to disappoint the people. After preaching, I had my leg bound up by a surgeon, and made a shift to walk to the Seven Dials. It was with much difficulty that I got up into the pulpit; but God then comforted many of our hearts.

I went back in a coach to Mr. B——'s, and from thence in a chair to the Foundry; but I was not able to preach, my sprain growing worse. I removed to Threadneedle Street, where I spent the remainder of the week, partly in prayer, reading, and conversation, partly in writing an *Hebrew Grammar* and *Lessons for Children*.

Sun. 17.—I was carried to the Foundry, and preached, kneeling (as I could not stand), on part of the twenty-third Psalm; my heart being enlarged, and my mouth opened to declare the wonders of God's love.

Monday, 18, was the second day I had appointed for my journey; but I was disappointed again, not

being yet able to set my foot to the ground. However, I preached (kneeling) on *Tuesday* evening, and *Wednesday* morning.

Sun. 24.—I preached, morning and evening, at Spitalfields, where many who had been wandering from God for several years seemed, at length, to have fresh desires of returning to Him. How is it that we are so ready to despair of one another? For want of the "love" that "hopeth all things."

Mon. Mar. 4.—Being tolerably able to ride, though not to walk, I set out for Bristol. I came thither on *Wednesday*, thoroughly tired, though, in other respects, better than when I set out.

Thur. 7.—I learned that poor Mr. Hall is now a settled Deist. Now let those triumph who separated chief friends. Surely his blood is on their head.

Sat. 9.—Many of our preachers came from various parts. My spirit was much bowed down among them, fearing some of them were perverted from the simplicity of the gospel. But I was revived at the sight of John H——, John N——, and those who came with them in the evening, knowing they held the truth as it is in Jesus, and did not hold it in unrighteousness.

Mon. 11.—Our Conference began; and the more we conversed, the more brotherly love increased. The same spirit we found on *Tuesday* and *Wednesday*. I expected to have heard many objections to our first doctrines; but none appeared to have any: we seemed to be all of one mind, as well as one heart.

Fri. 15.—I mentioned whatever I thought was amiss, or wanting, in any of our brethren. It was received in a right spirit, with much love, and serious, earnest attention; and, I trust, not one went from the Conference discontented; but rather, blessing God for the consolation.

Tues. 19.—Having finished the business for which I came to Bristol, I set out again for London; being desired by many to spend a few days there before I entered upon my northern journey. I came to London on *Thursday*, and, having settled all affairs, left it again on *Wednesday*, 27. I cannot understand, how a Methodist preacher can answer it to God, to preach one sermon, or travel one day less, in a married than in a single state. In this respect surely, "it remaineth, that they who have wives be as though they had none."

On *Wednesday* I rode with John Haime to Tetworth; on *Thursday*, went on to Evesham. One from thence met us on Broadway Hill.

I was to have preached in the town-hall; but a company of players had taken possession of it first. Our own room could not contain the congregation; but to as many as could crowd into it, I applied, "What is a man profited, if he gain the whole world, and lose his own soul?"

Sat. 30.—I rode to Birmingham, and found God in the midst of the congregation. *Sunday, 31.* I earnestly warned the society against idle disputes and vain janglings, and afterwards preached on, "If ye be led by the Spirit, ye

are not under the Law." The hearts of many were melted within them; so that neither they nor I could refrain from tears. But they were chiefly tears of joy, from a lively sense of the liberty wherewith Christ hath made us free.

At one I was obliged to preach abroad, the room not being able to contain half the congregation. Oh how is the scene changed here! The last time I preached at Birmingham the stones flew on every side. If any disturbance were made now, the disturber would be in more danger than the preacher.

At five in the evening I preached at Wednesbury, to a still larger congregation; but no mocker or trifler appeared among them. How many of the last shall be first!

Mon. April 1.—I rode to Dudley. The dismal screaming wherewith we were welcomed into the town, gave us reason to expect the same kind of reception as I had when I was there before. I began preaching immediately in a yard not far from the main street. Some at first seemed inclined to interrupt; but when they had heard a little, they grew more attentive, and stayed very quietly to the end; though it rained great part of the time.

I had desired John Haime to preach at Wednesbury; but when I came, he had but just begun the hymn: so I had an opportunity, which I did not expect, of speaking again to that willing people. What a work would have been in all these parts, if it had not been for

doubtful disputations ! If the Predestinarians had not thrown back those who began to run well, partly into the world, partly to the Baptists, and partly into endless disputes concerning the secret counsels of God ! While we carried our lives in our hands, none of these came near : the waves ran too high for them ; but when all was calm, they poured in on every side, and bereaved us of our children. Out of these they formed one society here, one at Dudley and another at Birmingham. Many indeed, though torn from us, would not stay with them, but broke out into the wildest enthusiasm. But still they were all called Methodists ; and so all their drunkenness and blasphemies (not imputed to a believer) were imputed to us !

Thes. 2.—I preached at Darlaston, late a den of lions : but most of the fiercest of them God has called away by a train of amazing strokes ; and those that remain are now as lambs. I preached in the evening at Wednesbury ; where, notwithstanding the rain, every man, woman, and child stayed to the end. I gave them all an earnest caution not to lean on broken reeds, on opinions of any kind : and even the Predestinarians received it in love, and told me it was highly seasonable.

Wed. 3.—I made an end of visiting the classes, miserably shattered by the sowers of strange doctrines. At one I preached at Tipton Green, where the Baptists also have been making havoc of the flock ; which constrained me,

in speaking on those words, "Arise, and be baptized, and wash away thy sins," to spend near ten minutes in controversy ; which is more than I had done in public for many months (perhaps years) before.

Thur. 4.—We took horse about four. The snow fell without intermission, which the north wind drove full in our faces. After resting a while at Bilbrook, Newport, and Whitchurch, and riding some miles out of our way, we overtook some people going to the preaching at Alpraham, who guided us straight to the house. William Hitchens had not begun ; so I took his place, and felt no weakness or weariness while I declared, "Jesus Christ the same yesterday, and to-day, and for ever."

April 7.—(Being *Easter-Day*). [Manchester.] After preaching, I went to the new church, and found an uncommon blessing, at a time when I least of all expected it, namely, while the organist was playing a voluntary ! We had a happy hour in the evening ; many hearts being melted down in one flame of holy love.

Wed. 10.—I rode to Shackerley. Being now in the very midst of Mr. Taylor's disciples, I enlarged much more than I am accustomed to do, on the doctrine of Original Sin ; and determined, if God should give me a few years' life, publicly to answer His new gospel.

By the huge noise which was in the street, as we entered Bolton, I conjectured Satan would try his strength once more ; but God

suffered him not. The mob soon was vanished away, and I had both a numerous and a quiet congregation.

Thur. 11.—The barber who shaved me said, "Sir, I praise God on your behalf. When you was at Bolton last, I was one of the most eminent drunkards in all the town; but I came to listen at the window, and God struck me to the heart. I then earnestly prayed for power against drinking; and God gave me more than I asked: He took away the very desire of it. Yet I felt myself worse and worse, till, on the 5th of April last, I could hold out no longer. I knew I must drop into hell that moment, unless God appeared to save me: and He did appear. I knew He loved me; and felt sweet peace. Yet I did not dare to say I had faith, till, yesterday was twelvemonth, God gave me faith; and His love has ever since filled my heart."

Hence I rode with Mr. Milner to Ribchester, where some clergymen had appointed to meet him; with whom we spent one or two hours in serious and useful conversation.

Between five and six we reached the vicarage at Chipping, where a few serious people soon assembled. The next day we rode to Ambleside; and, on *Saturday*, 13, over more than Welsh mountains, to Whitehaven.

Sun. 14.—I heard two useful sermons at church, on, "Fear not them that can kill the body." I preached at eight, on, "Is there no balm in Gilead?" and between

one and two, at the market-place, on, "Thou art not far from the kingdom of God." A few stones were thrown at first; but the bulk of the congregation was deeply serious; as well as in the evening, when I preached on, "Who shall lay anything to the charge of God's elect?"

In meeting the classes the two next days, I observed one remarkable circumstance: without an absolute necessity, none of this society ever miss their class. Among near two hundred and forty persons, I met one single exception, and no more.

Wed. 17.—I rode to Clifton, six miles from Whitehaven. It was supposed few would come in the middle of the afternoon; but, on the contrary, there were abundantly more than any house could contain; so that, notwithstanding the keen north-east wind, I was obliged to preach in the street. Several of the poor people came after me to Cockermouth, where I stood at the end of the market-house, ten or twelve steps above the bulk of the congregation, and proclaimed, "the grace of our Lord Jesus Christ." A large and serious congregation attended again at five on *Thursday* morning. We then rode to Gamblesby, where I preached in the school-house to as many serious people as it could contain; and on *Friday*, 19, crept on, through miserable roads, till we came to Hinely Hill.

Early in the morning we scaled the snowy mountains, and rode by the once-delightful seat of the late Lord Derwentwater; now

neglected, desolate, and swiftly running to ruin. In the afternoon we brought Mr. Milner safe to the Orphan House at Newcastle.

Sun. 21.—The rain obliged me to preach in the house both morning and afternoon. The spirit of the people refreshed me much, as it almost always does. I wish all our societies were like-minded; as loving, simple, and zealous of good works.

Mon. 22.—The rain stopped while I was preaching at the market-place in Morpeth. We rode from thence to Alnwick, where (it being too wet to preach at the Cross) some of our friends procured the town-hall. This, being very large, contained the people well; only the number of them made it extremely hot.

Tues. 23.—We rode on to Berwick-upon-Tweed. At six in the evening a young man was buried, cut off in the strength of his years, who was to have inherited a considerable fortune. Almost the whole town attended the funeral. I went directly from the churchyard to the grave, and had full as many attendants as the corpse; among whom were abundance of fine, gay things, and many soldiers.

Wed. 24.—Mr. Hopper and I took horse between three and four, and about seven came to Old Camus. Whether the country was good or bad we could not see, having a thick mist all the way. The Scotch towns are like none which I ever saw, either in England, Wales, or Ireland: there is

such an air of antiquity in them all, and such a peculiar oddness in their manner of building. But we were most surprised at the entertainment we met with in every place, so far different from common report. We had all things good, cheap, in great abundance, and remarkably well-dressed. In the afternoon we rode by Prestonfield, and saw the place of battle, and Colonel Gardiner's house. The Scotch here affirm, that he fought on foot after he was dismounted, and refused to take quarter. Be it as it may, he is now "where the wicked cease from troubling, and where the weary are at rest."

We reached Musselburgh between four and five. I had no intention to preach in Scotland; nor did I imagine there were any that desired I should. But I was mistaken. Curiosity (if nothing else) brought abundance of people together in the evening. And whereas in the kirk (Mrs. G—— informed me) there used to be laughing and talking, and all marks of the grossest inattention; but it was far otherwise here: they remained as statues from the beginning of the sermon to the end.

Thur. 25.—We rode to Edinburgh; one of the dirtiest cities I had ever seen, not excepting Cölen in Germany.

We returned to Musselburgh to dinner, whither we were followed in the afternoon by a little party of gentlemen from Edinburgh. I know not why any should complain of the shyness of the Scots toward strangers. All I spoke

with were as free and open with me as the people of Newcastle or Bristol; nor did any person move any dispute of any kind, or ask me any question concerning my opinion.

I preached again at six, on, "Seek ye the Lord, while He may be found." I used great plainness of speech toward them; and they all received it in love: so that the prejudice which the devil had been several years planting was torn up by the roots in one hour. After preaching, one of the bailies of the town, with one of the elders of the Kirk, came to me, and begged I would stay with them a while, if it were but two or three days, and they would fit up a far larger place than the school, and prepare seats for the congregation. Had not my time been fixed, I should gladly have complied. All I could now do was, to give them a promise that Mr. Hopper would come back the next week, and spend a few days with them.

Mon. May 6.—I met a few people at Durham, in my way, and then rode on to Stockton. Some angry people set up a dismal scream, as we entered the town; but they could go no further. By means of a plain, rough exhorter, who lived in the town, the society was more than doubled since I was here before, and most of them were rejoicing greatly: only poor R—— M—— still went on heavily, being unequally yoked with one who was a bitter enemy to all spiritual religion. I preached in the main street, near the marketplace. When I had done, R——

M——'s wife followed me into the house. I desired we might go to prayer. God broke her heart in pieces; and she determined to go on hand in hand with her husband.

Fri. 10.—We rode to Lorbrough. The minister's son, and two more, made a little disturbance for a while: however, I permitted them to be present when I met the society. They seemed utterly astonished, and, I believe, will not lightly speak evil of us again.

It rained incessantly as we rode to Grimsby, where I preached to a mixed congregation, some of whom (the greater part) were exceeding serious, and some exceeding drunk. The society, I found, was much alive to God.

Sat. 11.—We returned to Epworth, to a poor, dead, senseless people: at which I did not wonder, when I was informed: 1. That some of our preachers there had diligently gleaned up and retailed all the evil they could hear of me; 2. That some of them had quite laid aside our hymns, as well as the doctrine they formerly preached; 3. That one of them had frequently spoke against our rules, and the others quite neglected them. Nothing, therefore, but the mighty power of God could have kept the people so well as they were.

Sun. 12.—After preaching at five, I rode to Misterton. The congregation was the largest I have seen in these parts. Thence I returned to Overthorp, where I did not observe one trifling or

careless hearer. I came to Epworth just in time for the afternoon service; and, after church, walked down straight to the Cross. The north-east wind was strong and keen; yet the bulk of the congregation did not regard it.

Mon. 13.—I learned the particulars of Mr. R——'s case, of which I had heard but a confused account before. "In November last he was desired to baptize a child of John Varley's. It was observed, his voice, which had been lost several years, was entirely restored. He read the Office with great emotion and many tears, so as to astonish the whole congregation. But going home from church, he behaved in so strange a manner, that it was thought necessary to confine him. During the first week of his confinement, he was for constraining every one that came near him to kneel down and pray; and frequently cried out, 'You will be lost, you will be damned, unless you know your sins are forgiven.' Upon this, Mr. — roundly averred that the Methodists had turned his head. After seven or eight days he grew much worse, though still with intervals of reason; and in about a fortnight, by a judgment mixed with mercy, God took him to Himself."

Tues. 14.—The waters were greatly out in the road, so that the York coach was overturned just before us; the bridge it should have gone over being under water: yet no passenger was hurt, only dropping wet, being all thrown

into the river. We were to pass the same river a few miles off, and which way to do it we knew not. But just as we came to the place, we overtook two gentlemen who had hired a guide. So we followed them as close as we could, and crossed it without difficulty.

I preached about five at Leeds, in the walls of the new house.

Wed. 15.—We had a little conference with about thirty preachers. I particularly inquired concerning their grace, and gifts, and fruit; and found reason to doubt of one only.

Thur. 16.—I rode to Wakefield; but we had no place, except the street, which could contain the congregation; and the noise and tumult there was so great, that I knew not whether I could preach at all: but I spake a few words, and the waves were still. Many appeared deeply attentive. I believe God has taken hold of some of their hearts, and that they will not easily break loose from him.

Fri. 17.—I preached in the new house at Birstal, already too small for even a week-day's congregation. After a few days more spent among the neighbouring societies, I returned, by easy journeys, to London.

Fri. June 1.—I wrote as follows to the Rector and Fellows of our College:—

Ego, Johannes Wesley, Collegii Lincolniensis in Academia Oxoniensi Socius, quicquid mihi juris est in prædictâ Societate, ejusdem Rectori et Sociis sponte ac liberè resigno: illis universis et singulis perpetuam

*pacem ac omnimodam in Christo felicitatem exoptans.*¹

A few days after I went down to Bristol, where I procured a particular account of one that went to rest some months before.

Wereached Beercrocombe in the evening, and Collumpton the next day, *Friday*, Aug. 23. I preached in the little meadow at the end of New Street, and observed one circumstance which I had not seen elsewhere. The people did not come close to me, but stood in an half-moon, some yards off, leaving a considerable space in the midst. The very children behaved with remarkable seriousness. I saw but one, a girl of three or four years old, who ran about as in play, till another, not much bigger, reproved her, and constrained her to stand still. Here I rested the next day.

Sun. 25.—I heard at church, by way of sermon, part of "Papists and Methodists compared." But it did not lessen the congregation at one: on whom I enforced (what they were somewhat more concerned in), "What shall it profit a man" to "gain the whole world, and lose his own soul?"

I then rode over to Tiverton, and preached in the market-house, filled with attentive hearers. So it was on *Monday* likewise.

¹ The subjoined is a translation of Mr. Wesley's Latin resignation of his Fellowship:—

"I, John Wesley, Fellow of Lincoln College, Oxford, do hereby spontaneously and freely resign whatever rights I possess in the aforesaid Society, to the Rectors and Fellows of the same: wishing to all and each of them perpetual peace and every species of felicity in Christ."—ED.

Tues. 27.—We rode to Uffculm, about eight miles from Tiverton, and preached in the market-place to a larger congregation than one would think the town could have afforded. *Wednesday*, 28. It being the time of their yearly meeting at the school, abundance of gentlemen came to town. Yet I preached in the market-house undisturbed: and afterwards met the society in peace.

Thur. 29.—There was a sermon preached at the old church, before the trustees of the school. At half an hour past twelve the morning service began: but such insufferable noise and confusion I never saw before in a place of worship; no, not even in a Jewish synagogue. The clergy set the example; laughing and talking during great part both of the prayers and sermon.

A young gentlewoman, who was with us where we dined, hastened away to prepare for the ball. But before she was half-dressed, she was struck, and came down in a flood of tears. Nevertheless, she broke through, and in a few hours danced away all her convictions.

Towards the close of the sermon in the evening, a rabble of gentlemen's servants gathered together, and endeavoured to make a disturbance: but it was mere lost labour.

Fri. 30.—I inquired into the particulars of the last fire here. It began on June 4, about six in the evening. Four engines were brought immediately; and water in abundance ran through the middle of the street: notwithstanding

ing, it seized four houses instantly, spread across the street, and ran on both sides, right against the wind, till it had burnt all the engines, and made all help impossible. When most of the people had given up all hopes, it stopped all on a sudden: on one side of the street, by blowing up the market-house; on the other, none could tell how: having first left about three hundred families without a place where to lay their heads.

I preached at six, on those words in the morning lesson, "We desire to hear of thee what thou thinkest: for, as concerning this sect, we know everywhere it is spoken against." A drunken man made a little noise; but a clergyman present desired the town-clerk to stop him; which he did immediately. Then the mob of footmen began, having procured an horn, and greatly increased their numbers. But a party of the townsmen undertook them, and scoured the streets of them in a few minutes. To revenge themselves, they laid hold on a poor chimney-sweeper they met, though no Maccabee (as the common people call us here), carried him away in triumph, and (we heard) half-murdered him, before he got out of their hands.

Sat. 31.—We rode to Launceston. The mob gathered immediately, and attended us to the room. They made much noise while I was preaching, and threw all kind of things at the people as they came out; but no one was hurt.

Sun. Sept. 1.—At the desire of

many I went at eight into the main street. A large congregation of serious people quickly gathered together. Soon after a mob of boys and gentlemen gathered on the other side of the street: they grew more and more noisy; till, finding I could not be heard there, I went to the room and quietly finished my discourse.

I preached again as soon as we came out of church, and then hasted to Tresmere. Mr. T—— not being come, I read prayers myself, and found an uncommon blessing therein: I preached on Luke x. 23, 24: "Blessed are the eyes which see the things that ye see," etc.: and great was our rejoicing in the Lord. We were filled with consolation. We sang praises lustily, and with a good courage; till (in a manner I never remember before),

"

We were well buffeted both with wind and rain, in riding from thence to J—— T——'s, where the congregation was waiting for me. And we had another season of solemn joy in the Lord.

Mon. 2.—We rode to Camel-ford. In the way I read Mr. Glanvill's *Relations of Witchcraft*. I wish the facts had had a more judicious relater; one who would not have given a fair pretence for denying the whole, by his awkward manner of accounting for some of the circumstances.

Sat. 7.—I rode in a stormy afternoon to St. Just. But the rain would not let me preach

abroad, either that evening, or on *Sunday* morning. About noon I made shift to stand on the lee-side of an house in Morva, and preach Christ to a listening multitude. I began at Newlyn about five. About the middle of the sermon there was a vehement shower of rain and hail: but the bulk of the congregation stood quite still, every man in his place.

On *Monday* and *Tuesday* I preached in Ludgvan, Sithney, Crowan, and Illogan. *Wednesday*, 11. At noon I preached in Redruth; and in the evening in Gwennap. It blew hard, and rained almost without ceasing: but the congregation stood as if it had been a fair summer's evening.

Thur. 12.—We rode to Penryn. Here I light upon the works of that odd writer, William Dell. From his whole manner, one may learn, that he was not very patient of reproof or contradiction: so that it is no wonder there is generally so much error mixed with the great truths which he delivers.

Fri. 13.—I preached at St. Mewan; *Saturday*, 14, at St. Lawrence, near Bodmin—a little, ugly, dirty village, eminent for nothing but an hospital for lepers, founded and endowed by Queen Anne. But I found God was there, even before I opened my mouth, to a small, loving congregation; one of whom had been sensible of his acceptance with God for above six-and-fifty years.

I preached at St. Clear in the afternoon, about two miles from Liskeard; and the next morning a mile nearer the town. Hence I

went on to Plymouth Dock: where I preached in the evening, to a large congregation; and on *Monday* evening to a much larger, with great plainness of speech.

Tues. 17.—Being greatly importuned to spend a few more days in Cornwall, I rode back to Launceston. After preaching there about noon, in the evening at St. Genis, and the next morning at Cubert, we went on, and reached St. Ives in the afternoon, on *Thursday*, 19.

Fri. 20.—I read, with great prejudice in their favour, some of Mr. Erskine's sermons: particularly those which I had heard much commended, entitled, "Law-Death, Gospel-Life." But how was I disappointed! I not only found many things odd and unscriptural, but some that were dangerously false; and the leaven of Antinomianism spread from end to end.

On *Saturday* and *Sunday* I preached at St. Just, Morva, and Zennor. *Monday*, 23. We had a general meeting of the stewards, and a solemn watch-night. After the service was over, I rode to Camborne; and in the evening, *Tuesday*, 24, reached St. Clear. The house would not contain one half of the people; so I stood in the porch, that all, both within and without, might hear. Many from Liskeard were present; and a solemn awe was upon the whole assembly.

Wed. 25. — After preaching about noon at Plymouth Dock, we went on to Mr. V——'s at C——. The next evening we

reached Tiverton, where a large number of serious people were waiting for me. The sons of Belial were likewise gathered in great numbers, with a drummer at their head. When I began speaking, they began drumming and shouting: notwithstanding which, I went through my sermon, to the no small mortification of Satan's servants, and the joy of the servants of God.

I would have walked home without delay; but our brethren constrained me to step into an house. One of the merchants of the town quickly followed me, with a constable, and one or two servants, who took me between them, carried me through all the mob, and brought me safe to my own lodgings.

Fri. 27. — In the evening I preached at Beercrocombe; and *Saturday*, 28, came to Bristol.

Sun. 29. — I had much comfort among the children in Kingswood, finding several of them that really feared God.

Sun. Oct. 20. — Farmer N —, who had begged me to come that way, upon the minister's offering me the use of his church, informing me that his mind was changed, I rode over to Reading, preached at one and at five; and on *Monday*, 21, rode forward to London.

Sat. Nov. 2. — Mr. Arvin, according to my desire, informed Mr. M —, that I was willing to give him twenty pounds a year, for assisting me once a week. He refused it with the utmost indignation, and from that time spoke all manner of evil.

Mon. 11. — I rode to Rochester, and the next day to Canterbury, where I preached, morning and evening, in what was lately the French church. We had not any disturbance from first to last, the Court of King's Bench having broke the spirits of the rioters.

Sat. 16. — I set out early in a clear, calm morning, and in the afternoon came to London.

Tues. 19. — I began writing a letter to the comparer of the Papists and Methodists. Heavy work, such as I should never choose; but sometimes it must be done. Well might the ancient say, "God made practical divinity necessary, the devil controversial." But it is necessary: we must "resist the devil," or he will not "flee from us."

Sun. Mar. 15, 1752. — While I was preaching at West Street in the afternoon, there was one of the most violent storms I ever remember. In the midst of the sermon great part of an house opposite to the chapel was blown down. We heard an huge noise, but knew not the cause; so much the more did God speak to our hearts: and great was the rejoicing of many in confidence of His protection. Between four and five I took horse, with my wife and daughter. The tiles were rattling from the houses on both sides; but they hurt not us. We reached Hayes about seven in the evening, and Oxford the next day.

Tues. 17. — The rain continued without intermission, till we came to Enstone. Soon after we set out from thence, it was succeeded

by so vehement a wind, as on Broadway Hill often drove us clear out of the path, and was ready to carry away both horse and rider. But our strength was as our day; and before six in the evening we came unhurt to Evesham.

I preached in the evening at the town-hall, where several of the clergy and gentry were present. *Wednesday*, 18. I rode over with Mr. — to his house, which I had not seen for upwards of twenty years. The place I found, but not the inhabitants: most of them were gone to their long home. I saw not one whom I knew, but Mr. —'s aunt; who could not long forbear telling me how sorry she was that I should leave all my friends, to lead this vagabond life. Why, indeed it is not pleasing to flesh and blood; and I would not do it, if I did not believe there was another world. Our dispute did not continue long, and ended in much love. Mr. — rode back with me to Evesham, attended the preaching both at seven and at five in the morning, and walked with me from the room after sermon; but it was some time before he could speak. He then broke out, "I am to take care of two thousand souls, and I never yet knew how to take care of my own!" I left him full of conviction and good resolutions. How many days will they continue?

Thur. 19.—I rode to Birmingham, and, from the behaviour of the people, both this and the following evening, found reason to hope that some of the seed which has been sown here will bear last-

ing fruit. *Saturday*, 21. I rode to Wednesbury, where Mr. —, vicar of —, had appointed to meet me. I rejoiced to find so great a change. Since he has known the pardoning love of God, he has been swiftly going on from faith to faith, and growing not in knowledge only, but in love.

Sun. 22.—After preaching at five, I returned to Birmingham. Many were much afraid of my preaching in the street, expecting I know not what mischief to be done. Vain fear! I saw not one person behave amiss, while I declared, "There is joy in heaven over one sinner that repenteth."

At one I preached at Tipton Green, to a large congregation, though the wind was ready to cut us in two; and about five, to a much larger, at Wednesbury; where, in spite of all the wiles of Satan, and the cunning craftiness of men, the plain, genuine gospel runs and is glorified.

Mon. 23.—I spent an agreeable hour with Mr. —, curate of W.; an honest, upright man, I verily believe, and willing to know the whole counsel of God. In the evening I preached to a small, serious congregation, at Billbrook. The storm of wind, snow, and hail was ready for us in the morning, almost as soon as we set out, and continued most part of the day. When we had heaths or commons to cross, it was not easy to sit on horse, especially as the wind was full in our teeth. However, we reached Poole (two miles from Nantwich) in the evening, and found a congregation gathered

from many miles round ; several of whom sat up all night, for fear of losing the morning sermon.

Wed. 25.—After preaching at five and at nine, I rode on to Alpraham, where a large congregation of serious, sensible people attended, both at one and at seven in the evening. *Thursday, 26.* We rode on, through wind and snow, and reached Manchester. At night I was grieved to hear in all places, from my coming into Cheshire till now, that John Bennet was still speaking all manner of evil ; averring, wherever he came, that Mr. W. preached nothing but Popery, denying justification by faith, and making nothing of Christ. Lord, lay not this sin to his charge !

Mar. 27.—(Being *Good Friday*). I went to the old church, where Mr. Clayton read prayers ; I think the most distinctly, solemnly, and gracefully, of any man I have ever heard ; and the behaviour of the whole congregation was serious and solemn in every part of the service. But I was surprised to see such a change in the greater part of them, as soon as ever the sacrament was over. They were then bowing, courtesying, and talking to each other, just as if they were going from a play.

On *Sunday, Monday, and Tuesday* I spoke severally to each member of the society ; and found reason, after the strictest search, to believe that there was not one disorderly walker therein.

Tues. 31.—T. M—— gave me a full account of J. B——'s re-

nouncing all connection with me ; adding, "On the 30th of December last, after he had said many bitter things of you to the congregation at Bolton, he spread out his arms and cried, 'Popery ! Popery ! Popery ! I have not been in connection with him these three years, neither will I be any more.' And the same thing he said to all the stewards, at the quarterly meeting on New-Year's Day."

Sun. April 5.—About one I preached at Birstal. Observing that several sat on the side of the opposite hill, I afterward desired one to measure the ground ; and we found it was seven-score yards from the place where I stood. Yet the people there heard perfectly well. I did not think any human voice could have reached so far.

Wed. 8.—We rode to Heptonstal, a little town on the round top of a very high mountain, with a steep descent on every side. I preached in a vacant place, on the brow of the hill. A captain who came from the minister's house, laboured much to divert the attention of the people ; but none regarded him at all. When we went away, he followed us down the hill. One took him by the hand, and spoke a few words ; on which he shook like a leaf, and said, he hoped this would be an happy day for him, and that he should think more than he had done in time past.

Fri. 10.—I preached at Dewsbury, where the case of the vicar and his curate will not soon be forgotten. After a conversation I

had with the vicar, above three years ago, he was deeply serious, till he conversed again with rich and honourable men, who soon cured him of that distraction. Yet in a while he relapsed, and was more serious than ever, till he was taken ill. The physician made light of his illness, and said, he would do well enough, if they did but keep those Methodists from him. They did so: however, in a few days he died, and, according to his own express order, was carried to the grave, at seven in the morning, by eight poor men (whom he had named), and buried on the north side of the church. The curate who buried him, sickening the same week, insisted that the Methodists should not be kept from him. About ten days after, he died; and, according to his desire, was, about the same hour, carried also by eight poor men, and laid in a grave close to that of Mr. Robson.

Sat. 11.—I preached at R——, once a place of furious riot and persecution; but quiet and calm, since the bitter rector is gone to give an account of himself to God.

Sun. 12.—I came to Wakefield, as the bells were ringing in, and went directly to Mr. W——, in the vestry. The behaviour of the congregation surprised me. I saw none light, none careless, or unaffected, while I enforced, "What is a man profited, if he shall gain the whole world, and lose his own soul?" Hath not God the hearts of all men in His hand? Who would have expected to see me

preaching in Wakefield church, to so attentive a congregation, a few years ago, when all the people were as roaring lions; and the honest man did not dare to let me preach in his yard, lest the mob should pull down his houses?

Mon. 13.—In the evening I preached at Sheffield, in the shell of the new house. All is peace here now, since the trial at York, at which the magistrates were sentenced to rebuild the house which the mob had pulled down. Surely the magistrate has been the minister of God to us for good!

Tues. 14.—I went to B——, whence the vicar, Mr. Drake, had sent a messenger on purpose to desire he might see me. I found him in deep distress for the loss of his wife, mixed with strong desires after God. Hearing I was going to preach at Rotherham, he offered to go with me. He seemed to stagger at nothing; though as yet his understanding is not opened.

Wed. 15.—I rode on toward Epworth. But I was nigh shipwrecked in sight of the port. Attempting to ride over the common the nearest way, my mare was quickly embogged. But being lively and strong, she made a shift to get out, and I was glad to go round by Torne Bank.

Thur. 16.—I walked over to Burnham. I had no thought of preaching there, doubting if my strength would allow of preaching always thrice a day, as I had done most days since I came from Evesham. But finding an house full of people, I could not refrain.

Still the more I use my strength, the more I have. I am often much tired the first time I preach in a day; a little the second time; but after the third or fourth, I rarely feel either weakness or weariness.

Fri. 17.—I called on the gentleman who told me he was “sinner enough,” when I preached first at Epworth on my father’s tomb; and was agreeably surprised, to find him strong in faith, though exceeding weak in body. For some years, he told me, he had been rejoicing in God, without either doubt or fear; and was now waiting for the welcome hour, when he should “depart and be with Christ.”

Mon. 20.—I rode by Hainton to Coningsby. The next day I preached at Wrangle, where we expected some disturbance, but found none. The light punishment inflicted on the late rioters (though their expense was not great, as they submitted before the trial) has secured peace ever since. Such a mercy it is, to execute the penalty of the law on those who will not regard its precepts! So many inconveniences to the innocent does it prevent, and so much sin in the guilty.

Wed. 22.—I rode to Grimsby. The crowd was so great in the evening, that the room was like an oven. The next night I preached at the end of the town, whither almost all the people, rich and poor, followed me; and I had a fair opportunity of closely applying that weighty question, “Lord, are there few that be saved?”

Fri. 24.—We rode by a fine seat, the owner of which (not much above fourscore years old) says he desires only to live thirty years longer; ten to hunt, ten to get money (having at present but twenty thousand pounds a year), and ten years to repent. Oh that God may not say unto him, “Thou fool, this night shall thy soul be required of thee!”

When I landed at the quay in Hull, it was covered with people, inquiring, “Which is he? Which is he?” But they only stared and laughed; and we walked unmolested to Mr. A——’s house.

I was quite surprised at the miserable condition of the fortifications; far more ruinous and decayed than those at Newcastle, even before the rebellion. It is well there is no enemy near.

I went to prayers at three in the old church,—a grand and venerable structure. Between five and six the coach called, and took me to Mighton Car, about half a mile from the town. An huge multitude, rich and poor, horse and foot, with several coaches, were soon gathered together; to whom I cried with a loud voice and a composed spirit, “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” Some thousands of the people seriously attended; but many behaved as if possessed by Moloch. Clods and stones flew about on every side; but they neither touched nor disturbed me. When I had finished my discourse, I went to take coach; but the coachman had driven clear away. We

were at a loss, till a gentlewoman invited my wife and me to come into her coach. She brought some inconveniences on herself thereby; not only as there were nine of us in the coach, three on each side, and three in the middle; but also as the mob closely attended us, throwing in at the windows (which we did not think it prudent to shut) whatever came next to hand. But a large gentlewoman who sat in my lap, screened me, so that nothing came near me.

The mob, who were increased to several thousands, when I stepped out of the coach into Mr. A——'s house, perceiving I was escaped out of their hands, revenged themselves on the windows with many showers of stones, which they poured in, even into the rooms four stories high. Mr. A—— walked through them to the mayor's house, who gave him fair words, but no assistance; probably not knowing that himself (the mayor) might be compelled to make good all the damage which should be done. He then went in quest of constables, and brought two with him about nine o'clock. With their help he so thoroughly dispersed the mob, that no two of them were left together. But they rallied about twelve, and gave one charge more, with oaths, and curses, and bricks, and stones. After this, all was calm, and I slept sound till near four in the morning.

Yet some of our company had dreadful forebodings of what was to be at York. A worthy Justice of the Peace (doubtless to quiet

the mob there) had just caused to be cried about the streets, stuck up in public places, and even thrown into many houses, part of the "Comparison between the Papists and Methodists." Perhaps this might be the occasion of some bitter curses which were given us almost as soon as we entered the gates. But the vain words of those Rabshakehs returned into their own bosoms. I began preaching at six. The chapel was filled with hearers, and with the presence of God. The opposers opened not their mouths. The mourners blessed God for the consolation.

Tues. 28. — About noon we reached Stokesley, where I found none had ever yet preached abroad. Samuel Larwood had attempted it, but in vain: and so had Mr. Roberts, some time after; but a clergyman came at the head of a large mob, and obliged him to desist. About one, the person in whose house we were came in trembling, and told us what threatenings were breathed out. I answered, "Then there is no time to lose"; and went out immediately. I suppose the mob expected to hear us sing; but they were disappointed; for I began preaching without delay. By this means, missing their signal, they came, not in a body, but two or three at a time; and as fast as they came their minds were changed; so that all were quiet, from the beginning to the end.

Wed. 29. — I preached at Durham to a quiet, stupid congregation; and the next day went on to Newcastle.

On *Friday* and *Saturday* we enjoyed a little respite from labour, and were refreshed both in soul and body.

Sun. May 3.—We had the best dressed congregation that ever I saw in this place. I spoke very plain; yet all were patient, and looked as if they understood what was said.

Sat. 9.—I rode to Sunderland, where I found one of the liveliest societies in the north of England. This is the effect of their being so much “under the law,” as to scruple, one and all, the buying even milk on a Sunday. The house hardly contained the people at five the next morning. At eight and at twelve I preached in the street, none opposing or interrupting. About four I began at Newcastle, near the Keelmen’s Hospital. It was just as I expected. Many who had turned back from the holy commandment once delivered to them, flocked together, and seemed convinced that God was still ready to return, and leave a blessing behind Him.

Mon. 11.—After preaching at Morpeth in my way, though with little present effect, I rode on to Alnwick, and preached at the Cross, to a far more numerous and more serious congregation.

Wed. 13.—I rode to Berwick; and, after preaching, desired all who had been of the society to meet me. I spoke to seventeen, who were thoroughly willing to unite again; and (what was remarkable) all of them still retained a sense of the pardoning love of God; although they were con-

vinced they had suffered great loss by a famine of the Word.

Thur. 14.—At five the soldiers made a considerable part of the congregation. At noon they came again in troops. One of them, T—— W——, came last year from the Highlands, and went through Westmoreland to beat up for recruits. He had been earnestly warned, before he left Scotland, on no account to go near the Methodists. But in Kendal he lighted on two or three; from which time they were not one day asunder. It was not long before God clearly assured him of His pardoning love. A fortnight after, he was ordered to follow the regiment to Berwick; where he is continually exhorting his comrades to be “good soldiers of Jesus Christ”; and many already have listed under His banner.

Fri. 15.—In the afternoon I preached at Alemouth. How plain an evidence have we here, that even our outward work, even the societies, are not of man’s building! With all our labour and skill, we cannot, in nine years’ time, form a society in this place; even though there is none that opposes, poor or rich; nay, though the two richest men in the town, and the only gentlemen there, have done all which was in their power to further it.

Sat. 16.—I rode on to the poor colliers at Placey. When we came hither first, John Lane, then nine or ten years old, was one of the first who found peace with God. From that hour he continued to walk day and night in the light of

His countenance. I saw him last year, longing to be with Christ. But he was detained here a little longer, that he might witness a "good confession" in death, as well as in life. He praised God as long as he had breath, and was buried a day or two before I came.

May 17.—(Being *Whit-Sunday*.) I preached in the morning at Gateshead, to an huge congregation, on our Lord's words, "If any man thirst, let him come unto Me and drink." About five I began near the Keelmen's Hospital; many thousands standing round, or sitting on the grass. The wind was high just before; but scarce a breath was felt, all the time we were assembled before God. I praise God for this also. Is it enthusiasm to see God in every benefit which we receive?

Tues. 19.—I preached at Wickham, before Mrs. Armstrong's door. I was a little surprised at the account she gave of God's late dealings with her. When her ancient husband, with whom she had lived from her youth, was, on account of a debt contracted by his son, hurried away, and thrown into Durham Gaol,—which soon put an end to his life; when she was likely to lose all she had, and to be turned out of doors at four-score years of age; still the oracles of God, which she had loved from a child, were her delight and her counsellors. But one day, when she put on her spectacles to read, she could not see a word. She was startled at first; but soon said, "It is the Lord; let Him do

what seemeth Him good." She laid her spectacles down, and casting her eye on the corner of the Bible, thought she could discern some letters. Taking up the book, she read as well as her daughter could; and, from that hour, she could not only read without spectacles, but sew, or thread the finest needle, with the same ease as when she was thirty years of age.

Mon. 25.—We rode to Durham, and thence, through very rough roads, and as rough weather, to Barnard Castle. I was exceeding faint when we came in: however, the time being come, I went into the street, and would have preached; but the mob was so numerous and so loud, that it was not possible for many to hear. Nevertheless, I spoke on, and those who were near listened with huge attention. To prevent this, some of the rabble fetched the engine, and threw a good deal of water on the congregation; but not a drop fell on me. After about three-quarters of an hour, I returned into the house.

Tues. 26.—At five the preaching-house would not contain one-half of the congregation. Many stood at the door and windows; far more than could hear. When I come again, perhaps they will hear while they may.

We rode hence to Weardale. I had been out of order all night, and found myself now much weaker. However, I trusted in the Strong for strength, and began preaching to a numerous congregation: and I did not want strength,

till I had finished my discourse ; nor did the people want a blessing.

In the evening we came to Allandale, and found the poor society well-nigh shattered in pieces. Slackness and offence had eaten them up. When I came into the room, I was just like one of them ; having neither life nor strength, and being scarce able either to speak or to stand. But immediately we had a token for good. In a moment I was well. My voice and strength were entirely restored ; and I cried aloud, "How shall I give thee up, Ephraim ?" The mountains again flowed down at His presence, and the rocks were once more broken in pieces.

Wed. 27.—I preached at Clifton, near Penrith, to a civil people, who looked just as if I had been talking Greek. The next day we went on to Lorton ; a little village, lying in a green, fruitful valley, surrounded by high mountains, the sides of which are covered with grass and woods, and the bottom watered by two small rivers. Here I found myself much out of order again. However, at six, I preached to a very large and serious congregation. The ministers of Lorton, and of the next parish, were among them, that they might hear and judge for themselves.

Tues. June 2.—I rode to Seaton, a town of colliers, ten measured miles from Whitehaven. The poor people had prepared a kind of pulpit for me, covered at the top and on both sides, and had placed a cushion to kneel upon of

the greenest turf in the country. But my voice was still so low, that I fear not half of those who were present could hear.

Wed. 3.—I was able to preach again in the morning. One of our friends, who was master of a ship, purposing to set sail on *Thursday, 4,* for Dublin, I knew not but it would be well to go over with him, supposing the wind should turn fair. It did turn fair that very morning ; but, being suddenly called on board, he sailed without us. In about six hours the wind turned foul. So I suppose he came back the next morning.

In the afternoon we rode to Mr. Blencowe's, about fifteen miles from Whitehaven. We took a walk in the evening to a little town called Drig, about a mile from his house, where I preached to a small company of plain, serious people. But I fear they understood very little of what they heard.

Fri. 5.—I went on with Mr. Milner, to Ulverstone. Here a very convenient place for preaching was offered. But few people had any desire to hear. So I went quietly back to my inn.

Sat. 6.—We reached Chipping, and were immediately informed, that several there were consulting together, how to hinder me from preaching. Mr. Milner, hearing they were met at the next house, went thither, and brought them all with him, who were the churchwardens and three or four persons more. I spent about a quarter of an hour with them, in calm and friendly debate ; and

they went away much cooler than they came.

Sun. 7.—Understanding some designed to go out of church when I went into the pulpit, I thought it would be better for them to go out sooner; and to read prayers as well as preach. Such a congregation was present as I believe was never seen there before; and a solemn awe seemed to rest on the whole congregation, from the beginning of the service to the end.

I preached in the afternoon on the conclusion of the second lesson, "God was in Christ, reconciling the world unto Himself." The people were all attention. Surely there is no counsel or strength against the Lord.

Mon. 8.—We rode to Rough Lee; and found a large, serious, and quiet congregation. There have been no tumults since Mr. White was removed. He was for some years a Popish priest. Then he called himself a Protestant, and had the living of Colne. It was his manner first to hire, and then to head the mob, when they and he were tolerably drunk. But he drank himself first into a gaol, and then into his grave.

In the evening I preached at Heptonstall. An attorney, who happened to be in the town, endeavoured to interrupt; relating some low, threadbare stories, with a very audible voice. But some of the people cut him short in the midst by carrying him quietly away.

Tues. 9.—I preached at six to abundance of people near Ewood;

and with an uncommon blessing. Hence we rode to Todmorden. The minister was slowly recovering from a violent fit of a palsy, with which he was struck immediately after he had been preaching a virulent sermon against the Methodists.

I preached on the side of a mountain, to a large and earnest congregation, and then went on to Mellar Barn. I preached at six in the town; and I suppose all the inhabitants, young and old, were present. Nor have I often seen so large a congregation so universally and deeply affected.

My lodging was not such as I should have chosen; but what Providence chooses is always good. My bed was considerably underground, the room serving both for a bed-chamber and a cellar. The closeness was more troublesome at first than the coolness: but I let in a little fresh air, by breaking a pane of paper (put by way of glass) in the window; and then slept sound till the morning.

Fri. 12.—I rode to Bolton. So hot a day as this, I do not remember to have felt in England. The congregation seemed to forget the heat, though the room was like an oven. For it was a comfortable hour; God refreshing many souls with the multitude of peace.

Sat. 13.—The house was fuller this evening than the last, while I enforced that gracious invitation, "Come unto Me, all ye that are weary and heavy-laden."

Sun. 14.—After preaching in the evening, I took occasion to

tell the whole congregation, that there had been a mistake concerning the house, which J. B. imagined I had contrived to make my own property : but Mr. Grimshaw had now cleared it up ; having assured Mr. B. : 1. That I knew nothing of the deed relating to the house, till after it was made. 2. That I had no property in it still ; only a clause was inserted, whereby Mr. G., my brother, and I were empowered to appoint the preachers therein.

Mon. 15.—I had many little trials in this journey, of a kind I had not known before. I had borrowed a young, strong mare, when I set out from Manchester. But she fell lame before I got to Grimsby. I procured another, but was dismounted again between Newcastle and Berwick. At my return to Manchester, I took my own : but she had lamed herself in the pasture. I thought, nevertheless, to ride her four or five miles to-day ; but she was gone out of the ground, and we could hear nothing of her. However, I comforted myself, that I had another at Manchester, which I had lately bought. But when I came thither, I found one had borrowed her too, and rode her away to Chester.

About noon I preached near Shackerley, at an old man's house, who was groaning for redemption. We walked together a little way, after preaching, and almost as soon as we parted, the power of God fell upon him, so that he hardly knew whether he was on earth or in heaven. From that hour he

has been continually filled with peace and joy in believing.

Sat. 20.—I rode to Chester, and preached at six, in the accustomed place, a little without the gates, near St. John's church. One single man, a poor alehouse-keeper, seemed disgusted, spoke a harmless word, and ran away with all speed. All the rest behaved with the utmost seriousness, while I declared "the grace of our Lord Jesus Christ."

Sun. 21.—I preached, at seven, in a much larger house, which was just taken, near St. Martin's church ; as eminent a part of the town as Drury Lane is in London, or as the Horse Fair was in Bristol. At church Mr. L—— preached a strong, plain, useful sermon, upon the faith of Abraham. At one I began preaching again, on, "We preach not ourselves, but Christ Jesus the Lord." But the house not containing half the congregation, I was obliged to stand at the door, on one side of a kind of square, large enough to contain ten or twelve thousand people. I had a few hours before spoken to the captain of a vessel with whom I proposed to sail for Dublin ; and, the wind being fair, I knew not whether I should stay to preach another sermon in Chester. I find it useful to be in such a state of suspense, wherein I know not what will be the next hour, but lean absolutely on His disposal who knoweth and ruleth all things well.

At four I preached in the Square, to a much larger congregation, among whom were

abundance of gentry. One man screamed and hallooed as loud as he could; but none seconded or regarded him. The rest of the congregation were steadily serious, from the beginning to the end.

Mon. 22.—We walked round the walls of the city, which are something more than a mile and three-quarters in circumference. But there are many vacant spaces within the walls, many gardens, and a good deal of pasture-ground: so that I believe Newcastle-upon-Tyne, within the walls, contains at least a third more houses than Chester.

The greatest convenience here is what they call "the Rows"; that is, covered galleries, which run through the main streets on each side, from east to west, and from north to south; by which means one may walk both clean and dry in any weather, from one end of the city to the other.

I preached at six in the evening, in the Square, to a vast multitude, rich and poor. The far greater part, the gentry in particular, were seriously and deeply attentive; though a few of the rabble, most of them drunk, laboured much to make a disturbance. One might already perceive a great increase of earnestness in the generality of the hearers. So is God able to cut short His work, to wound or heal, in whatever time it pleaseth Him.

Fri. July 3.—I was saying in the morning to Mr. Parker, "Considering the good which has been done there already, I wonder the people of Chester are so quiet."

He answered, "You must not expect they will be so always." Accordingly, one of the first things I heard after I came into the town was, that for two nights before the mob had been employed in pulling down the house where I had preached. I asked, "Were there no magistrates in the city?" Several answered me, "We went to the mayor after the first riot, and desired a warrant to bring the rioters before him; but he positively refused to grant any, or to take any informations about it." So, being undisturbed, they assembled again the next night, and finished their work.

Sat. 4.—I preached in our old room.

Sun. 5.—I stood, at seven in the morning, near the ruins of the house, and explained the principles and practice of that sect which is "everywhere spoken against." I went afterwards to St. Martin's church, which stands close to the place. The gentleman who officiated seemed to be extremely moved at several passages of the second lesson, Luke xvii.; particularly, "It is impossible but that offences will come; but woe unto him through whom they come."

He concluded nearly thus: "I am sorry any such outrage should be committed, particularly in this parish, where I have been teaching so many years. And to how little purpose! I will remove, as soon as possibly I can, from a place where I can do so little good."

Mon. 6.—Finding no ship ready to sail, I determined to return to

Whitehaven : so I took horse with my wife between nine and ten.

Mon. 13.—I bespoke the cabin in a ship bound for Dublin, which only waited for a wind. About ten at night word was brought that she was ready to sail. We went down to the quay immediately ; and found she had sailed out a quarter of an hour before, and was then off at sea. But as another ship had just weighed anchor, we went on board, and sailed without delay. But having contrary winds, it was *Friday*, 17, in the evening, before we reached Dublin.

The house here is nearly of the same size, and of the same form, with that at Newcastle. But having deep galleries on three sides, it will contain a larger number of people.

Sun. 19.—I preached at five and eight, but not to so large a congregation as I expected. I was greatly shocked at the behaviour of the congregation in St. Patrick's church. But all their carelessness and indecency did not prevent my finding an uncommon blessing. Between five and six our house was nearly filled ; but great part of the hearers seemed utterly unawakened. I marvel how it is, that after all our labour here, there should still be so little fruit.

Mon. 20.—I learned the particulars of the late riot. Some weeks ago, a large mob assembled one evening, broke many of the windows, and had just broke into the house, when a guard of soldiers came. The chief rioters were apprehended and tried. But ten or eleven of the jurymen, being

Papists, frightened the twelfth, so that he did not contradict, when they brought in their fellows "Not guilty."

Tues. 21.—I inquired into the state of the society, still consisting of about four hundred and twenty members ; though many had been much shaken, chiefly by various opinions, which some even of our own preachers had propagated.

Thurs. 23.—We went to see a friend a few miles from Dublin. Before dinner Mr. Cownley and I took a walk on the seashore. Being somewhat tired, we thought to return a shorter way, by climbing over the rocks. We found little difficulty at first, the ascent not being steep toward the bottom : but as we went higher, it grew steeper and steeper, till we would gladly have gone back if we could. But we could neither go nor look back ; so that we had only this choice,—to get quite to the top, or to make one step to the bottom. The stones, likewise, on which we stood, or which we took hold of, frequently gave way, and tumbled ; so that I know not whether we were ever in so much danger on the sea, as we were now on the shore. But in half an hour, I know not how, we got upon firm, even ground.

Sun. 26.—I met one whom I had formerly seen at Bristol, heaping up money with both hands : and he has now all that the world can give. But he enjoys nothing ; having such a continual lowness of spirits, as they call it, that his very life is a burden. He seems partly to understand his own case.

May the great Physician heal his sickness!

Sat. Aug. 8.—I called on a lively man, who is just married, in the ninety-second year of his age. He served as an officer both in King William's and Queen Anne's wars; and a year or two ago began to serve the Prince of Peace. He has all his faculties of body and mind entire, works in his garden some hours every day, and praises God who has prolonged his life to so good a purpose.

Tues. 25.—I preached in the market-place at Kinsale. The next morning, at eight, I walked to the Fort. On the hill above it we found a large, deep hollow, capable of containing two or three thousand people. On one side of this, the soldiers soon cut a place with their swords for me to stand, where I was screened both from the wind and sun, while the congregation sat on the grass before me. Many eminent sinners were present, particularly of the army; and I believe God gave them a loud call to repentance.

In the evening I called sinners to repentance in the main street, at Bandon. On *Thursday* and *Friday*, the rain drove us into the market-house. Indeed, I hardly remember two dry days together since I landed in Ireland. *Saturday*, 29. I returned to Cork, and spent a comfortable day, having a strong hope, that God will "lift up the hands that hang down." *Monday*, 31. I rode to Clonmell. A wide door was opened here a year ago; but one evening, just after sermon was ended, the room

in which the preaching had been, fell. Two or three persons were hurt thereby; for which reason (could one desire a better?), the people of the town vowed that no Methodists should ever more preach in Clonmell.

Tues. Sept. 1.—I preached at Waterford. Only one poor man behaved amiss: his case is really to be pitied. Some time since he had strong desires to serve God, and had broke off his outward sins, when Mr. —, one of the prebendaries, told him he did very wrong to go after those fellows; and made him promise to hear them no more. He kept his word, and turned back, as a dog to his vomit, wallowing in sin, as he did before. But he does not go to the Methodists; so all is well: he may go to the devil and welcome.

Wed. 2.—At eleven Mr. Walsh began preaching in Irish in the market-house. It being market-day, the people flocked from all sides: many of them seriously attended. A few of the rabble cursed and swore, but did not make a considerable interruption.

At five I went to the court-house, and began preaching; but the mob was so numerous and noisy that few could hear. Perceiving the noise increase more and more, I walked through the midst of the mob to my lodgings. They hallooed, and shouted, and cursed amain: hitherto could they come, but no farther.

Thur. 14.—(So we must call it now, seeing the new style now takes place.) I rode to the bog

of Boiree, where a great and effectual door is opened. On *Friday* evening we rode on to Goree, and the next day to Dublin.

Sun. 17.—I made an end of Mr. V——'s *Essay on the Happiness of the Life to come*. I am glad it is wrote in French: probably not many in Ireland will be at the pains of reading it. He is a lively, sensible writer; but I cannot believe his hypothesis, while I believe the Bible.

Mon. 18.—We had our first watch-night in the new house; and it was a night that will not soon be forgotten. On *Tuesday* I rode to Portarlinton, and the next day to Birr, through so violent a storm, that my strength was utterly exhausted, and how I should preach I knew not. But God soon renewed my strength: and on *Thursday, 21*, I arose lively and well; and in the afternoon, through continued rain, came, very wet, but not tired, to Limerick.

Sat. 23.—We reached Cork. *Sunday, 24.* In the evening I proposed to the society the building a preaching-house. The next day ten persons subscribed an hundred pounds; another hundred was subscribed in three or four days, and a piece of ground taken. I saw a double providence now in our not sailing last week. If we had, probably this house had never been built; and it is most likely we should have been cast away. Above thirty ships, we were informed, have been lost on these coasts in the late storm.

Sun. Oct. 1.—We had in the

morning at St. Paul's, a strong, close, practical sermon; and another at our own church in the afternoon, delivered in an earnest, affectionate manner. We had a solemn season likewise at the room; so that this day was a day of joy and thanksgiving.

The wind being contrary still, on *Monday, 2*, I rode once more to Bandon. But though I came unexpected, the house was too small to contain one-half of the congregation; so I preached in the street, both this evening, and at five on *Tuesday* morning; the moon giving as much light as we wanted till the sun supplied her place. I then returned to Cork. On *Friday, 6*, the ship being under sail, we took boat, and came to Cove in the evening. All the inns being full, we lodged at a private house; but we found one inconvenience herein, we had nothing to eat; for our provisions were on board, and there was nothing to be bought in the town; neither flesh, nor fish, nor butter, nor cheese. At length we procured some eggs and bread, and were well contented.

Sun. 8.—We were called early by the pilot, and told we must rise and go on board. We did so, and found a large number of passengers: but the wind turning, most of them went on shore. At eleven I preached to those that were left. About six it blew a storm: but we were anchored in a safe harbour; so it neither hurt nor disturbed us.

Mon. 9.—Finding there was no probability of sailing soon, we

went up to Mr. P——'s, near Passage. I preached there in the street about four, to most of the inhabitants of the town. They behaved very quietly; but very few seemed either convinced or affected.

Tues. 10.—We had another violent storm: it made Mr. P——'s house rock to and fro, though it was a new, strong house, and covered on all sides with hills, as well as with trees. We afterwards heard, that several ships were lost on the coast. Only one got into the harbour, but grievously shattered, her rigging torn in pieces, and her mainmast gone by the board.

Wed. 11.—I rode to Cork once more, and was very fully employed all the day. The next morning we returned to Cove, and about noon got out of the harbour. We immediately found the effects of the late storm, the sea still boiling like a pot. The moon set about eight, but the Northern Lights abundantly supplied her place. Soon after, God smoothed the face of the deep, and gave us a small, fair wind.

Fri. 13.—I read over Pascal's *Thoughts*. What could possibly induce such a creature as Voltaire to give such an author as this a good word; unless it was, that he once wrote a satire? And so his being a satirist might atone even for his being a Christian.

Sat. 14.—About seven we sailed into Kingroad, and happily concluded our little voyage. I now rested a week at Bristol and Kingswood, preaching only morning and evening.

Sun. 22.—Having heard grievous complaints of the society in Kingswood, as if there were many disorderly walkers therein, I made a particular inquiry; and I found there was one member who drank too much in January or February last. But I could not find one who at this time lived in any outward sin whatever. When shall we be aware of the accuser of the brethren? How long shall we be ignorant of his devices; and suffer him, by these loose, indeterminate accusations, to make our minds evil-affected toward each other?

Wed. 25.—I rode to Wick, and rejoiced over a people who have run well from the beginning. The person at whose house I preached was supposed to be at the point of death. But ease or pain, life or death, was welcome to her. She desired indeed "to depart, and to be with Christ"; but it was with perfect resignation; her will being swallowed up in the will of Him whom her soul loved.

Thur. 26.—The remains of Elizabeth Man being brought to the room, I preached on, "Blessed are the dead which die in the Lord." How plain an instance is here of grace so changing the heart, as to leave no trace of the natural temper! I remember her fretful, peevish, murmuring, discontented with everything. But for more than a year before she died, God laid the axe to the root of the tree; all her peevishness and fretfulness were gone; she was always content, always thankful. She was not only constant in prayer, and in all the ordinances

of God, but abundant in praise and thanksgiving. Often her soul was so filled with love and praise, that her body was quite overpowered. On Sunday morning she said, "I am struck with death." Her pains were violent all the day; but they interrupted not her prayer and praise, and exhortation to those about her; till, about three in the morning, having finished her work, she was set at liberty.

Sunday, 29, was an useful day to my soul. I found more than once trouble and heaviness; but I called upon the name of the Lord; and He gave me a clear, full approbation of His way, and a calm, thankful acquiescence in His will.

I cannot but stand amazed at the goodness of God. Others are most assaulted on the weak side of their soul; but with me it is quite otherwise: if I have any strength at all (and I have none but what I have received), it is in forgiving injuries: and on this very side am I assaulted, more frequently than on any other. Yet leave me not here one hour to myself, or I shall betray myself and Thee!

In the remaining part of this, and in the following month, I prepared the rest of the books for the "Christian Library"; a work by which I have lost above two hundred pounds. Perhaps the next generation may know the value of it.

Mon. Jan. 15, 1753.—We had our first watch-night at Snowsfields. Scarce any went away till between

twelve and one. How is it, that never anyone, in England or Ireland, has been hurt for all these years in going to all parts at the dead of night? Are not the hairs of our head all numbered?

Sat. 20.—I advised one who had been troubled many years with a stubborn paralytic disorder, to try a new remedy. Accordingly, she was electrified, and found immediate help. By the same means I have known two persons cured of an inveterate pain in the stomach; and another of a pain in his side, which he had had ever since he was a child. Nevertheless, who can wonder that many gentlemen of the faculty, as well as their good friends, the apothecaries, decry a medicine so shockingly cheap and easy, as much as they do quicksilver and tar-water?

Sat. Feb. 3.—I visited one in the Marshalsea Prison; a nursery of all manner of wickedness. Oh shame to man, that there should be such a place, such a picture of hell upon earth! And shame to those who bear the name of Christ, that there should need any prison at all in Christendom!

Thur. 8.—A proposal was made for devolving all temporal business, books and all, entirely on the stewards; so that I might have no care upon me (in London at least) but that of the souls committed to my charge. Oh when shall it once be! From this day?
*In me mora non erit ulla.*¹

In the afternoon I visited many of the sick; but such scenes, who

¹ "In me shall no delay occur."—ED.

could see unmoved? There are none such to be found in a pagan country. If any of the Indians in Georgia were sick (which indeed exceeding rarely happened, till they learned gluttony and drunkenness from the Christians), those that were near him gave him whatever he wanted. Oh who will convert the English into honest heathens!

On *Friday* and *Saturday* I visited as many more as I could. I found some in their cells underground; others in their garrets, half starved both with cold and hunger, added to weakness and pain. But I found not one of them unemployed, who was able to crawl about the room. So wickedly, devilishly false is that common objection, "They are poor, only because they are idle." If you saw these things with your own eyes, could you lay out money in ornaments or superfluities?

Sun. 11.—I preached at Hayes. Here we have a fair instance of overcoming evil with good. All but the gentry of the parish patiently hear the truth. Many approve of, and some experience it.

Thur. 15.—I visited Mr. S——, slowly recovering from a severe illness. He expressed much love, and did not doubt, he said, inasmuch as I meant well, but that God would convince me of my great sin in writing books; seeing men ought to read no book but the Bible. I judged it quite needless to enter into a dispute with a sea-captain, seventy-five years old.

This day Mr. Stuart was released. For two or three years he had been "instant in season, out of season, doing the work of an evangelist, and making full proof of his ministry." Three or four weeks ago he fell ill of a fever, and was for a while in heaviness of soul. Last week all his doubts and fears vanished; and as he grew weaker in body, he grew stronger in faith. This morning he expressed an hope full of immortality, and in the afternoon went to God.

Sat. 17.—From Dr. Franklin's *Letters* I learned: 1. That electrical fire (or ether) is a species of fire, infinitely finer than any other yet known. 2. That it is diffused, and in nearly equal proportions, through almost all substances. 3. That as long as it is thus diffused, it has no discernible effect. 4. That if any quantity of it be collected together, whether by art or nature, it then becomes visible in the form of fire, and inexpressibly powerful. 5. That it is essentially different from the light of the sun; for it pervades a thousand bodies which light cannot penetrate, and yet cannot penetrate glass, which light pervades so freely. 6. That lightning is no other than electrical fire, collected by one or more clouds. 7. That all the effects of lightning may be performed by the artificial electric fire. 8. That anything pointed, as a spire or tree, attracts the lightning, just as a needle does the electrical fire. 9. That the electrical fire, discharged on a rat or a fowl, will kill it instantly; but discharged on one dipped in water, will slide off, and

do it no hurt at all. In like manner the lightning which will kill a man in a moment, will not hurt him, if he be thoroughly wet. What an amazing scene is here opened for after-ages to improve upon !

Wed. 21.—I visited more of the poor sick. The industry of many of them surprised me. Several who were ill able to walk, were nevertheless at work ; some without any fire (bitterly cold as it was), and some, I doubt, without any food ; yet not without that “meat which endureth to everlasting life.”

Mon. 26.—I set out in the machine for Bristol ; and on *Tuesday* evening preached at Bath.

Wed. 28.—We rode to Bristol. I now looked over Mr. Prince's *Christian History*. What an amazing difference is there in the manner wherein God has carried on His work in England and in America ! There, above an hundred of the established clergy, men of age and experience, and of the greatest note for sense and learning in those parts, are zealously engaged in the work. Here, almost the whole body of the aged, experienced, learned clergy, are zealously engaged against it ; and few, but a handful of raw young men, engaged in it, without name, learning, or eminent sense. And yet by that large number of honourable men, the work seldom flourished above six months at a time, and then followed a lamentable and general decay, before the next revival of it ; whereas that which God hath wrought by these despised instruments has continually

increased for fifteen years together ; and at whatever time it has declined in any one place, has more eminently flourished in others.

Mon. Mar. 5.—I called on Mr. Farley, and saw a plain confutation of that vulgar error, that consumptions are not catching : he caught the consumption from his son, whereby he soon followed him to the grave.

Fri. 16.—I returned to Bristol ; and on *Monday, 19*, set out with my wife for the north. I preached in the evening at Walbridge, near Stroud. The house being too small, many stood without ; but neither before nor after preaching (much less while I was speaking) did I hear the sound of any voice ; no, nor of any foot ; in so deep a silence did they both come, hear, and go away.

Tues. 20.—I preached in the town-hall at Evesham. At the upper end of the room a large body of people were still and attentive. Meantime, at the lower end, many were walking to and fro, laughing and talking, as if they had been in Westminster Abbey.

Wed. 21.—After dinner, abundance of rabble gathered near the town-hall, having procured an engine, which they exercised on all that came in their way. So I gave them the ground, and preached at our own room in great quietness.

Thur. 22.—I rode to Birmingham. A few poor wretches, I found, had occasioned fresh disturbance here. The chief was Sarah B——, with whom I talked at large.

Sat. 24.—She said “I am in

heaven in the spirit; but I can speak in the flesh. I am not that which appears, but that which disappears. I always pray, and yet I never pray: for what can I pray for? I have all." I asked, "Do not you pray for sinners?" She said, "No; I know no sinners but one. I know but two in the world: God is one, and the devil is the other." I asked, "Did not Adam sin of old; and do not adulterers and murderers sin now?" She replied, "No; Adam never sinned; and no man sins now: it is only the devil." "And will no man ever be damned?" "No man ever will." "Nor the devil?" "I am not sure; but I believe not." "Do you receive the sacrament?" "No; I do not want it." "Is the Word of God your rule?" "Yes; the Word made flesh; but not the letter. I am in the spirit."

Sun. 25.—Upon inquiry, I found these wild enthusiasts were six in all,—four men and two women. They had first run into the height of Antinomianism, and then were given up to the spirit of pride and blasphemy.

Tues. 27.—We rode to Chester, where we found the scene quite changed since I was here before. There is no talk of pulling down houses. The present mayor, being a man of courage as well as honesty, will suffer no riot of any kind; so that there is peace through all the city.

Wed. 28.—The house was full of serious hearers at five. In the evening some gay young men made a little disturbance, and a

large mob was gathered about the door; but, in a short time, they dispersed of themselves. However, we thought it best to acquaint the mayor with what had passed; on which he ordered the city crier to go down the next evening, and proclaim, that all riots should be severely punished; and promised, if need were, to come down himself, and read the Act of Parliament. But it needed not: after his mind was known, none was so hardy as to make a disturbance.

I did not expect the mob at Nantwich (whither I was now much pressed to go) would be so quiet as that at Chester. We were saluted with curses and hard names, as soon as we entered the town. But from the time I alighted from my horse, I heard no one give us an ill word; and I had as quiet and attentive an audience as we used to have at Bristol, while I exhorted the "wicked to forsake his way, and the unrighteous man his thoughts."

Sat. 31.—I preached at Boothbank, where I met Mr. C——, late gardener to the Earl of W——. Surely it cannot be! Is it possible the Earl should turn off an honest, diligent, well-trying servant, who had been in the family above fifty years, for no other fault than hearing the Methodists?

In the evening I preached at Manchester, and on *Monday*, April 2, at Davy-Hulme. Here I found (what I had never heard of in England) a whole clan of infidel peasants. A neighbouring alehouse-keeper drinks, and laughs, and argues into Deism all the

ploughmen and dairymen he can light on. But no mob rises against him; and reason good: Satan is not divided against himself.

Wed. 4.—I made an end of examining the society at Manchester; among whom were seventeen of the dragoons. It is remarkable, that these were in the same regiment with John Haime, in Flanders; but they utterly despised both him and his Master, till they removed to Manchester: here it was that one and another dropped in, he scarce knew why, to hear the preaching. And they now are a pattern of seriousness, zeal, and all holy conversation.

Thur. 5.—I rode to Bolton, and found the society just double to what it was when I was here last; and they are increased in grace no less than in number, walking closely with God, lovingly and circumspectly with one another, and wisely toward those that are without.

Sat. 7.—I rode to Chipping. *Sunday, 8.* As soon as we came into the aisle of the church from the vestry, a man (since dead) thrust himself between Mr. Milner and me, and said, "You shall not go into the pulpit." I told him, "I am only going into the desk." He said, "But you shall not go there neither," and pushed me back by main strength. Eight or ten noisy men joined with him quickly, and set themselves in battle array. Fearing some might take fire on the other side, I desired Mr. Milner to begin the service. After prayers (for he had no sermon with him) great part of the

congregation followed us to the vicarage. They came thither again after the evening service; and God made them large amends for their little disappointment in the morning.

Mon. 9.—Mr. Milner rode with us to Kendal. I preached there in a large, convenient room (the weather not allowing me to preach abroad), where Mr. Ingham's society used to meet. I was a little disgusted at their manner of coming in and sitting down, without any pretence to any previous prayer or ejaculation; as well as at their sitting during the hymn, which indeed not one (though they knew the tune) sung with me. But it was far otherwise after sermon: for God spake in His Word. At the second hymn every person stood up, and most of them sang very audibly: and the greatest part of the society followed us to our inn; nor did they leave us till we went to rest.

Tues. 10.—We breakfasted at Ambleside, where our landlord appeared quite open to conviction. We spoke plainly to him, prayed with, and left him full of desire and thankfulness. Soon after, we lost our way in a vehement shower of snow; but recovered it in about an hour, and got over the mountains safe. The woman of the house where we dined seemed to be one that feared God greatly: yet when I spake of being saved by faith, she appeared to be utterly astonished. About six, after several heavy showers, we came, moderately weary, to Whitehaven.

Wed. 11.—Upon examining the

society, I found that "the love of many" was "waxed cold." Nevertheless, I found a considerable number who appeared to be growing in grace. But surely here, above any other place in England, "God hath chosen the poor of this world." In comparison of these, the society at Newcastle are a rich and elegant people. It is enough that they are "rich in faith," and in the "labour of love."

Sat. 14.—As we rode to Clifton, John Hampson and I could not but observe a little circumstance. A black hail-cloud was driven full upon us, by a strong north-east wind; till, being just over us, it parted asunder, and fell on the right and left, leaving us untouched. We observed it the more, because three several storms, one after another, went by in the same manner.

Sun. 15.—I preached in the afternoon at Cockermouth, to well-nigh all the inhabitants of the town. Intending to go from thence into Scotland, I inquired concerning the road, and was informed, I could not pass the arm of the sea which parts the two kingdoms, unless I was at Bonas, about thirty miles from Cockermouth, soon after five in the morning. At first I thought of taking an hour or two's sleep, and setting out at eleven or twelve. But, upon further consideration, we chose to take our journey first, and rest afterward. So we took horse about seven, and having a calm, moonshiny night, reached Bonas before one. After two or three hours' sleep, we set out again,

without any faintness or drowsiness.

Our landlord, as he was guiding us over the Frith, very innocently asked, how much a year we got by preaching thus. This gave me an opportunity of explaining to him that kind of gain which he seemed utterly a stranger to. He appeared to be quite amazed; and spake not one word, good or bad, till he took his leave.

Presently after he went, my mare stuck fast in a quagmire, which was in the midst of the highroad. But we could well excuse this; for the road all along, for near fifty miles after, was such as I never saw any natural road, either in England or Ireland; nay, far better, notwithstanding the continued rain, than the turnpike-road between London and Canterbury.

We dined at Dumfries, a clean, well-built town, having two of the most elegant churches (one at each end of the town) that I have seen. We reached Thornyhill in the evening. What miserable accounts pass current in England of the inns in Scotland! Yet here, as well as wherever we called in our whole journey, we had not only everything we wanted, but everything readily and in good order, and as clean as I ever desire.

Tues. 17.—We set out about four, and rode over several high, but extremely pleasant, mountains, to Leadhill, a village of miners, resembling Placey, near Newcastle. We dined at a village called Lesmahagow, and about eight in the evening reached Glasgow. A gentleman who had overtaken us

on the road sent one with us to Mr. Gillies's house.

Wed. 18.—I walked over the city, which I take to be as large as Newcastle-upon-Tyne. The University (like that of Dublin) is only one College, consisting of two small squares; I think not larger, nor at all handsomer, than those of Lincoln College, in Oxford. The habit of the students gave me surprise. They wear scarlet gowns, reaching only to their knees. Most I saw were very dirty, some very ragged, and all of very coarse cloth. The high church is a fine building. The outside is equal to that of most cathedrals in England; but it is miserably defaced within; having no form, beauty, or symmetry left.

At seven in the evening Mr. G. began the service, at his own (the College) church. It was so full before I came, that I could not get in without a good deal of difficulty. After singing and prayer, he explained a part of the Catechism; which he strongly and affectionately applied. After sermon he prayed and sung again, and concluded with the blessing.

He then gave out, one after another, four hymns; which about a dozen young men sung. He had before desired those who were so minded to go away; but scarce any stirred till all was ended.

Thur. 19.—At seven I preached about a quarter of a mile from the town; but it was an extremely rough and blustering morning; and few people came either at the time or place of my preaching: the natural consequence of which

was, that I had but a small congregation. About four in the afternoon, a tent, as they term it, was prepared; a kind of moving pulpit, covered with canvas at the top, behind, and on the sides. In this I preached near the place where I was in the morning, to near six times as many people as before; and I am persuaded what was spoken came to some of their hearts, "not in word only, but in power."

Fri. 20.—I had designed to preach at the same place; but the rain made it impracticable. So Mr. G. desired me to preach in his church; where I began between seven and eight. Surely with God nothing is impossible! Who would have believed, five-and-twenty years ago, either that the minister would have desired it, or that I should have consented to preach in a Scotch kirk?

We had a far larger congregation, at four in the afternoon, than the church could have contained. At seven Mr. G. preached another plain, home, affectionate sermon. Has not God still a favour for this city? It was long eminent for serious religion; and He is able to repair what is now decayed, and to build up the waste places.

Sat. 21.—I had designed to ride to Edinburgh; but at the desire of many, I deferred my journey till Monday. Here was now an open and effectual door, and not many adversaries. I could hear of none but a poor Seceder, who went up and down and took much pains. But he did not see much fruit of his labour: the people

would come and hear for themselves, both in the morning, when I explained (without touching the controversy), "Who shall lay anything to the charge of God's elect?" and in the afternoon, when I enforced, "Seek ye the Lord while He may be found."

Sun. 22. — It rained much: nevertheless, upwards (I suppose) of a thousand people stayed with all willingness, while I explained and applied, "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." I was desired to preach afterwards at the prison; which I did, about nine o'clock. All the felons, as well as debtors, behaved with such reverence as I never saw at any prison in England. It may be, some, even of these sinners, will occasion joy in heaven.

The behaviour of the people at church, both morning and afternoon, was beyond anything I ever saw, but in our congregations. None bowed or courtesied to each other, either before or after the service; from the beginning to the end of which, none talked, or looked at any but the minister. Surely much of the power of godliness was here, when there is so much of the form still.

The meadow, where I stood in the afternoon, was filled from side to side. I spoke as closely as ever in my life. Many of the students, and many of the soldiers, were there; and I bear them witness, they could bear "sound doctrine."

Mon. 23. — I had a great desire to go round by Kilsyth, in order

to see that venerable man, Mr. Robe, who was every day expecting (what his soul longed for) "to depart and be with Christ." But the continual rains had made it impracticable for us to add so many miles to our day's journey; so we rode on, straight by the kirk of Shotts; reached Edinburgh by five in the afternoon; lodged at Tranent; and on *Tuesday, 24*, came to Berwick in good time; where I preached on the bowling-green at six. The wind was extremely sharp, and we had several showers while I was speaking: but I believe scarce five persons went away.

Wed. 25. — We came to Alnwick on the day whereon those who have gone through their apprenticeship are made free of the corporation. Sixteen or seventeen, we were informed, were to receive their freedom this day, and, in order thereto (such is the unparalleled wisdom of the present corporation, as well as of their forefathers), to walk through a great bog (purposely preserved for the occasion; otherwise it might have been drained long ago), which takes up some of them to the neck, and many of them to the breast.

Thur. 26. — I spoke severally to those of the society, and found they had been harassed above measure, by a few violent Predestinarians, who had at length separated themselves from us. It was well they saved me the trouble; for I can have no connection with those who will be contentious. These I reject, not for their

opinion, but for their sin ; for their unchristian temper, and unchristian practice ; for being haters of reproof, haters of peace, haters of their brethren, and, consequently, of God.

Sat. 28.—I returned to Newcastle. *Sunday*, 29. I preached at Sunderland, at eight and at twelve. As we were riding back, the wind was exceeding high : but as we entered Newcastle, a shower began, which laid the wind, and then gave place to clear sunshine. I was extremely weary when we came in, having preached four times on Saturday. But my strength soon returned, so that the whole congregation, near the Keelmen's Hospital, could distinctly hear the entire sermon. And great was the Lord in the midst of us.

Fri. May 4.—We had the first general quarterly meeting of all the stewards round Newcastle, in order thoroughly to understand both the spiritual and temporal state of every society.

Tues. 8.—I rode to Robin Hood's Bay, near Whitby. The town is very remarkably situated : it stands close to the sea, and is in great part built on craggy and steep rocks, some of which rise perpendicular from the water. And yet the land, both on the north, south, and west, is fruitful and well cultivated. I stood on a little rising near the quay, in a warm, still evening, and exhorted a multitude of people, from all parts, to "seek the Lord while He may be found." They were all attention ; and most of them met me again at half an hour after four in the morning. I

could gladly have spent some days here ; but my stages were fixed : so, on *Wednesday*, 9, I rode on to York.

We had a rough salute, as I went to preach, from a company of poor creatures in the way. But they were tolerably quiet during the preaching. The greatest inconvenience arose from the number of people ; by reason of which the room (though unusually high) felt as hot as an oven.

Fri. 11.—I rode over to Rufforth, and preached at one to an earnest congregation. A young man, remarkably serious and well-behaved, and rejoicing in his first love, who set out but a few minutes before me, was thrown by his horse, and (as it is termed) broke his neck. Just at the instant, a person going by, who understood the case, took hold of him, and pulled it into its place. Oh mystery of Providence ! Why did not this man die, when he was full of humble, holy love ? Why did he live to "turn from the holy commandment" which was then written in his heart ?

Mon. 21.—I rode to Sykehouse, and preached about noon, and then went on for Leeds. In the afternoon we called at an house where a company of rough, butcherly men, exceeding drunk, were cursing and swearing at an unusual rate. I spoke to them, in spite of German prudence ; and they were not only patient, but exceeding thankful.

Tues. 22.—Most of our preachers met, and conversed freely together ; as we did, morning and afternoon, to the end of the week ; when our

Conference ended with the same blessing as it began: God giving us all to be not only of one heart, but of one judgment.

This week I read over Mr. Rimius's *Candid Narrative*. It informed me of nothing new. I still think several of the inconsiderable members of that community are upright. But I fear their governors "wax worse and worse, having their conscience seared as with an hot iron."

Sun. 27.—I was afraid many of the congregation at Birstal would not be able to hear. But my fear was needless; for my voice was so strengthened, that even those who sat in John Nelson's windows, an hundred yards off, could (as they afterwards told me) distinctly hear every word.

Tues. 29.—I preached at Keighley, where the loving spirit, and exemplary behaviour, of one young man has been a means of convincing almost all the town, except those of his own household.

Wed. 30.—I rode to Haworth, where Mr. Grimshaw read prayers, and I preached to a crowded congregation. But having preached ten or eleven times in three days, besides meeting the societies, my voice began to fail. Not that I was hoarse at all; but I had not strength to speak. However, it was restored at Heptonstall in the afternoon, so that the whole congregation could hear. When shall we learn to take thought only for the present hour? Is it not enough, that God gives help when we want it?

Thur. 31.—I rode through a

delightful vale to General-wood, near Todmorden. The sun was burning hot; but they set up a little tent for me, resembling that I had at Glasgow. The people stood or sat on the grass round about. The afternoon was the hottest I ever remember in England: so that by the time we came to Bolton, I was fit for nothing but to lie down. However, in the evening, my strength was renewed, and we rejoiced together in God our Saviour.

Sat. June 2.—Hardly knowing how to give credit to an odd story which I had heard, that one of our preachers was accustomed to preach in his sleep, I inquired more particularly concerning it, and received the following account:—

"On Friday, May 25, about one in the morning, being then fast asleep, he began to speak. There were present, in two or three minutes, William, Mary, Amelia Shent, John Haime, John Hampson, Joseph Jones, Thomas Mitchell, and Ann Foghill.

"He first exhorted the congregation to 'sing with the spirit and the understanding also,' and gave them directions how to do it. He then gave out that hymn, line by line—

'Come, holy Spirit, heavenly Dove,
With all Thy quick'ning powers';

pitching the tune, and singing it to the end. He added an exhortation to take heed how they heard: then he named his text, 1 John v. 19, 'We know that we are of God, and the whole world lieth in

wickedness.' He divided his discourse into six parts; undertaking to show: 1. That all true believers are of God; 2. That they *know* they are of God; 3. That the world lieth in wickedness; 4. That every individual who is of the world is in this condition; 5. The dreadful end of such; he, 6, closed with an exhortation to those who were of God, and those who were of the world.

"After he had gone through two or three heads, he broke off, and began to speak to a clergyman, who came in and interrupted him. He disputed with him for some time, leaving him space to propose his objections, and then answering them one by one. Afterwards he desired the congregation, now the disturber was gone, to return thanks to God; and so gave out and sung—

'Praise God, from whom pure blessings flow!'

"When he had done preaching, he desired the society to meet; to whom he first gave out an hymn, as before, and then exhorted them to love one another: 1. Because they had one Creator, Preserver, and Father; 2. Because they had all one Redeemer; 3. Because they had all one Sanctifier; 4. Because they were walking in one way of holiness; and, 5. Because they were all going to one heaven.

"Having sung a parting verse, he said (as shaking each by the hand), 'Good-night, brother; good-night, sister.' This lasted till about a quarter after two, he being fast asleep all the time. In

the morning he knew nothing of all this; having, as he apprehended, slept from night to morning, without dreaming at all." By what principles of philosophy can we account for this?

Mon. 4. — I rode from Manchester to Chelmsorton in the Peak, where I preached in a little meadow, and reached Sheffield in the evening.

Wed. 6.—It being still sultry hot, I preached under a shady tree at Barley Hall; and in an open place at Rotherham in the evening. On *Friday*, 8, we reached Nottingham. Mr. S. met us here, and gave us a pleasing account of his congregation at S—, continually increasing, and growing more earnest and more scandalous every day. At Nottingham also God is greatly reviving His work, and pouring water upon the dry ground.

In the afternoon I rode to Markfield.

June 10.—(Being *Whit-Sunday*). The church contained the congregation tolerably well. After dinner, a gentleman who came from Leicester, eight miles off, invited me thither. About eight I preached there, in a place near the walls, called the Butt Close. The people came running together from all parts, high and low, rich and poor; and their behaviour surprised me: they were so serious and attentive, not one offering any interruption.

Mon. 11.—We rode to Woburn. *Tuesday*, 12, promised to be an exceeding hot day; but the clouds rose as soon as we set out, and continued till we were near Market Street. The sun was then burning

hot; so that how my fellow-travellers would get forward, I knew not. But God knew. As soon as we set out, a cloud arose and covered us again. The wind then came about and blew in our faces, so that we had a tolerable cool ride to London.

Sun. 24.—Mr. Walsh preached at Short's Gardens in Irish. Abundance of his countrymen flocked to hear, and some were cut to the heart. How many means does God use, to bring poor wanderers back to himself!

Sun. July 1.—He preached in Irish in Moorfields. The congregation was exceeding large, and behaved seriously; though probably many of them came purely to hear what manner of language it was. For the sake of these he preached afterwards in English, if by any means he might gain some.

Tues. 3.—I rode over to Mr. K——'s, at Taddington, "an Israelite indeed." Dr. Hales sent after dinner to desire our company, and showed us several experiments. How well do philosophy and religion agree in a man of sound understanding!

Sun. 8.—After preaching at the chapel, morning and afternoon, I took horse with Mr. P——. We had designed to ride only two or three hours, in order to shorten the next day's journey. But a young man, who overtook us near Kingston, induced us to change our purpose. So we only rested about half an hour at Cobham; and leaving it between nine and ten, rode on softly in a calm, moonshiny night, and about twelve

came to Godalming. We took horse again at half an hour past four, and reached Portsmouth about one.

I was surprised to find so little fruit here, after so much preaching. That accursed itch of disputing had well-nigh destroyed all the seed which had been sown. And this "vain jangling" they called "contending for the faith." I doubt the whole faith of these poor wretches is but an opinion.

After a little rest, we took a walk round the town, which is regularly fortified; and is, I suppose, the only regular fortification in Great Britain or Ireland. Gosport, Portsmouth, and the Common (which is now all turned into streets) may probably contain half as many people as Bristol: and so civil a people I never saw before in any seaport town in England.

I preached at half an hour after six, in an open part of the Common, adjoining to the new church. The congregation was large and well-behaved: not one scoffer did I see, nor one trifler. In the morning, *Tuesday*, 10, I went on board an hoy; and in three hours landed at Cowes, in the Isle of Wight; as far exceeding the Isle of Anglesey, both in pleasantness and fruitfulness, as that exceeds the rocks of Scilly.

We rode straight to Newport, the chief town in the isle, and found a little society in tolerable order. Several of them had found peace with God. One informed me it was about eight years ago since she first knew her interest in Christ, by means of one who called

there in his way to Pennsylvania ; but having none to speak to, or advise with, she was long tormented with doubts and fears. After some years, she received a fresh manifestation of his love, and could not doubt or fear any more. She is now (and has been long) confined to her bed, and consuming away with pining sickness : but all is good to her ; for she has learned in everything to give thanks.

At half an hour after six I preached in the market-place, to a numerous congregation : but they were not so serious as those at Portsmouth. Many children made much noise, and many grown persons were talking aloud, almost all the time I was preaching. It was quite otherwise at five in the morning. There was a large congregation again ; and every person therein seemed to know this was the Word whereby God would judge them in the last day.

In the afternoon, I walked to Carisbrook Castle ; or rather, the poor remains of it. It stands upon a solid rock on the top of an hill, and commands a beautiful prospect. There is a well in it, cut quite through the rock, said to be seventy-two yards deep ; and another in the citadel, near an hundred. They drew up the water by an ass, which they assured us was sixty years old. But all the stately apartments lie in ruins. Only just enough of them is left, to show the chamber where poor King Charles was confined, and the window through which he attempted to escape.

In the evening the congregation at Newport was more numerous and more serious than the night before. Only one drunken man made a little disturbance. But the mayor ordered him to be taken away.

Thur. 12.—We set out early from Newport, and crossed over from Cowes to Southampton. On *Monday*, 16, before noon, praised God with our brethren at Bristol.

Tues. 17. — At their earnest desire, I preached to the poor colliers confined in Newgate on account of the late riot. They would not hear the gospel while they were at liberty. God grant they may profit by it now !

Wed. 18.—We set out for the west.

Mon. 23.—I rode to Launceston, and had the first general meeting of the stewards, for the eastern part of Cornwall. In the evening I preached in perfect peace ; a great blessing, if it be not bought too dear ; if the world does not begin to love us, because we love the world.

Tues. 24.—In the road to Camel-ford, I was taken with such a bleeding at the nose as I have not had since my return from Georgia. For a mile or two it increased more and more, and then at once stopped of itself ; so I rode on comfortably (though the day was extremely hot), and reached St. Agnes in the evening.

On *Wednesday*, 25, the stewards met at St. Ives, from the western part of Cornwall. The next day I began examining the society ; but I was soon obliged to stop short.

I found an accursed thing among them; well-nigh one and all bought or sold uncustomed goods. I therefore delayed speaking to any more till I had met them all together. This I did in the evening, and told them plain, either they must put this abomination away, or they would see my face no more. *Friday, 27.* They severally promised so to do. So I trust this plague is stayed.

Sat. 28.—After preaching to the little flock at Zennor, we rode on to St. Just; and found such a congregation at six in the evening as we used to have ten years since. I did not find any society in the county so much alive to God as this. Fifty or threescore have been added to it lately; and many children filled with peace and joy in believing.

Sun. 29.—I preached at eight to a still larger congregation, and in Morva at one, to near the same number. Many backsliders were among them; to whom I cried, "How shall I give thee up, Ephraim?" Few of the congregation were unmoved; and when we wrestled with God in prayer, we had a strong hope He would not cast them off for ever.

About five I began preaching at Newlyn, on part of the gospel for the day, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In the morning I waked between two and three. On *Sunday* I was resolved, with God's help, to preach where I had appointed. I had now, with the

flux, a continual headache, violent vomitings, and several times in an hour the cramp in my feet or legs. But God enabled me to be thoroughly content, and thankfully resigned to Him. I desired one to preach in my place in Ludgvan at noon, and at Helstone in the evening; and another on *Tuesday* noon, at Porkellis; promising, if I was able, to meet them in the evening.

Tues. 31.—After living a day and a half on claret and water, I found myself so easy, that I thought I could ride to Crowan. I found no inconvenience the first hour; but in the second my disorder returned. However, I rode on, being unwilling to disappoint the congregation, and preached on, "Be careful for nothing." I then rode straight, as fast as I conveniently could, to Mr. Harris's, in Camborne.

Wed. Aug. 1.—At half an hour after two in the morning, my disorder came with more violence than ever. Thus I continued all day, and all the following night.

Thur. 2.—Perceiving I gained no ground, but rather grew weaker and weaker, I sent to Redruth for Mr. Carter, who came without delay. Here again I saw the gracious providence of God, in casting me on so sensible and skilful a man. He advised me to persist in the same regimen I was in, and prescribed no physic, except a small dose of rhubarb.

I was now well satisfied; having had the best advice which could be procured; though my disorder continued much as before. But

about five in the afternoon it ceased at once, without any visible cause. The cramp also was gone, and I laid down and slept till six in the morning.

Fri. 3.—I began to recover my strength, so that I could sit up near two hours together. And from this time, I felt no inconvenience; only that I could not talk, nor stand long without resting.

Sun. 5.—In the afternoon I rode to Redruth, and preached to a large congregation in an open part of the street. My voice was low; but, the day being calm, I believe all could hear: and after I had done, I felt myself considerably stronger than when I begun.

Mon. 6.—I preached in Gwennap at five, and afterwards saw a strange sight,—a man that is old and rich, and yet not covetous. In the evening I preached at Penryn, and found my strength so restored, that I could speak loud enough to be heard by a numerous congregation; and thrice the next day, at Penryn, Bezore (near Truro), and St. Ewe.

Wed. 8.—We were invited to Mevagissey, a small town on the south sea. As soon as we entered the town, many ran together, crying, "See, the Methodees are come." But they only gaped and stared; so that we returned unmolested to the house I was to preach at, a mile from the town. Many serious people were waiting for us, but most of them deeply ignorant. While I was showing them the first principles of Christianity, many of the rabble from the town came up. They looked

as fierce as lions; but in a few minutes changed their countenance, and stood still. Toward the close some began to laugh and talk, who grew more boisterous after I had concluded. But I walked straight through the midst of them, and took horse without any interruption.

On *Thursday, 9*, I rode to Port Isaac, and the next day to Trewalder. The little society here meet every night and morning, with a preacher or without; and whoever comes among them quickly feels what spirit they are of.

Sat. 11.—The rain stopped at twelve, and gave me an opportunity of preaching in the market-place at Camelford. I saw only one person in the congregation who was not deeply serious. That one (which I was sorry to hear) was the curate of the parish.

Almost as soon as we set out, we were met by such a shower of rain as I never saw before in Europe. But it did us no hurt: we came very well, though very wet, to St. Gennis.

Sun. 12.—I never saw so many people in this church; nor did I ever before speak so plainly to them. They hear; but when will they feel? Oh what can man do toward raising either dead bodies, or dead souls!

Mon. 13.—The rain attended us all the way to Launceston. I preached at noon, but was not dry till the evening. Yet I did not catch any cold at all. What can hurt, without leave from God?

Tues. 14.—I willingly accepted the offer of preaching in the house

lately built for Mr. Whitefield, at Plymouth Dock. Thus it behoveth us to trample on bigotry and party zeal. Ought not all who love God to love one another?

Sun. 19.—I preached thrice at Tiverton, rode to Middlesey the next day, and on *Tuesday* to Bristol.

Fri. 24.—I endeavoured once more to bring Kingswood school into order. Surely the importance of this design is apparent, even from the difficulties that attend it. I have spent more money, and time, and care, on this, than almost any design I ever had: and still it exercises all the patience I have. But it is worth all the labour.

Mon. Sept. 10.—I preached to the condemned malefactors in Newgate; but I could make little impression upon them. I then took horse for Paulton, where I called on Stephen Plummer, once of our society, but now a zealous Quaker. He was much pleased with my calling, and came to hear me preach. Being straitened for time, I concluded sooner than usual; but as soon as I had done, Stephen began. After I had listened half an hour, finding he was no nearer the end, I rose up to go away. His sister then begged him to leave off; on which he flew into a violent rage, and roared louder and louder, till an honest man took him in his arms, and gently carried him away.

What a wise providence was it, that this poor young man turned Quaker some years before he ran mad! So the honour of turning his brain now rests upon them,

which otherwise must have fallen upon the Methodists.

I preached at six in the evening at Buckland, about two miles from Frome, in a meadow of Mr. Emblen's, a wonderful monument of the grace of God; who, from the day he received peace (being then acquainted with no Methodist), has continually walked in the light of God's countenance. The curate had provided a mob, with horns, and other things convenient, to prevent the congregation's hearing me. But the better half of the mob soon left their fellows, and listened with great attention. The rest did no harm: so that we had a comfortable opportunity; and another at five in the morning.

Tues. 11.—I rode once more to New Kingswood. The hearers were more numerous than ever. As I did not expect to see them soon again, I used once more all possible plainness of speech; and their behaviour seemed to show that the Word of God found its way into their hearts.

Fri. 14.—I read with great attention the Chevalier Ramsay's *Philosophical Principles of Religion*. He undertakes to solve all the difficulties in the Christian Revelation, allowing him only a few postulata:—1. That human souls all existed, and personally sinned, in paradise; 2. that the souls of brutes are fallen angels; 3. that pain is the only possible means whereby God Himself can cure sin; and, 4. that He will, in the end, by the pains of purgatory, purify and restore all men and all devils.—Amazing work this!

Mon. 17.—I began visiting the societies in Wiltshire, and found much cause to praise God on their behalf.

Thur. 27.—I was desired by Lady F. to visit her daughter, ill of a consumption. I found much pity, both for the parent and the child, pining away in the bloom of youth, and yet not without joy; as she was already much convinced of sin, and seemed to be on the very brink of deliverance. I saw her once more on *Saturday, 29*, and left her patiently waiting for God. Not long after, my brother spent some time with her in prayer, and was constrained, to the surprise of all that were present, to ask of God again and again, that He would perfect His work in her soul, and take her to Himself. Almost as soon as he had done, she stretched out her hands, said, "Come, Lord Jesus," and died.

Mon. Oct. 1.—I rode to Salisbury, and the next day to a village in the New Forest, eight miles wide of Southampton, where I preached, in the evening, to a well-meaning, serious congregation. *Wednesday, 3.* We rode to Southampton; thence crossed over to Cowes, and reached Newport before eleven.

Fri. 5.—After preaching at six, I left this humane, loving people, rode to Cowes, and crossed over to Portsmouth. Here I found another kind of people, who had disputed themselves out of the power, and well-nigh the form, of religion. However, I laboured (and not altogether in vain) to soften and compose their jarring

spirits, both this evening and the next day. On *Sunday* noon I preached in the street at Fareham. Many gave great attention, but seemed neither to feel nor understand anything. At five I began on Portsmouth Common. I admired not so much the immense number of people, as the uncommon decency of behaviour, which ran through the whole congregation. After sermon I explained to them, at large, the nature and design of our societies; and desired that if any of them were willing to join therein, they would call on me, either that evening or in the morning. I made no account of that shadow of a society which was before, without classes, without order or rules; having never seen, read, or heard the printed rules; which ought to have been given them at their very first meeting.

Mon. 8.—I rode to Godalming, and the next day to London. After resting there five days, on *Monday, 15*, I rode to Bedford.

Tues. 16.—I preached on St. Peter's Green at seven in the morning, and at five in the evening. It is amazing that any congregation should be found here, considering what stumbling-blocks have been thrown in their way. Above fourteen years ago, Mr. Rogers, then curate of St. Paul's, preached the pure gospel with general acceptance. A great awakening began, and continually increased, till the poor weather-cock turned Baptist; he then preached the absolute decrees with all his might; but in a while the

wind changed again, and he turned and sunk into the German whirlpool. How many souls has this unhappy man to answer for !

Fri. 19.—I returned to London.

Saturday, 20. I found myself out of order, but believed it would go off. On *Sunday*, 21, I was considerably worse, but could not think of sparing myself on that day.

Mon. 22.—I rose extremely sick ; yet I determined, if it were possible, to keep my word, and accordingly set out soon after four for Canterbury. At Welling, I was obliged to stop ; after resting an hour, I was much better ; but soon after I took horse my sickness returned, and accompanied me to Brompton, near Chatham. In the evening I preached to a serious congregation, and at five in the morning. We came to Canterbury about one, when I was presently seized with the cold fit of an ague. About twelve I fell fast asleep, and waked well at seven in the morning.

Wed. 24.—I preached in the evening without any inconvenience, and at five in the morning. But about nine, I began shivering again. After the hot fit, I lay in a profuse sweat till eight. I then gradually cooled till I fell fast asleep, and rested sweetly till the morning.

Fri. 25.—Being determined to use that interval of health, I procured a chaise, and reached Brompton in the evening. I spoke, as I was able, in the evening ; and God bore witness to the word of His grace.

Sat. 26.—I came to London ;

having received no hurt, but rather benefit, by the journey.

Thur. Nov. 1.—I began visiting the classes, though I found, by the loss of my voice, that my bodily strength was not so far recovered as I before imagined.

Sat. 3.—I read over Andrew Fry's reasons for leaving the Brethren. Most of what he says, I knew before ; yet I cannot speak of them in the manner which he does : I pity them too much to be bitter against them.

Sun. 4.—I rode to Hayes, because I had promised, though I was much out of order. It was with the utmost difficulty that I read prayers, and preached, and administered the sacrament. I went through the evening service with more ease ; but at night my strength quite failed. I should have taken some rhubarb the next day, but I had no time ; having classes to meet from morning to night.

Thur. 8.—In the night my disorder returned more violent than it had been since I left Cornwall. I should have taken some ipecacuanha in the morning, but had no time to spare ; my business being fixed for every hour, till four in the afternoon ; and by that time all my complaints were gone, so that I needed only a little food and rest.

Mon. 12.—I set out in a chaise for Leigh, having delayed my journey as long as I could. I preached at seven, but was extremely cold all the time, the wind coming strong from a door behind, and another on one side ; so that

my feet felt just as if I had stood in cold water.

Tues. 13.—The chamber wherein I sat, though with a large fire, was much colder than the garden; so that I could not keep myself tolerably warm, even when I was close to the chimney. As we rode home on *Wednesday, 14*, the wind was high and piercing cold, and blew just in our face, so that the open chaise was no defence, but my feet were quite chilled. When I came home, I had a settled pain in my left breast, a violent cough, and a slow fever; but in a day or two, by following Dr. Fothergill's prescriptions, I found much alteration for the better; and on *Sunday, 18*, I preached at Spitalfields, and administered the sacrament to a large congregation.

Mon. 19.—I retired to Shoreham, and gained strength continually; till about eleven at night, on *Wednesday, 21*, I was obliged by the cramp to leap out of bed, and continue, for some time, walking up and down the room, though it was a sharp frost. My cough now returned with greater violence, and that by day as well as by night.

Sat. 24.—I rode home, and was pretty well till night; but my cough was then worse than ever. My fever returned at the same time, together with the pain in my left breast; so that I should probably have stayed at home on *Sunday, 25*, had it not been advertised in the public papers, that I would preach a charity sermon at the chapel, both morning and afternoon. My cough did not interrupt me while I preached in the morning;

but it was extremely troublesome while I administered the sacrament. In the afternoon I consulted my friends, whether I should attempt to preach again or no. They thought I should, as it had been advertised. I did so; but very few could hear. My fever increased much while I was preaching; however, I ventured to meet the society; and for near an hour my voice and strength were restored, so that I felt neither pain nor weakness.

Mon. 26.—Dr. F—— told me plain, I must not stay in town a day longer; adding, "If anything does thee good, it must be the country air, with rest, asses' milk, and riding daily." So (not being able to sit an horse) about noon I took coach for Lewisham.

In the evening (not knowing how it might please God to dispose of me), to prevent vile panegyric, I wrote as follows:—

There lieth the Body

OF

JOHN WESLEY,

A BRAND PLUCKED OUT OF THE
BURNING:

WHO DIED OF A CONSUMPTION IN THE
FIFTY-FIRST YEAR OF HIS AGE,
NOT LEAVING, AFTER HIS DEBTS ARE
PAID, TEN POUNDS BEHIND HIM:

PRAYING,
GOD BE MERCIFUL TO ME, AN
UNPROFITABLE SERVANT!

He ordered, that this, if any, inscription should be placed on his tombstone.

Wed. 28.—I found no change for the better, the medicines which had helped me before, now taking no effect. About noon (the time that some of our brethren in

London had set apart for joining in prayer) a thought came into my mind to make an experiment. So I ordered some stone brimstone to be powdered, mixed with the white of an egg, and spread on brown paper, which I applied to my side. The pain ceased in five minutes, the fever in half an hour ; and from this hour I began to recover strength. The next day I was able to ride, which I continued to do every day till January 1. Nor did the weather hinder me once ; it being always tolerably fair (however it was before) between twelve and one o'clock.

Fri. Dec. 14.—Having finished all the books which I designed to insert in the "Christian Library," I broke through the doctor's order, not to write, and began transcribing a journal for the press ; and in the evening I went to prayers with the family, without finding any inconvenience.

Thur. 20.—I felt a gradual increase of strength, till I took a decoction of the bark, which I do not find (such is the peculiarity of my constitution) will agree with me in any form whatever. This immediately threw me into a purging, which brought me down again in a few days, and quite disappointed me in my design of going out on Christmas Day.

Tues. Jan. 1, 1754.—I returned once more to London.

On *Wednesday*, 2, I set out in a machine, and the next afternoon came to Chippenham. Here I took a post-chaise, in which I reached Bristol about eight in the evening.

Fri. 4.—I began drinking the water at the Hot-well, having a lodging at a small distance from it ; and on *Sunday*, 6, I began writing Notes on the New Testament ; a work which I should scarce ever have attempted, had I not been so ill as not to be able to travel or preach, and yet so well as to be able to read and write.

Mon. 7.—I went on now in a regular method, rising at my hour, and writing from five to nine at night ; except the time of riding, half an hour for each meal, and the hour between five and six in the evening.

Sun. 13.—I went in a coach to Bristol, and gave a short exhortation to the society.

Mon. 14.—In the evening one or two of our neighbours desired to join in our family prayers ; a few more soon made the same request, so that I had a little congregation every night. After a few nights I began to add a short exhortation, so preparing myself for a larger congregation.

Sat. 19.—Mr. Bruce came with Mr. Milner, who had been for some time melancholy, even to madness ; but by proper application to his mind, as well as body, the disorder sensibly abated in a short time.

Thur. 31.—My wife desiring to pay the last office to her poor dying child, set out for London, and came a few days before he went home, rejoicing and praising God.

Sun. Feb. 3.—I went in a chaise to Kingswood, and administered the sacrament to a small congrega-

tion. I expected Mr. M—— to assist; but he slipped away, and hid himself till I had done.

Wed. 13.—I was sent for by one of my neighbours, dying of a consumption. She seemed full of good desires: but who does not, when death stands at the door?

Wed. 27.—My brother came down from London, and we spent several days together, in comparing the translation of the evangelists with the original, and reading Dr. Heylyn's *Lectures*, and Dr. Doddridge's *Family Expositor*.

Sun. Mar. 10.—I took my leave of the Hot-well, and removed to Bristol.

Tues. 19.—Having finished the rough draught, I began transcribing the Notes on the Gospels.

Tues. 26.—I preached for the first time, after an intermission of four months. What reason have I to praise God, that He does not take the word of His truth utterly out of my mouth!

Sat. 30.—I took my leave of a venerable monument of divine mercy, Colonel T——d; who, after wandering from God fourscore years, has at length found the way of peace, and is continually panting after God.

Mon. April 1.—We set out in the machine, and the next evening reached the Foundry. *Wednesday, 3.* I settled all the business I could, and the next morning retired to Paddington. Here I spent some weeks in writing; only going to town on Saturday evenings, and leaving it again on Monday morning.

In my hours of walking I read Dr. Calamy's *Abridgment of Mr. Baxter's Life*. What a scene is opened here! In spite of all the prejudice of education, I could not but see that the poor Non-conformists had been used without either justice or mercy; and that many of the Protestant bishops of King Charles had neither more religion, nor humanity, than the Popish bishops of Queen Mary.

Mon. 29.—I preached at Sadler's Wells, in what was formerly a play-house. I am glad when it pleases God to take possession of what Satan esteemed his own ground. The place, though large, was extremely crowded; and deep attention sat on every face.

Tues. 30.—I rode to S——, with one to whom a large estate is fallen, by her uncle's dying without a will. It is a miracle if it does not drown her soul in everlasting perdition.

Sun. May 12.—I laboured to convince Mr. Green that he had not done well, in confuting (as he termed it) the sermon I had preached the Sunday before in the morning, from the same pulpit in the afternoon: but he was absolutely above conviction. I then asked, "Will you meet me half-way? I will never preach publicly against you: will not you against me?" But he disclaimed any such agreement; and walked away, as one who did not design to come any more. He told all he met, I had put him away. Indeed not I: but I adore the providence of God. He has put himself away; nor shall I desire him to come

again, till he has a more sound judgment, or a more teachable spirit.

Mon. 13.—I began explaining, to the morning congregation, Bolton's *Directions for Comfortable Walking with God*. I wish all our preachers, both in England and Ireland, would herein follow my example; and frequently read in public, and enforce select portions of the "Christian Library."

Wed. 22.—Our Conference began; and the spirit of peace and love was in the midst of us. Before we parted, we all willingly signed an agreement, not to act independently on each other: so that the breach lately made has only united us more closely together than ever.

June 2.—(Being *Whit-Sunday*.) I preached at the Foundry; which I had not done before in the evening; still I have not recovered my whole voice or strength; perhaps I never may; but let me use what I have.

Tues. 11.—I rode to Cookham. The next evening I preached in a magnificent apartment, to a suitable congregation. How seldom is the gospel heard in a palace! But what is too hard for God?

Mon. 17.—I took another ride to Sundon, and on the road read *Strada de Bello Belgico*, an historian scarce inferior in any respect either to Livy or Tacitus. As to his religion, I should rather compare him to the former: for Tacitus was no friend either to superstition or cruelty.

Thur. 20.—We spent some hours at Rest, a seat of the late

Duke of Kent, who was forty years laying out and improving the gardens, which I cannot but prefer even before Lord Cobham's. But how little did the place answer its name! How little rest did its miserable master enjoy! Thou, O God, hast made our heart for Thyself; and it cannot rest, till it resteth in Thee.

Wed. 26.—I read one of the prettiest trifles which perhaps is extant in the English tongue, Mr. Hay, *On Deformity*. Surely such a writer deserves a better subject.

Sat. July 6.—I spent two hours in the gardens at Kensington. They are just fit for a king; far more grand than pleasant: and yet nothing so grand as many parts of the Peak in Derbyshire.

Mon. Aug. 5.—I set out for Canterbury. On the way I read Mr. Baxter's *History of the Councils*. It is utterly astonishing, and would be wholly incredible, but that his vouchers are beyond all exception. What a company of execrable wretches have they been (one cannot justly give them a milder title), who have almost in every age, since St. Cyprian, taken upon them to govern the Church! How has one Council been perpetually cursing another; and delivering all over to Satan, whether predecessors or contemporaries, who did not implicitly receive their determinations, though generally trifling, sometimes false, and frequently unintelligible, or self-contradictory! Surely Mahometanism was let loose to reform the Christians! I know not but

Constantinople has gained by the change.

Tues. 6.—I was much out of order: however, I preached in the evening; but could do nothing the next day. On *Thursday* I hastened back to London, and came pretty well to the Foundry. I consulted Dr. F. the next morning, who advised me to return to the Hot-well without delay.

Wed. 14.—I took a lodging at the New Hot-well, where I was free both from noise and hurry; and had an opportunity of drinking the water late in the evening, and early in the morning. But my course of physic was near being cut short the next day, by a large stone which was hung up as the weight of a jack. I applied to my head cloths dipped in cold water, which presently stopped the bleeding, and so abated the swelling, that in a few hours I found no further inconvenience.

Mon. Sept. 9.—I preached at Charlton, a village six miles from Taunton, to a large congregation gathered from the towns and country for many miles round. All the farmers here had some time before entered into a joint engagement to turn all out of their service, and give no work to any, who went to hear a Methodist preacher. But there is no counsel against the Lord. One of the chief of them, Mr. G——, was not long after convinced of the truth, and desired those very men to preach at his house. Many of the other confederates came to hear, whom their servants and labourers gladly followed. So the whole

device of Satan fell to the ground; and the Word of God grew and prevailed.

Tues. 10.—I rode to Dr. Robertson's, at Pitcomb; and after spending a few agreeable and useful hours in that delightful recess, went forward, about four miles, to Westcomb. I preached on a green place in the town about eight in the morning, to a deeply attentive congregation; and came in the afternoon to Bristol, at least as well as when I set out.

Tues. 17.—I rode to Trowbridge, where one who found peace with God while he was a soldier in Flanders, and has been much prospered in business since his discharge, has built a preaching-house at his own expense. He had a great desire that I should be the first who preached in it; but before I had finished the hymn, it was so crowded, and consequently so hot, that I was obliged to go out and stand at the door: there was a multitude of hearers, rich and poor. Oh that they may not all hear in vain!

Fri. 27.—I thought I had strength enough to keep a watch-night, which I had not done before for eleven months. But though I broke off at eleven, I almost lost my voice; and the next evening at Weaver's Hall it entirely failed, so that I had much difficulty to conclude my sermon.

Mon. 30.—I preached at Coleford, our other Kingswood, where also the lions are become lambs. On *Tuesday* we went on to Salisbury.

Wed. Oct. 2.—I walked to

Old Sarum, which, in spite of common sense, without house or inhabitants, still sends two members to the Parliament. It is a large, round hill, encompassed with a broad ditch, which, it seems, has been of a considerable depth. At the top of it is a corn-field; in the midst of which is another round hill, about two hundred yards in diameter, encompassed with a wall, and a deep ditch. Probably before the invention of cannon, this city was impregnable. Troy was; but now it is vanished away, and nothing left but "the stones of emptiness."

Thur. 3.—I rode to Reading, and preached in the evening. Observing a warm man near the door (which was once of the society), I purposely bowed to him; but he made no return. During the first prayer he stood, but sat while we sung. In the sermon his countenance changed, and in a little while he turned his face to the wall. He stood at the second hymn, and then kneeled down. As I came out he caught me by the hand, and dismissed me with a hearty blessing.

Fri. 4.—I came to London.

On *Monday, 7*, I retired to a little place near Hackney, formerly a seat of Bishop Bonner's (how are the times changed!), and still bearing his name. Here I was as in a college.

Twice a day we joined in prayer. The rest of the day (allowing about an hour for meals, and another for walking before dinner and supper), I spent quietly in my study.

Sat. 12.—I administered the sacrament to R—A—. Some years ago he found peace with God, and was freed at once, without any human means, from a distemper naturally incurable. But after three years, on his falling back into the world, it returned more violent than ever; and will probably now be cured no more but by the universal remedy—death.

Sat. 26.—Mr. Gilbert Tennent, of New England, called upon me, and informed me of his design, now ready to be executed, of founding an American College for Protestants of every denomination: an admirable design, if it will bring Protestants of every denomination to bear with one another.

CHAPTER X

THREE YEARS' WORK

FROM FEBRUARY 16, 1755, TO MAY 27, 1758

"The regularity and steadiness with which Mr. Wesley pursued his labours, and the extent to which he carried them, are almost beyond conception. . . . He laboured day and night for the good of the people."—
DR. WHITEHEAD.

FEBRUARY 16, 1755. — Having heard a confused account from a place near Camelford, in Cornwall, I wrote to a friend near it, and received the following answer:—

"According to your desire, I have inquired into the particulars of the late affair at Delabole Quarry. The rock is about thirty yards thick; but the most valuable part of the stone lies undermost.

"There were nine partners who shared the advantage of this part of the quarry. Being greedy of gain, they brought out as much of the under part as possible; and the rather, because the time for which they had hired it was within a month of expiring.

"On Monday, Dec. 2, William Lane, John Lane, William Kellow, and five more of the partners, met in the morning, and sent one of their number for Theophilus Kellow to come to work. He came, but was so uneasy he could

not stay, but quickly returned home. William Kellow was sent for in haste, and went to look after his mare, which had cast her foal. The other seven continued labouring till twelve. All the workmen usually dine together; but these wrought on, when the rest withdrew, till in a moment they were covered with rocks of all sizes, falling about ten yards, some of which were thought to be three tons weight. William Lane had, some years since, known the love of God. He was sitting, cleaving stones, when the rock caved in upon him, with a concave surface, which just made room for his body: only one edge of it light upon him, and broke one of his thigh bones. When they dug away the stones, he was earnestly praying to God, and confessing his unfaithfulness. As soon as he looked up, he began exhorting all around instantly to make their peace with God. His

bone being set, he soon recovered both his bodily strength, and the peace and love which he had lost. Another who sat close by his side, was covered over, and killed at once. Close to him, John Lane (son of William) was standing: he was thrown upon his face, he knew not how, and a sharp-edged stone pitched between his thighs; on which a huge rock fell, and was suspended by it, so as to shadow him all over. The other five were entirely dashed in pieces."—Doth not God save those that trust in Him?

We rode on *Thursday*, April 3, in the afternoon through heavy rain, and almost impassable roads, to Evesham; and on *Friday*, 4, to Birmingham, a barren, dry, uncomfortable place. Most of the seed which has been sown for so many years, the "wild boars" have "rooted up"; the fierce, unclean, brutish, blasphemous Antinomians have utterly destroyed it. And the mystic foxes have taken true pains to spoil what remained, with their new gospel. Yet it seems God has a blessing for this place still; so many still attend the preaching; and He is eminently present with the small number that is left in the society.

Sat. 5.—I preached at Wednesday, and at eight on *Sunday* morning. But the great congregation assembled in the afternoon, as soon as the service of the church was over, with which we take care never to interfere. A solemn awe seemed to run all through the company in the even-

ing, when I met the society. We have indeed preached the gospel here "with much contention": but the success overpays the labour.

Mon. 7.—I was advised to take the Derbyshire road to Manchester. We baited at an house six miles beyond Lichfield. Observing a woman sitting in the kitchen, I asked, "Are you not well?" and found she had just been taken ill (being on her journey), with all the symptoms of an approaching pleurisy. She was glad to hear of an easy, cheap, and (almost) infallible remedy,—an handful of nettles, boiled a few minutes, and applied warm to the side. While I was speaking to her, an elderly man, pretty well dressed, came in. Upon inquiry, he told us he was travelling, as he could, towards his home near Hounslow, in hopes of agreeing with his creditors, to whom he had surrendered his all. But how to get on he knew not, as he had no money, and had caught a tertian ague. I hope a wise Providence directed this wanderer also, that he might have a remedy for both his maladies.

Soon after we took horse we overtook a poor man creeping forward on two crutches. I asked, whither he was going. He said, toward Nottingham, where his wife lived: but both his legs had been broke while he was on ship-board, and he had now spent all his money. This man likewise appeared exceeding thankful, and ready to acknowledge the hand of God.

In the afternoon we came to

Barton-forge ; where a gentleman of Birmingham has set up a large ironwork, and fixed five or six families, with a serious man over them, who lost near all he had in the great riot in Wednesbury. Most of them are seeking to save their souls. I preached in the evening, not to them only, but to many gathered from all parts, and exhorted them to love and help one another.

Tues. 8.—I had designed to go straight on to Hayfield ; but one from Ashbourn pressed me much to call there ; which accordingly I did at seven in the morning, and preached to a deeply serious congregation. Seventeen or eighteen then desired to join in a society, to whom I spoke severally, and was well pleased to find that near half of them knew the pardoning love of God. One of the first I spoke to was Miss Beresford,—a sweet, but short-lived flower !

Through much hail, rain, and wind, we got to Mr. B——'s, at Hayfield, about five in the afternoon. His favourite daughter died some hours before we came ; such a child as is scarce heard of in a century. All the family informed me of many remarkable circumstances, which else would have seemed incredible. She spoke exceeding plain, yet very seldom ; and then only a few words. She was scarce ever seen to laugh, or heard to utter a light or trifling word : she could not bear any that did, nor anyone who behaved in a light or unserious manner. If any such offered to kiss or touch her, she would turn away and say,

"I don't like you." If her brother or sisters spoke angrily to each other, or behaved triflingly, she either sharply reproved (when that seemed needful), or tenderly entreated them to give over. If she had spoke too sharply to any, she would humble herself to them, and not rest till they had forgiven her. After her health declined, she was particularly pleased with hearing that hymn sung, "Abba, Father" ; and would be frequently singing that line herself—

"Abba, Father, hear my cry !"

On Monday, April 7, without any struggle, she fell asleep, having lived two years and six months.

Mon. 14.—I rode by Manchester (where I preached about twelve) to Warrington. At six in the morning, *Tuesday, 15*, I preached to a large and serious congregation ; and then went on to Liverpool, one of the neatest, best-built towns I have seen in England : I think it is full twice as large as Chester ; most of the streets are quite straight. Two-thirds of the town, we were informed, have been added within these forty years. If it continue to increase in the same proportion, in forty years more it will nearly equal Bristol. The people in general are the most mild and courteous I ever saw in a seaport town ; as indeed appears by their friendly behaviour, not only to the Jews and Papists who live among them, but even to the Methodists (so called). The preaching-house is a little larger than that at Newcastle. It was thoroughly filled at seven in the

evening; and the hearts of the whole congregation seemed to be moved before the Lord, and before the presence of His power.

Every morning, as well as evening, abundance of people gladly attended the preaching. Many of them, I learned, were dear lovers of controversy: but I had better work. I pressed upon them all "repentance toward God, and faith in our Lord Jesus Christ."

Sun. 20.—I explained, after the evening preaching, the rules of the society.

Fri. 25.—About ten I preached near Todmorden. The people stood, row above row, on the side of the mountain. They were rough enough in outward appearance; but their hearts were as melting wax.

One can hardly conceive anything more delightful than the vale through which we rode from hence. The river ran through the green meadows on the right. The fruitful hills and woods rose on either hand: yet here and there a rock hung over, the little holes of which put me in mind of those beautiful lines—

*"Te, Domine, intonsi montes, te saxa loquentur
Summa Deum, dum montis amat juga pendulus hircus,
Saxorumque colit latebrosa cuniculus antra!"*¹

At three in the afternoon I preached at Heptonstall, on the brow of the mountain. The rain

¹ This is a beautiful paraphrase on that verse in the one hundred and fourth Psalm: "The high hills are a refuge for the wild or the

began almost as soon as I began to speak. I prayed that, if God saw best, it might be stayed, till I had delivered His Word. It was so, and then began again. But we had only a short stage to Ewood.

Sat. 26.—I preached, at seven, to a large and serious congregation, and again at four in the afternoon. When I began, in a meadow near the house, the wind was so high, I could hardly speak. But the winds too are in God's hand: in a few minutes that inconvenience ceased, and we found the Spirit of God breathing in the midst of us, so that great was our rejoicing in the Lord.

Sun. 27.—A little before I took horse, I looked into a room as I walked by, and saw a good old man, bleeding almost to death. I desired him immediately to snuff vinegar up his nose, and apply it to his neck, face, and temples. It was done; and the blood entirely stopped in less than two minutes.

The rain began about five, and did not intermit till we came to Haworth; notwithstanding which, a multitude of people were gathered together at ten. In the afternoon I was obliged to go out of the church, abundance of people not being able to get in. The rain ceased from the moment I came out, till I had finished my discourse. — How many proofs must we have that there is no petition too little, any more than too great, for God to grant?

Mon. 28.—I preached at Keighley; on *Tuesday* at Bradford, which is now as quiet as Birstal.

Such a change has God wrought in the hearts of the people since John Nelson was in the dungeon here. My brother met me at Birstal in the afternoon.

Wed. 30.—We began reading together, "A Gentleman's Reasons for his Dissent from the Church of England." It is an elaborate and lively tract, and contains the strength of the cause; but it did not yield us one proof that it is lawful for us (much less our duty) to separate from it.

Thur. May 1.—I finished the "Gentleman's Reasons" (who is a Dissenting minister at Exeter). In how different a spirit does this man write from honest Richard Baxter! The one dipping, as it were, his pen in tears, the other in vinegar and gall. Surely one page of that loving, serious Christian, weighs more than volumes of this bitter, sarcastic jester.

Sun. 4.—I preached at one, and again at five, to some thousands at the foot of the hill. I believe this hollow would contain sixty thousand people, standing one above another; and a clear, strong voice might command them all: although, if they stood upon a plain, I doubt whether any human voice could be distinctly heard by half the number.

Tues. 6.—Our Conference began at Leeds. The point on which we desired all the preachers to speak their minds at large was, "Whether we ought to separate from the Church?" Whatever was advanced on one side or the other was seriously and calmly considered; and on the third day we

were all fully agreed in that general conclusion,—that (whether it was lawful or not) it was no ways expedient.

Mon. 12.—We rode (my wife and I) to Northallerton.

Tues. 13.—I rode on to Newcastle. I did not find things here in the order I expected. Many were on the point of leaving the Church, which some had done already; and, as they supposed, on my authority! Oh how much discord is caused by one jarring string! How much trouble by one man who does not walk by the same rule, and agree in the same judgment with his brethren!

May 18.—(Being *Whit-Sunday*). I preached about eight at Gateshead Fell, and returned before the service at St. Andrew's began. At the sacrament many found an uncommon blessing, and felt God has not yet left the Church.

In the following week I spake to the members of the society severally, and found far fewer than I expected prejudiced against the Church: I think not above forty in all. And I trust the plague is now stayed.

Wed. 21.—I preached at Nafferton, near Horsley, about thirteen miles from Newcastle. We rode chiefly on the new western road, which lies on the old Roman wall. Some part of this is still to be seen, as are the remains of most of the towers, which were built a mile distant from each other, quite from sea to sea. But where are the men of renown who built them, and who once made all the land tremble?

Mon. June 2.—I reached Osmotherly in the evening, and found a large congregation waiting. I preached immediately, God renewing my strength and comforting my heart.

Here I inquired, of eye and ear witnesses, concerning what lately occurred in the neighbourhood. On Thursday, March 25th last, being the week before Easter, many persons observed a great noise near a ridge of mountains in Yorkshire, called Black Hamilton. It was observed chiefly in the south-west side of the mountain, about a mile from the course where the Hamilton races are run; near a ridge of rocks, commonly called Whiston Cliffs, or Whiston White-mare; two miles from Sutton, about five from Thirsk.

The same noise was heard on Wednesday, by all who went that way. On Thursday, about seven in the morning, Edward Abbot, weaver, and Adam Bosomworth, bleacher, both of Sutton, riding under Whiston Cliffs, heard a roaring (so they termed it), like many cannons, or loud and rolling thunder. It seemed to come from the cliffs; looking up to which they saw a large body of stone, four or five yards broad, split and fly off from the very top of the rocks. They thought it strange, but rode on. Between ten and eleven a larger piece of the rock, about fifteen yards thick, thirty high, and between sixty and seventy broad, was torn off and thrown into the valley.

About seven in the evening, one who was riding by observed the

ground to shake exceedingly; and soon after several large stones or rocks, of some tons weight each, rose out of the ground. Others were thrown on one side, others turned upside down, and many rolled over and over. Being a little surprised, and not very curious, he hasted on his way.

On Friday and Saturday the ground continued to shake, and the rocks to roll over one another. The earth also clave asunder in very many places, and continued so to do till Sunday morning.

Being at Osmotherly, seven miles from the cliffs, on Monday, June 2, and finding Edward Abbot there, I desired him, the next morning, to show me the way thither. I walked, crept, and climbed, round and over great part of the ruins.

He describes minutely what he saw, and asks, examining the evidence, But how may we account for this phenomenon? Was it effected by a merely natural cause?

What then could be the cause? What, indeed, but God, who arose to shake terribly the earth, who purposely chose such a place, where there is so great a concourse of nobility and gentry every year; and wrought in such a manner, that many might see it and fear; that all who travel one of the most frequented roads in England, might see it, almost whether they would or no, for many miles together. It must likewise for many years, maugre all the art of man, be a visible monument of His power; all that ground being now

so encumbered with rocks and stones, that it cannot be either ploughed or grazed. Nor will it serve any use, but to tell all that see it, Who can stand before this great God?

Hence we rode to Thirsk, where I met the little society; and then went on to York. The people had been waiting for some time. So I began preaching without delay, and felt no want of strength, though the room was like an oven through the multitude of people.

Fri. 6.—I read Dr. Sharp's elaborate tracts on the "Rubrics and Canons." He justly observes, with regard to all these: 1. That our Governors have power to dispense with our observance of them; 2. that a *tacit* dispensation is of the same force with an *explicit* dispensation; 3. that their continued connivance at what they cannot but know, is a tacit dispensation. I think this is true; but if it be, he has himself answered his own charge against the Methodists (so called). For suppose the Canons did forbid field-preaching, as expressly as playing at cards, and frequenting taverns, yet we have the very same plea for the former, as any clergyman has for the latter. All our Governors, the King, the Archbishop, and Bishops, connive at the one as well as the other.

Sat. 7.—One of the residentaries sent for Mr. Williamson, who had invited me to preach in his church, and told him, "Sir, I abhor persecution: but if you let Mr. Wesley preach, it will be the worse for you." He desired it

nevertheless; but I declined. Perhaps there is a providence in this also. God will not suffer my little remaining strength to be spent on those who will not hear me but in an honourable way.

Sun. 8.—We were at the Minister in the morning, and at our parish church in the afternoon. The same gentleman preached at both; but though I saw him at the church, I did not know I had ever seen him before. In the morning he was all life and motion; in the afternoon he was as quiet as a post. At five in the evening, the rain constrained me to preach in the oven again. The patience of the congregation surprised me. They seemed not to feel the extreme heat, nor to be offended at the close application of those words, "Thou art not far from the kingdom of God."

Mon. 9.—I took my leave of the richest society, number for number, which we have in England. I hope this place will not prove (as Cork has for some time done) the Capua of our preachers. When I came to Epworth, the congregation was waiting. So I went immediately to the Cross; and great was our glorying in the Lord.

Tues. 10.—I met the stewards of the Lincolnshire societies, who gave us an agreeable account of the work of God in every place.

Mon. 16.—I preached in the evening at Nottingham, and on *Thursday* afternoon reached London. From a deep sense of the amazing work which God has of late years wrought in England, I

preached in the evening on those words (Ps. cxlvii. 20), "He hath not dealt so with any nation": no, not even with Scotland or New England. In both these God has indeed made bare His arm; yet not in so astonishing a manner as among us. This must appear to all who impartially consider: 1. The numbers of persons on whom God has wrought; 2. the swiftness of his work in many, both convinced and truly converted in a few days; 3. the depth of it in most of these, changing the heart, as well as the whole conversation; 4. the clearness of it, enabling them boldly to say, "Thou hast loved me; Thou hast given Thyself for me"; 5. the continuance of it. God has wrought in Scotland and New England, at several times, for some weeks or months together; but among us, He has wrought for near eighteen years together, without any observable intermission. Above all, let it be remarked, that a considerable number of the regular clergy were engaged in that great work in Scotland; and in New England, above an hundred, perhaps as eminent as any in the whole province, not only for piety, but also for abilities, both natural and acquired; whereas in England there were only two or three inconsiderable clergymen, with a few young, raw, unlettered men; and these opposed by well-nigh all the clergy, as well as laity in the nation. He that remarks this must needs own, both that this is a work of God, and that He hath not wrought so in any other nation.

Mon. 23.—I was considering what could be the reasons why the hand of the Lord (who does nothing without a cause) is almost entirely stayed in Scotland, and in great measure in New England. It does not become us to judge peremptorily; but perhaps some of them may be these: 1. Many of them became "wise in their own eyes"; they seemed to think they were the men, and there were none like them. And hence they refused God the liberty of sending by whom He would send; and required Him to work by men of learning, or not at all. 2. Many of them were bigots, immoderately attached either to their own opinions or mode of worship. Mr. Edwards himself was not clear of this. But the Scotch bigots were beyond all others; placing Arminianism (so called) on a level with Deism, and the Church of England with that of Rome. Hence they not only suffered in themselves and their brethren a bitter zeal, but applauded themselves therein; in showing the same spirit against all who differed from them, as the Papists did against our forefathers. 3. With pride, bitterness, and bigotry, self-indulgence was joined; self-denial was little taught and practised. It is well if some of them did not despise, or even condemn, all self-denial in things indifferent, as in apparel or food, as nearly allied to Popery. No marvel then that the Spirit of God was grieved. Let us profit by their example.

Mon. 30.—I set out for Nor-

wich, and came thither the next evening. As a large congregation was waiting, I could not but preach, though weary enough. The two following days I spoke to each member of the society; and on *Friday*, July 4, took horse again, though how I should ride five miles I knew not. But God so strengthened both man and beast, that I reached Bury the same night, and London the next, far less tired than when I set out from Norwich.

Tues. 22.—To oblige a friendly gentlewoman, I was a witness to her will, wherein she bequeathed part of her estate to charitable uses; and part, during his natural life, to her dog Toby. I suppose, though she should die within the year, her legacy to Toby may stand good; but that to the poor is null and void, by the statute of Mortmain!

Wed. Aug. 6.—I mentioned to the congregation another means of increasing serious religion, which had been frequently practised by our forefathers, and attended with eminent blessing; namely, the joining in a covenant to serve God with all our heart and with all our soul. I explained this for several mornings following; and on *Friday* many of us kept a fast unto the Lord, beseeching Him to give us wisdom and strength, to promise unto the Lord our God and keep it.

Mon. 11.—I explained once more the nature of such an engagement, and the manner of doing it acceptably to God. At six in the evening we met for that pur-

pose, at the French church in Spitalfields. After I had recited the tenor of the covenant proposed, in the words of that blessed man, Richard Alleine, all the people stood up, in testimony of assent, to the number of about eighteen hundred persons. Such a night I scarce ever saw before. Surely the fruit of it shall remain for ever.

Sat. 16.—I buried the remains of a rough, honest, friendly man, Captain Edward Stotesbury. But the lion was become a lamb before God took him to Himself.

Sun. 17.—I took my leave of the congregation in Moorfields, by applying those awful words, "It is appointed for men once to die"; and early in the morning set out for Cornwall.

Mon. 25.—I rode over the mountains, close by the sea, to Looe, a town near half as large as Islington, which sends four members to the Parliament! And each county in North Wales sends one! At Fowey a little company met us, and conducted us to Luxulian. Between six and seven I preached in what was once the courtyard of a rich and honourable man; but he and all his family are in the dust, and his very memory is almost perished. The congregation was large and deeply serious. But it was still larger on *Tuesday* evening, and several seemed to be cut to the heart. On *Wednesday* they flocked from all parts. And with what eagerness did they receive the Word! Surely many of these last will be first.

Thur. 28.—I preached at St.

Mewan. I do not remember ever to have seen the yard in which I stood quite full before; but it would not now contain the congregation: many were obliged to stand without the gate. At five in the morning I preached at St. Austle, to more than our room could contain. In the evening I was at St. Ewe. One or two felt the edge of God's sword, and sunk to the ground; and indeed it seemed as if God would suffer none to escape Him; as if He both heard and answered our prayer—

“Dart into all the melting flame
Of love, and make the mountains
flow.”

Sat. 30.—As I was riding through Truro, one stopped my horse, and insisted on my alighting. Presently two or three more of Mr. Walker's society came in; and we seemed to have been acquainted with each other many years: but I was constrained to break from them. About five I found the congregation waiting in a broad, convenient part of the street, in Redruth. I was extremely weary; and our friends were so glad to see me, that none once thought of asking me to eat or drink: but my weariness vanished when I began to speak. Surely God is in this place also.

Sun. 31.—Understanding there were many present who did once run well, I preached at eight (the rain ceasing just in time), on, “How shall I give thee up, Ephraim?” Many endeavoured, but in vain, to hide their tears. I was agreeably surprised at church to hear the prayers read, not only

with deliberation, but with uncommon propriety. At one the congregation was nearly double to what it was in the morning; and all were still as night. Surely these are patient hearers. God grant they may be fruitful ones!

At five I preached in Gwennap, to several thousands; but not one of them light or inattentive. After I had done, the storm arose, and the rain poured down, till about four in the morning: then the sky cleared, and many of them that feared God gladly assembled before Him.

Tues. Sept. 2.—We went to Falmouth. The town is not now what it was ten years since: all is quiet from one end to the other.

After preaching again, to a congregation who now appeared ready to devour every word, I walked up to Pendennis Castle; finely situated on the high point of land which runs out between the bay and the harbour, and commanding both. It might easily be made exceeding strong; but our wooden castles are sufficient.

In the afternoon we rode to Helstone, once turbulent enough, but now quiet as Penryn. I preached at six, on a rising ground, about a musket-shot from the town. Two drunken men strove to interrupt; but one soon walked away: the other leaned on his horse's neck, and fell fast asleep.

What has done much good here is, the example of W—— T——. He was utterly without God in the world, when his father died, and left him a little estate, encumbered with huge debt. Seven or eight

years ago he found peace with God. He afterwards sold his estate, paid all his debts, and, with what he had left, furnished a little shop. Herein God has blessed him in an uncommon manner. Meantime, all his behaviour is of a piece; so that more and more of his neighbours say, "Well, this is a work of God!"

Thur. 4.—In the evening heavy rain began, just as I began to give out the hymn; but it ceased before I named my text. I spoke very plain, and it seemed to sink into many hearts; as they showed by attending at five in the morning, when we had another happy and solemn hour.

About noon, *Friday, 5*, I called on W. Row, in Breage, in my way to Newlyn.

I had given no notice of preaching here; but seeing the poor people flock from every side, I could not send them empty away. So I preached at a small distance from the house; and none opened his mouth; for the lions of Breage too are now changed into lambs. That they were so fierce ten years ago is no wonder; since their wretched minister told them, from the pulpit (seven years before I resigned my fellowship), that "John Wesley was expelled the College for a base child, and had been quite mazed ever since: that all the Methodists, at their private societies, put out the lights," etc.; with abundance more of the same kind. But a year or two since, it was observed, he grew thoughtful and melancholy; and, about nine months ago, he went into his own

necessary house, and hanged himself.

I preached at eight in the morning and five in the afternoon, and then hastened to St. Ives; but we did not reach it till between nine and ten; so I delayed visiting Mr. K. till the morning. He is a young attorney, who for some time past has frequently attended the preaching. On Saturday morning he fell raving mad. I never saw him till this morning. He sung, and swore, and screamed, and cursed, and blasphemed, as if possessed by legion. But as soon as I came in, he called me by my name, and began to speak. I sat down on the bed, and he was still. Soon after he fell into tears and prayer. We prayed with him, and left him calm for the present.

Tues. 9.—I desired as many of our brethren as could, to observe Wednesday, the 10th, as a day of fasting and prayer. Just as we were praying for him (we were afterwards informed), he left off raving, and broke out, "Lord, how long? Wilt Thou hide Thy face for ever? All my bones are broken. Thy wrath lieth heavy upon me: I am in the lowest darkness, and in the deep. But the Lord will hear; He will rebuke thee, thou unclean spirit: He will deliver me out of thy hands." Many such expressions he uttered for about half an hour, and then raved again.

Thur. 11.—He was more outrageous than ever. But while we were praying for him in the evening, he sunk down into a sound sleep, which continued for ten

hours; nor was he furious any more, although the time of deliverance was not come.

Sat. 13.—I preached once more at St. Just, on the first stone of their new society-house. In the evening, as we rode to Camborne, John Pearce, of Redruth, was mentioning a remarkable incident:—While he lived at Helstone, as their class was meeting one evening, one of them cried, with an uncommon tone, "We will not stay here: we will go to" such an house, which was in a quite different part of the town. They all rose immediately, and went; though neither they nor she knew why. Presently after they were gone, a spark fell into a barrel of gunpowder, which was in the next room, and blew up the house. So did God preserve those who trusted in Him, and prevent the blasphemy of the multitude.

Sun. 14.—I preached about eight, at Bray, to a very numerous congregation; and I believe God spoke to the hearts of many,—of backsliders in particular. Soon after ten we went to Redruth church. A young gentlewoman in the next pew, who had been laughing and talking just before, while the Confession was reading, seemed very uneasy; then screamed out several times, dropped down, and was carried out of church. Mr. Collins read prayers admirably well, and preached an excellent sermon, on, "Christ also suffered, leaving us an example, that ye should follow His steps."

At one, I preached on faith, hope, and love. I was surprised

at the behaviour of the whole multitude. At length God seems to be moving on all their hearts. About five I preached at St. Agnes, where all received the truth in love, except two or three, who soon walked away. Thence I rode on to Cubert.

Mon. 15.—We walked an hour near the seashore, among those amazing caverns, which are full as surprising as Pool's Hole, or any other in the Peak of Derbyshire. Some part of the rock in these natural vaults glitters as bright and ruddy as gold: part is a fine sky-blue; part green; part enamelled, exactly like mother-of-pearl; and a great part, especially near the Holy Well (which bubbles up, on the top of a rock, and is famous for curing either scorbutic or scrofulous disorders), is crusted over, wherever the water runs, with an hard, white coat like alabaster.

Sun. 21.—I rode to Collumpton, where the minister preached an excellent practical sermon.

Tues. 23.—We walked up to Glastonbury Tower, which a gentleman is now repairing. It is the steeple of a church, the foundation of which is still discernible. On the west side of the tower there are niches for images; one of which, as big as the life, is still entire. The hill on which it stands is extremely steep, and of an uncommon height; so that it commands the country on all sides, as well as the Bristol Channel. I was weary enough when we came to Bristol; but I preached till all my complaints were gone; and I had now a little leisure to sit still,

and finish the *Notes on the New Testament*.

Sat. Oct. 25.—I reached London, notwithstanding all the forebodings of my friends, in at least as good health as I left it.

Sun. 26.—I entered upon my London duty, reading prayers, preaching, and giving the sacrament, at Snowsfields, in the morning; preaching and giving the sacrament at noon in West Street chapel; meeting the Leaders at three; burying a corpse at four; and preaching at five in the afternoon. Afterwards I met the society, and concluded the day with a general love-feast.

Mon. 27.—We set out for Leigh, in Essex; but, being hindered a little in the morning, the night came on, without either moon or stars, when we were about two miles short of Raleigh. The ruts were so deep and uneven, that the horses could scarce stand, and the chaise was continually in danger of overturning; so that my companions thought it best to walk to the town, though the road was both wet and dirty. Leaving them at Raleigh, I took horse again. It was so thoroughly dark, that we could not see our horses' heads; however, by the help of Him to whom the night shineth as the day, we hit every turning; and, without going a quarter of a mile out of our way, before nine came to Leigh.

Wed. 29.—I returned to London. In my scraps of time, on this and two or three other days, I read over (what I had often heard much commended) *Lord Anson's*

Voyage. What pity he had not a better historian! one who had eyes to see, and courage to own, the hand of God.

Wed. Nov. 5.—Mr. Whitefield called upon me;—disputings are now no more: we love one another, and join hand in hand to promote the cause of our common Master.

In the afternoon I buried the remains of Samuel Larwood, who died of a fever on Sunday morning; deeply convinced of his unfaithfulness, and yet hoping to find mercy. He had lately taken and repaired a building in Southwark, called, by the venerable men who built it, Zoar. His executor offering it to me, on the evening of *Friday*, 7, that solemn day which we observed with fasting and prayer for our king and country, I preached there to a large and quiet congregation; but most of them appeared wild enough: and such were we, till grace made the difference.

Mon. 10.—I preached at the Wells: and I did not wonder, that God gave an uncommon blessing to those who then assembled in His name, considering the difficulties they had broke through. The frost was very severe, accompanied with such a fog, as perhaps the oldest man there never saw before. The lamps could not be seen across the street, and hardly the ground, by those who had lights in their hands. Many lost their way when they were just at their own doors. And it was almost as hard to breathe as to see. How easy it is for God to

punish a sinful nation, even without employing an arm of flesh !

Mon. 17.—As we were walking towards Wapping, the rain poured down with such violence, that we were obliged to take shelter till it abated. We then held on to Gravel Lane; in many parts of which the waters were like a river. However, we got on pretty well, till the rain put out the candle in our lantern. We then were obliged to wade through all, till we came to the chapel yard. Just as we entered it, a little streak of lightning appeared in the south-west. There was likewise a small clap of thunder, and a vehement burst of rain, which rushed so plentifully through our shattered tiles, that the vestry was all in a float. Soon after I began reading prayers, the lightning flamed all round it, and the thunder rolled just over our heads. When it grew louder and louder, perceiving many of the strangers to be much affrighted, I broke off the prayers, after the Collect, "Lighten our darkness, we beseech Thee, O Lord"; and began applying, "The Lord sitteth above the water-flood; the Lord remaineth a King for ever." Presently the lightning, thunder, and rain ceased, and we had a remarkably calm evening.

It was observed, that exactly at this hour they were acting *Macbeth* in Drury Lane, and just as the mock thunder began, the Lord began to thunder out of heaven. For a while it put them to a stand: but they soon took courage, and went on. Otherwise it might have been suspected that the fear of

God had crept into the very theatre!

Tues. 18.—We had a solemn watch-night at Zoar.

Wed. 26.—Being much importuned thereto, I wrote, *Serious Thoughts on the Earthquake at Lisbon.*

Fri. Dec. 12.—As I was returning from Zoar, I came as well as usual to Moorfields; but there my strength entirely failed, and such a faintness and weariness seized me, that it was with difficulty I got home. I could not but think, how happy it would be (suppose we were ready for the Bridegroom) to sink down and steal away at once, without any of the hurry and pomp of dying! Yet it is happier still to glorify God in our death, as well as our life.

Sun. 14.—The minds of many people being deeply affected with a prospect of public calamities, I explained those comfortable words in the first lesson (Isa. xxvi. 20), "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

Tues. 16.—I set out for Lewisham, appointing one to meet me with my horse at the stones end. But he mistook his way, and so left me to walk on, in my boots and greatcoat. When I came within a quarter of a mile of Lewisham Bridge, a coach drove swiftly by me. I wondered why the coachman stopped, till he called, and desired me to come up to him. The reason then appeared,—the low grounds were

quite covered with water, so that I could not have attempted to reach the bridge, without hazarding my life.

Tues. 23.—I was in the robe-chamber, adjoining to the House of Lords, when the King put on his robes. His brow was much furrowed with age, and quite clouded with care. And is this all the world can give even to a king, all the grandeur it can afford? A blanket of ermine round his shoulders, so heavy and cumbersome he can scarce move under it! An huge heap of borrowed hair, with a few plates of gold and glittering stones upon his head! Alas, what a bauble is human greatness! And even this will not endure. Cover the head with ever so much hair and gold; yet,

*"Scit te Proserpina canum;
Personam capiti detrahet illa tuo."*¹

Mon. Jan. 5, 1756.—This week I wrote *An Address to the Clergy*, which, considering the state of public affairs, I judged would be more seasonable, and more easily borne, at this time than at any other.

Fri. Feb. 6.—The fast-day was a glorious day; such as London has scarce seen since the Restoration. Every church in the city was more than full; and a solemn seriousness sat on every face.

Even the Jews observed this day with a peculiar solemnity.

Wed. 25.—I dined with Colonel —, who said, "No men fight like those who fear God: I had rather command five hundred

such, than any regiment in His Majesty's army."

Wed. Mar. 3.—I found Bristol all in a flame: voters and non-voters being ready to tear each other in pieces. I had not recovered my voice, so as either to preach, or speak to the whole society: but I desired those members who were freemen to meet me by themselves; whom I mildly and lovingly informed how they ought to act in this hour of temptation: and I believe the far greater part of them received and profited by the advice.

Thur. 11.—I rode to Pill, and preached to a large and attentive congregation. A great part of them were sea-faring men. In the middle of my discourse, a press-gang landed from a man-of-war, and came up to the place: but after they had listened a while, they went quickly by, and molested nobody.

Fri. 19.—I rode over to Howell Harris at Trevecka, though not knowing how to get any farther. But he helped us out of our difficulties; offering to send one with us who would show us the way, and bring our horses back: so I then determined to go on to Holyhead, after spending a day or two at Brecknock.

Sat. 20.—It being the day appointed for the justices and commissioners to meet, the town was extremely full; and curiosity (if no better motive) brought most of the gentlemen to the preaching. Such another opportunity could not have been of speaking to all the rich and great of the county:

¹ "Death will deprive thee of thy borrowed hair."—ED.

and they all appeared to be serious and attentive. Perhaps one or two may lay it to heart.

Before I talked with him myself, I wondered H. Harris did not go out and preach as usual: but he now informed me, he preached till he could preach no longer, his constitution being entirely broken. While he was thus confined, he was pressed in spirit to build a large house, though he knew not why or for whom. But as soon as it was built, men, women, and children, without his seeking, came to it from all parts of Wales: and, except in the case of the Orphan House at Halle, I never heard of so many signal interpositions of divine providence.

Tues. 23.—When we took horse, there was nothing to be seen but a waste of white: the snow covered both hills and vales. As we could see no path, it was not without much difficulty, as well as danger, that we went on. But between seven and eight the sun broke out, and the snow began to melt: so we thought all our difficulty was over; till, about nine, the snow fell faster than ever. In an hour it changed into hail, which, as we rode over the mountains, drove violently in our face. About twelve this turned into hard rain, followed by an impetuous wind. However, we pushed on through all, and before sunset came to Dolgelly.

Here we found everything we wanted except sleep, of which we were deprived by a company of drunken, roaring sea-captains, who kept possession of the room be-

neath us, till between two and three in the morning: so that we did not take horse till after six; and then we could make no great speed, the frost being exceeding sharp, and much ice in the road. Hence we were not able to reach Tannabull till between eleven and twelve. An honest Welshman here gave us to know (though he spoke no English) that he was just going over the sands. So we hastened on with him, and by that means came in good time to Carnarvon.

Here we passed a quiet and comfortable night, and took horse about six in the morning. Supposing, after we had rode near an hour, that a little house on the other side was the ferry-house, we went down to the water and called again, but we could not procure any answer. In the meantime it began to rain hard, though the wind was extremely high. Finding none would come over, we went to a little church which stood near, for shelter. We had waited about an hour, when a woman and girl came into the churchyard, whom I did not mind, supposing they could speak no English. They were following a sheep, which ran close to us. I then asked, "Is not this Baldon Ferry?" The girl answered, "Baldon Ferry! No. The ferry is two miles farther." So we might have called long enough. When we came to Baldon the wind fell, the sky cleared up, the boat came over without delay, and soon landed us in Anglesey.

Mon. 29.—We left the harbour

about twelve, having six or seven officers and abundance of passengers on board.

The wind continued westerly all the night. Nevertheless, in the morning, we were within two leagues of Ireland! Between nine and ten I landed at Howth, and walked on for Dublin. The congregation in the evening was such as I never saw here before. I hope this also is a token for good.

Wed. 31.—In conversing with many, I was surprised to find that all Ireland is in perfect safety. None here has any more apprehension of an invasion, than of being swallowed up in the sea; every one being absolutely assured, that the French dare not attempt any such thing.

Thur. April 1.—I bought one or two books at Mr. Smith's, on the Blind Quay. I wanted change for a guinea, but he could not give it; so I borrowed some silver of my companion. The next evening a young gentleman came from Mr. Smith's to tell me I had left a guinea on his counter. Such an instance of honesty I have rarely met with, either in Bristol or London.

Sat. 3.—I went to the College chapel, at which about forty persons were present: Dr. K. preached a plain, practical sermon, after which the sacrament was administered. I never saw so much decency at any chapel in Oxford; no, not even at Lincoln College. Scarce any person stirred, or coughed, or spit, from the beginning to the end of the service.

In the evening our house was

crowded above and below; yet many were obliged to stand without. The whole congregation appeared stayed and solid. Do even the people of Dublin know the day of their visitation?

Mon. 5.—Inquiring for one whom I saw three or four days ago in the height of a violent pleurisy, I found he was perfectly recovered, and returned into the country. A brimstone-plaster in a few minutes took away both the pain and the fever. Oh, why will physicians play with the lives of their patients! Do not others (as well as old Dr. Cockburn) know that "no end is answered by bleeding in a pleurisy, which may not be much better answered without it"?

To-night the sleepers here began to open their eyes, it being rumoured that an express was come to the Lord-Lieutenant, to inform him, the French were hastening their preparation, being determined to land in Ireland. And so they will, if God gives them leave; but He has the reins in His own hand.

Tues. 6.—One was informing me of an eminent instance of the power of faith. "Many years ago," said she, "I fell and sprained my ankle, so that I never expected it would be quite well. Seven years since, last September, I was coming home from the preaching in a very dark night, and, stumbling over a piece of wood, fell with the whole weight of my body upon my lame foot. I thought, 'O Lord, I shall not be able to hear Thy word again for many weeks!' Immedi-

ately a voice went through my heart, 'Name the name of Christ, and thou shalt stand.' I leaped up, and stretched out my foot, and said, 'Lord Jesus Christ, I name Thy name: let me stand!' And my pain ceased; and I stood up, and my foot was as strong as ever."

Fri. 9.—I spent an hour with Dr. F——, a sensible, agreeable man. He said, "Six weeks ago, the —— informed the Lord-L—— that he had express orders from His Majesty to put this kingdom in a posture of defence against the intended invasion; and he was empowered to raise what men he pleased; and nothing has ever been done since: so that we conclude the whole to be a grimace, a mere trick of State."

Sun. 11.—I met about an hundred children, who are catechised publicly twice a week. Thomas Walsh began this some months ago; and the fruit of it appears already.

April 16.—(Being *Good Friday*). Near four hundred of the society met, to follow the example of their brethren in England, and renew their covenant with God. It was a solemn hour: many mourned before God, and many were comforted.

In the following week all our preachers met. I never before found such unanimity among them. They appeared now to be not only of one heart, but likewise of one mind and judgment.

Thur. 29.—I preached on one side of the market-place, to a numerous congregation. I was

afterwards invited by some of the officers to spend an hour with them at the barracks. It, at least, freed them from prejudice against the present work of God, if it answered no further end.

Fri. 30.—I was pressed to turn aside to Athlone, a gentlewoman of Barbadoes, who was obliged to return thither shortly, having a great desire to see me. So I went to Athlone, and spent one or two hours in close conversation with her and her husband. We had a comfortable meeting in the evening; and most of the gentry in the town were present: but who can warn them to flee from the wrath to come? They are "increased in goods, and need nothing."

Thur. May 6.—I rode to Kilkenny. One of the dragoons who were quartered here soon found us out. A few, both of the army and of the town, are joined, and constantly meet together. I preached in the barracks, in one of the officers' rooms. Still, in Ireland, the first call is to the soldiery.

Fri. 7.—We rode to Waterford; where, after preaching, I earnestly exhorted the society to "love as brethren." On the same subject I preached in the morning, and spent great part of the day in striving to remove misunderstandings and offences. It was not lost labour. Six-and-twenty were left in the morning: before night seven-and-fifty were joined together.

T. Walsh preached at five; but the room being too small, they

were obliged to go into the yard. In the evening we had high and low, rich and poor, both in the yard and adjoining gardens. There seemed now to be a general call to this city. So I thought it best the next morning, *Monday*, 10, to leave Mr. Walsh there, while I went forward to Clonmell, the pleasantest town, beyond all comparison, which I have yet seen in Ireland. It has four broad, straight streets of well-built houses, which cross each other in the centre of the town. Close to the walls, on the south side, runs a broad, clear river. Beyond this rises a green and fruitful mountain, and hangs over the town. The vale runs many miles both east and west, and is well cultivated throughout.

I preached at five in a large loft, capable of containing five or six hundred people: but it was not full; many being afraid of its falling, as another did some years before; by which several of the hearers were much hurt, and one so bruised, that she died in a few days.

Tues. 11.—I was at a loss where to preach, the person who owned the loft refusing to let me preach there, or even in the yard below. And the commanding officer being asked for the use of the barrack-yard, answered, it was not a proper place. "Not," said he, "that I have any objection to Mr. Wesley. I will hear him, if he preaches under the gallows." It remained to preach in the street: and by this means the congregation was more than doubled. Both the officers and

soldiers gave great attention, till a poor man, special drunk, came marching down the street, attended by a Popish mob, with a club in one hand, and a large cleaver in the other, grievously cursing and blaspheming, and swearing he would cut off the preacher's head. It was with difficulty that I restrained the troopers; especially them that were not of the society. When he came nearer, the Mayor stepped out of the congregation, and strove, by good words, to make him quiet; but he could not prevail: on which he went into his house, and returned with his white wand. At the same time he sent for two constables, who presently came with their staves. He charged them not to strike the man, unless he struck first; but this he did immediately, as soon as they came within his reach, and wounded one of them in the wrist. On this, the other knocked him down, which he did three times before he would submit. The Mayor then walked before, the constables on either hand, and conducted him to the gaol.

Wed. 12.—In the evening I preached in the new house, at Cork, very near as large as that in Dublin; and far better finished in every respect, though at four hundred pounds less expense.

Tues. 25.—At five I preached in the market-house at Innishannon to a very large and well-behaved congregation, and then went on to Bandon.

Fri. 28.—I rode out with Mrs. Jones, as I did every day, to save her life, if possible. From the hill

we had a fair view of Castle Barnard, with the park adjoining; in which, a few years ago, Judge Barnard used to take such delight. Indeed, it is a beautiful place in every respect. The house is one of the most elegant I have seen in the kingdom, both as to the structure and the situation; standing on the side of a fruitful hill, and having a full command of the vale, the river, and the opposite mountain. The ground, near the house, is laid out with the finest taste, in gardens of every kind; with a wilderness, canals, fish-ponds, water-works, and rows of trees in various forms. The park includes part of each hill, with the river between, running through the meadow and lawns, which are tufted over with trees of every kind, and every now and then a thicket or grove. The judge finished his plan, called the land after his name, and dropped into the dust!

Wed. June 16.—I rode over to Newmarket, and preached to an earnest congregation of poor people.

In the afternoon I rode to Ballygarane, a town of Palatines, who came over in Queen Anne's time. They retain much of the temper and manners of their own country, having no resemblance of those among whom they live. I found much life among this plain, artless, serious people. The whole town came together in the evening, and praised God for the consolation.

Fri. 18.—In examining the society I was obliged to pause several times. The words of the

plain, honest people came with so much weight, as frequently to stop me for a while, and raise a general cry among the hearers.

Wed. 23.—I took my leave of Limerick, and rode to Six-mile Bridge. There I left T. Walsh to preach in Irish, and went on to Rathlahine.

Fri. 25.—Mr. Walsh preached at six, first in Irish, and then in English.

We took horse about ten, and rode through the fruitful and pleasant county of Galway. After having heard so much of the barrenness of this county, I was surprised, in riding almost the whole length of it, from south-east to north-west, to find only four or five miles of rocky ground, like the west of Cornwall; all the rest exceeded most that I have seen in Ireland. We came to Galway pretty well tired, and would willingly have rested at the inn where we alighted from our horses: but the landlord informed us he had no room; both his house and stables were full. Two regiments of soldiers passing through the town had taken up all the inns: however, we procured a private lodging, which was full as agreeable.

The town is old, and not ill-built, most of the houses being of stone, and several stories high. It is encompassed with an old, bad wall, and is in no posture of defence, either toward the land or toward the sea. Such is the supine negligence of both English and Irish!

Five or six persons, who seemed to fear God, came to us at our

lodgings. We spent a little time with them in prayer, and early in the morning set out for Castlebar.

This day, likewise, I was agreeably surprised at the pleasantness and fruitfulness of the country. About noon two or three friends met us, and begged us to turn aside to Hollymount, a town twelve miles from Castlebar, where the minister readily consented to my preaching in the church. Many Papists as well as Protestants were there, and my heart was much enlarged toward them. Through a delightful mixture of vales and gently rising hills, we then rode on to Castlebar.

Sun. 27.—The rector having left word that I should have the use of the church, I preached there morning and afternoon, to such a congregation as (they said) was never there before; and surely the Word of God had free course; I saw not one light or inattentive hearer. Mr. Walsh afterwards preached in the sessions-house to another large and serious congregation. And, *Tuesday, 29*, being St. Peter's Day, I read prayers and preached to as large a congregation as on Sunday. In the afternoon I rode over to Newport, eleven miles from Castlebar. About thirty years ago, a little company of Protestants settled here, by a river side, on the very extremity of the land, and built a small town. It has a fruitful hill on each side, and a large bay to the west, full of small fertile islands, containing from one to several thousand acres. Of these they compute above three hundred, and near a hundred are

inhabited; but by Papists alone, there not being so much as a single Protestant among them! I went directly to the rector's, who had before given me an invitation. Between seven and eight I preached to (I suppose) more than all the Protestants in the town. Deep attention sat on every face. Perhaps God touched some hearts.

In the morning we rode through Tuam, a neat little town, scarce half so large as Islington; nor is the cathedral half so large as Islington church. The old church at Kilconnel, two miles from Aghrim, is abundantly larger. If one may judge by the vast ruins that remain (over all which we walked in the afternoon), it was a far more stately pile of building than any that is now standing in Ireland. Adjoining to it are the ruins of a large monastery; many of the cells and apartments are pretty entire. At the west end of the church lie abundance of skulls, piled one upon another, with innumerable bones round about, scattered as dung upon the earth. O sin! what hast thou done?

Tues. July 13.—A large congregation was present at five, and stood unmoved, notwithstanding some heavy showers. At noon I preached at Cleg Hill; at five in the barrack-yard again, where the concourse of people was greater than before. Mr. P., the minister of a neighbouring parish, and another clergyman who came with him, received the truth in love: Mrs. P. (his wife) found rest to her soul.

But how is it, that almost in

every place, even where there is no lasting fruit, there is so great an impression made at first, upon a considerable number of people? The fact is this:—Everywhere the work of God rises higher and higher, till it comes to a point. Here it seems for a short time to be at a stay. And then it gradually sinks again.

All this may be easily accounted for. At first, curiosity brings many hearers: at the same time, God draws many by His preventing grace to hear His Word, and comforts them in hearing. One then tells another. By this means, on the one hand, curiosity spreads and increases, and, on the other, drawings of God's Spirit touch more hearts; and many of them more powerfully than before. He now offers grace to all that hear; most of whom are in some measure affected, and more or less moved, with approbation of what they hear, desire to please God, and goodwill to His messenger: these principles, variously combined and increasing, raise the general work to its highest point. But it cannot stand here: for, in the nature of things, curiosity must soon decline. Again, the drawings of God are not followed; and thereby the Spirit of God is grieved. The consequence is, He strives with this and this man no more, and so His drawings end. Thus both the natural and supernatural power declining, most of the hearers will be less and less affected. Add to this, that in the process of the work, "it must be, that offences will come." Some of the hearers, if

not preachers also, will act contrary to their profession. Either their follies or faults will be told from one to another, and lose nothing in the telling. Men once curious to hear will now draw back: men once drawn, having stifled their good desires, will disapprove what they approved before, and feel dislike, instead of goodwill, to the preacher. Others, who were more or less convinced, will be afraid or ashamed to acknowledge that conviction. And all these will catch at ill stories (true or false), in order to justify their change. When, by this means, all who do not savingly believe have quenched the Spirit of God, the little flock goes on from faith to faith; the rest sleep on and take their rest. And thus the number of hearers in every place may be expected first to increase, and then decrease.

Mon. 19.—No sooner did we enter Ulster than we observed the difference. The ground was cultivated just as in England; and the cottages not only neat, but with doors, chimneys, and windows. Newry, the first town we came to (allowing for the size), is built much after the manner of Liverpool. I preached soon after seven to a large congregation, and to great part of them at five in the morning. Afterwards I spoke to the members of the society, consisting of Churchmen, Dissenters, and Papists that were. But there is no striving among them, unless to "enter in at the strait gate."

Wed. 21.—In the morning there was such violent lightning, thunder,

and rain, that the very beasts ran out of the fields, and the birds flew from their usual coverts, to take shelter in the houses. But before we took horse the sky cleared up, and we had a pleasant ride to Terryhugan, near Scarva. The road lay on the edge of a smooth canal, with fruitful, gently-rising hills on either side. We were at a lone house; but the people found their way thither in the evening from all quarters. I preached in a meadow near the house, the congregation sitting on the grass.

I rode in the afternoon to Belfast, the largest town in Ulster. Some think it contains near as many people as Limerick: it is far cleaner and pleasanter. At seven I preached in the market-house to as large a congregation as at Lisburn; and to near the same number in the morning. But some of them did not stay till I concluded. They went away in haste when I showed, how "Christ crucified" is "to the Greeks foolishness."

Hence we rode along the shore to Carrickfergus, said to be the most ancient town in Ulster. The walls are still, as it were, standing; and the castle built upon a rock. But it is little more than a heap of ruins, with eight or nine old, dismounted, rusty cannon. What it was in the reign of its founder, King Fergus, does not much concern us to know.

Sun. 25.—At eleven I went to church, to the surprise of many, and heard a lively, useful sermon. After dinner one of our brethren asked if I was ready to go to the meeting. I told him, "I never

go to a meeting." He seemed as much astonished as the old Scot, at Newcastle, who left us because we were mere Church of England men. We are so; although we condemn none who have been brought up in another way.

About five, even the larger court-house being too small to contain the congregation, I the more readily complied with the desire of the prisoners, to preach in the street, near the prison door. I spoke as plain and as home as ever in my life, on, "Ye must be born again." Poor James was now resolved to speak, and got on a little eminence on purpose. And what could hinder him? Why—

*"Vox faucibus hæsit."*¹

He cawed and cawed, but could utter nothing, hardly three words together. This also hath God wrought: He hath stopped the mouth of the gainsayer, and preserved the weak from being offended.

Mon. 26.—Mr. Walsh met me at Belfast, and informed me that the day before he was at Newtown, intending to preach: but while he was at prayer, Mr. M——r came with a drunken mob, seized him by the throat, and dragged him along, till a stout man seized him, and constrained him to quit his hold. Mr. W., having refreshed himself at a friend's house, began a second time. But in a quarter of an hour, Mr. M., having rallied his mob, came again: on which Mr. W. gave him the ground, and walked away over the fields.

¹ "The sound stuck fast in his throat."
—ED.

In the evening I spoke very plain at Lisburn, both to the great vulgar and the small. But between Seceders, old self-conceited Presbyterians, New-Light men, Moravians, Cameronians, and formal Churchmen, it is a miracle of miracles if any here bring forth fruit to perfection.

The country between Lisburn and Moira is much like Berkshire, having fruitful vales on each side of the road, and well-wooded hills running even with them, at a small distance. At seven I preached in the market-house at Lurgan. Many of the gentry were met at the room over it, it being the time of the assembly. The violins were just tuning; but they ceased till I had done; and the novelty at least drew and fixed the attention of the whole company.

Wed. 28.—I read Mr. Barton's ingenious *Lectures on Lough Neagh*, near Lurgan, which turns wood into stone, and cures the king's-evil, and most cutaneous distempers. Under part of this lake there is first a stratum of firm clay, and under that a stratum of trees four foot thick, all compacted into one mass, doubtless by the pressure of the incumbent earth (perhaps water too), which it has probably sustained ever since the general deluge.

In the evening we had the largest congregation which I have seen since we left Cork. It was almost as large at five in the morning. Why should we despair of doing good at Lurgan also?

Fri. Aug. 13.—Having hired horses for Chester, we set out about

seven. Before one we reached Bangor, the situation of which is delightful beyond expression. Here we saw a large and handsome cathedral, but no trace of the good old monks of Bangor; so many hundreds of whom fell a sacrifice at once to cruelty and revenge. The country from hence to Penmaen Mawr is far pleasanter than any garden. Mountains of every shape and size, vales clothed with grass or corn, woods, and smaller tufts of trees, were continually varying on the one hand, as was the sea prospect on the other. Penmaen Mawr itself rises almost perpendicular to an enormous height from the sea. The road runs along the side of it, so far above the beach, that one could not venture to look down, but that that there is a wall built all along, about four foot high. Meantime, the ragged cliff hangs over one's head, as if it would fall every moment. An hour after we had left this awful place, we came to the ancient town of Conway. It is walled round; and the walls are in tolerably good repair. The castle is the noblest ruin I ever saw. It is four-square, and has four large round towers, one at each corner, the inside of which have been stately apartments. One side of the castle is a large church, the windows and arches of which have been curiously wrought. An arm of the sea runs round two sides of the hill on which the castle stands;—once the delight of kings, now overgrown with thorns, and inhabited by doleful birds only.

Mon. Sept. 6.—I set out in the

machine, and on *Tuesday* evening came to London.

Wednesday and *Thursday*, I settled my temporal business. It is now about eighteen years since I began writing and printing books; and how much in that time have I gained by printing? Why, on summing up my accounts, I found that on March 1, 1756 (the day I left London last), I had gained by printing and preaching together, a debt of twelve hundred and thirty-six pounds.

Fri. 10.—I preached at a famous place, commonly called "The Bull-and-Mouth Meeting," which had belonged, I suppose, near an hundred years, to the people called Quakers. As much of real religion as was ever preached there, I trust will be preached there still; and perhaps in a more rational, scriptural, and intelligible manner.

Thur. 16.—I walked over to Bishop Bonner's, and preached to a large and serious congregation. I found some faintness, the sun being extremely hot; but more in walking from thence to Westminster, where I preached at seven. In the night my old disorder returned, and gradually increased, in spite of all medicines. However, on *Sunday* and *Monday* it was so far suspended, that I abated nothing of my usual employment.

Wed. 22.—I was considering, I had not yet asked help of the Great Physician; and I resolved to delay no longer. In that hour I felt a change. I slept sound that night, and was well the next day.

Sun. Oct. 3.—My disorder returned as violent as ever: but I

regarded it not while I was performing the service at Snowsfields in the morning, or afterward at Spitalfields; till I went to the Lord's Table in order to administer. A thought then came into my mind, "Why do I not apply to God in the beginning, rather than the end, of an illness?" I did so, and found immediate relief; so that I needed no further medicines.

Sun. 10.—I preached to an huge multitude in Moorfields, on, "Why will ye die, O house of Israel?" It is field-preaching which does the execution still: For usefulness there is none comparable to it.

Mon. 11.—I went to Leigh. Where we dined, a poor woman came to the door with two little children. They seemed to be half-starved, as well as their mother, who was also shivering with an ague. She was extremely thankful for a little food, and still more so for a few pills, which seldom fail to cure that disorder.

In this little journey I read over a curiosity indeed,—a French heroic poem, Voltaire's "Henriade." He is a very lively writer, of a fine imagination; and allowed, I suppose, by all competent judges, to be a perfect master of the French language: and by him I was more than ever convinced, that the French is the poorest, meanest language in Europe; that it is no more comparable to the German or Spanish, than a bagpipe is to an organ; and that, with regard to poetry in particular, considering the incorrigible uncouthness of their measure, and their always writing in rhyme (to say nothing

of their vile double rhymes, nay, and frequent false rhymes), it is as impossible to write a fine poem in French, as to make fine music upon a Jew's-harp.

Sat. 16.—I baptized Hannah C——, late a Quaker. God, as usual, bore witness to His ordinance. A solemn awe spread over the whole congregation, and many could not refrain from tears.

Monday, Nov. 1, was a day of triumphant joy, as All-Saints' Day generally is. How superstitious are they who scruple giving God solemn thanks for the lives and deaths of His saints!

Tues. 9.—Having procured an apparatus on purpose, I ordered several persons to be electrified, who were ill of various disorders; some of whom found an immediate, some a gradual, cure. From this time I appointed, first some hours in every week, and afterward an hour in every day, wherein any that desired it might try the virtue of this surprising medicine. Two or three years after, our patients were so numerous that we were obliged to divide them: so part were electrified in Southwark, part at the Foundry, others near St. Paul's, and the rest near the Seven Dials: the same method we have taken ever since; and to this day, while hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman, or child, who has received any hurt thereby: so that when I hear any talk of the danger of being electrified (especially if they are medical men who talk so) I cannot but impute

it to great want either of sense or honesty.

Sun. Jan. 30, 1757.—Knowing God was able to strengthen me for His own work, I officiated at Snodgrass-fields as usual, before I went to West Street, where the service took me up between four and five hours. I preached in the evening, and met the society; and my strength was as my day. I felt no more weariness at night, than at eight in the morning.

Sun. Feb. 6.—The number of communicants at Spitalfields made this Lord's day a little more laborious than the former. But God added proportionably to my strength; so I felt no difference.

Thur. 10.—At the request of the author, I took some pains in correcting an ingenious book, shortly to be published. But the more I consider them, the more I doubt of all systems of astronomy. I doubt whether we can certainly know either the distance or magnitude of any star in the firmament. Else why do astronomers so immensely differ, even with regard to the distance of the sun from the earth? Some affirming it to be only three, others ninety, millions of miles!

About this time the following note was given into my hand at Wapping:—

“JOHN WHITE, master-at-arms, aboard His Majesty's ship *Tartar*, now at Plymouth, desires to return Almighty God thanks, for himself and all the ship's company, for their preservation in four different engagements they have had with four

privateers which they have taken ; particularly the last, wherein the enemy first boarded them. They cleared the deck, boarded, in their turn, and took the ship, thirty of the enemy being killed, and fifty more wounded. Only two of our crew were wounded, who, it is hoped, will recover."

Sun. 27.—After the service at Snowsfields, I found myself much weaker than usual, and feared I should not be able to go through the work of the day, which is equal to preaching eight times. I therefore prayed that God would send me help ; and as soon as I had done preaching at West Street, a clergyman, who was come to town for a few days, came and offered me his service. So when I asked for strength, God gave me strength ; when for help, He gave this also.

I had been long desired to see the little flock at Norwich ; but this I could not decently do, till I was able to rebuild part of the Foundery there, to which I was engaged by my lease. A sum sufficient for that end was now unexpectedly given me, by one of whom I had no personal knowledge. So I set out on *Monday*, 28, and preached in Norwich on *Tuesday* evening, March 1. Mr. Walsh had been there twelve or fourteen days, and not without a blessing. After preaching I entered into contract with a builder, and gave him part of the money in hand. On *Wednesday* and *Thursday* I settled all our spiritual and temporal business, and on

Friday and *Saturday* returned with Mr. Walsh to London.

Sun. 6.—I had no help, and I wanted none ; for God renewed my strength : but on *Sunday*, 13, finding myself weak at Snowsfields, I prayed (if He saw good) that God would send me help at the chapel ; and I had it. A clergyman, whom I never saw before, came and offered me his assistance ; and as soon as I had done preaching, Mr. Fletcher came, who had just then been ordained priest, and hastened to the chapel on purpose to assist, as he supposed me to be alone.

Mon. 14.—I went with T. Walsh to Canterbury, where I preached in the evening with great enlargement of spirit ; but with greater in the morning, being much refreshed at the sight of so large a number of soldiers. And is not God able to kindle the same fire in the fleet which He has already begun to kindle in the army ?

Sun. 20.—Mr. Fletcher helped me again. How wonderful are the ways of God ! When my bodily strength failed, and none in England were able and willing to assist me, He sent me help from the mountains of Switzerland ; and an helpmeet for me in every respect : where could I have found such another ?

Fri. 25.—After I had read to a serious clergyman the conclusion of *The Doctrine of Original Sin*, he moved, that we might spend some time in prayer ; and I found great liberty of spirit, in praying for Dr. Taylor ; and a strong hope that God would show him "the truth as it is in Jesus."

About this time many of the children of God rested from their labours.

On *Sunday*, 13, I buried Elizabeth Langdon, who, after severe inward trials, was for several days in great pain, but in great peace.

On *Sunday*, 20, I buried Hannah Lee, a pattern of industry, meekness, and patience.

And on *Sunday*, 27, I buried Mary Naylor, who for several years was a most eminent pattern of truly Christian courage, plainness of speech, and plainness of apparel. A week before, I had an opportunity of telling her all that was in my heart concerning her change (not for the better) in all these particulars. In the beginning of her illness, she was in great darkness and distress of soul; but while prayer was made for her, her bodily pain ceased, and her soul received comfort; and on *Monday*, 21, just at midnight, she quietly fell asleep.

Tues. April 12.—I set out at five for Bedford.

Mr. Parker, now mayor, received us gladly. He hath not borne the sword in vain. There is no cursing or swearing heard in these streets; no work done on the Lord's day. Indeed, there is no open wickedness of any kind now to be seen in Bedford. Oh, what may not one magistrate do who has a single eye, and a confidence in God!

Both in the evening and the following morning I preached the law as well as the gospel. The next evening I preached on, "All things are ready: come ye to the

marriage." And God eminently confirmed His Word. It seemed as if not one would be left behind.

Thur. 14.—We rode to Leicester, where John Brandon has gathered a small society. I preached at seven: the house (supposed to contain a thousand people) was thoroughly filled. I believe there were forty or fifty soldiers; and all heard as for life.

Fri. 15.—Being informed the straight road to Birmingham was scarce passable, we went round by Coventry: before six we reached Birmingham.

Mon. 25.—I walked to the Infirmary, standing on an hill, at the north end of the town. The Seamen's Hospital is joined to it, on each side, by semicircular piazzas. All is extremely clean and neat, at least equal to anything in London. The old seamen have smaller or larger allowance, according to their families; so that nothing is wanting to make their lives easy and comfortable—but the love of God.

I afterwards spent an hour with Mr. Peter Whitefield, a man of strong understanding and various learning. His *Dissertation in Defence of the Hebrew Points* (which he sent me the next morning) is far more satisfactory than anything which I ever heard or read upon the subject.

Thur. 28.—I talked with one who, by the advice of his pastor, had, very calmly and deliberately, beat his wife with a large stick, till she was black and blue, almost from head to foot. And he insisted, it was his duty so to do,

because she was surly and ill-natured; and that he was full of faith all the time he was doing it, and had been so ever since.

Sat. 30.—I took a view of the Free School, a truly noble benefaction. Here seventy boys and thirty girls are entirely provided for. The building forms three sides of a square, and is rather elegant than magnificent. The children are taught to work, in their several ways, as well as to read and write. The school, the dining-rooms, and the lodgings, are all plain and clean. The whole was the gift of one man, Mr. Blundell, a merchant of Liverpool.

Mon. May 9.—I rode over the mountains to Huddersfield. A wilder people I never saw in England. The men, women, and children filled the street as we rode along, and appeared just ready to devour us. They were, however, tolerably quiet while I preached; only a few pieces of dirt were thrown, and the bellman came in the middle of the sermon, but was stopped by a gentleman of the town. I had almost done, when they began to ring the bells; so that it did us small disservice. How intolerable a thing is the gospel of Christ to them who are resolved to serve the devil!

Wed. 11.—I preached, about one, at Wakefield, in a small meadow near the town. When I began the sun shone exceeding hot; but in a few minutes it was covered with clouds. The congregation was more quiet and serious than ever I saw there before. Almost as soon as I had

done speaking, the sun broke out again.

Thur. 12.—I finished Dr. Roger's *Essay on the Learning of the Ancients*. I think he has clearly proved that they had microscopes and telescopes, and knew all that is valuable in the modern astronomy; but, indeed, he has fully shown the whole frame of this to be quite uncertain, if not self-contradictory.

The latter end of the week I spent at Bradford.

Sun. 15.—At five the house contained the congregation, but at eight they covered the plain adjoining to it. The sun was hot, till the clouds interposed; it was a solemn and comfortable season. As soon as the service of the church was ended, I began at the end of the house again, and exhorted a willing multitude to "follow after charity." A shower of rain and hail fell as I drew to a conclusion, but it did not disturb the congregation.

Soon after I took horse for Birstal. The congregation here was treble to that at Bradford; but as they stood one above another, on the circular slope of the hill, my voice commanded them all. Though I spoke longer than I usually do, I found no weariness or weakness. Shall not "they that trust in the Lord renew their strength?" Yea, as long as the sun and moon endureth.

On *Monday* and *Tuesday* I preached in the neighbouring towns.

Wed. 18.—I rode, in the afternoon, from Halifax, over the huge,

but extremely pleasant and fruitful, mountains to Heptonstal. A large congregation was waiting for us, not only on the ground, but on the side and tops of the neighbouring houses. But no scoffer or trifler was seen among them. It rained in the adjoining valley, all or most of the time that I was preaching; but it was fair with us, on the top of the mountain. What an emblem of God's taking up His people into a place of safety, while the storm falls on all below!

Here I was informed of the earthquake the day before. On Tuesday, May 17, many persons in several parts, within five or six miles, heard a strange noise under the ground, which some compared to thunder, others to the rumbling of carts. Quickly after they felt the earth rock under them, and wave to and fro. Many who were within doors heard their pewter and glass clatter; many in the fields felt the ground shake under their feet; and all agreed as to the time, though they knew nothing of each other's account.

Thur. 19.—I preached at Ewood about seven, not intending to preach again till the evening; but Mr. Grimshaw begged I would give them one sermon at Gawksham; after which we climbed up the enormous mountain, I think equal to any I saw in Germany, on the brow of which we were saluted by a severe shower, which a high wind drove full in our faces, almost till we came to Haslingden. Here I learned that the earthquake observed near Heptonstal had been sensibly felt by very many persons

from Bingley, three miles eastward of Keighley, to the neighbourhood of Preston. It was every where preceded by a hoarse rumbling, about three o'clock; so that in a few minutes it had run from east to west, between fifty and sixty miles.

Sun. 22.—After preaching at five, I took horse for Haworth. A December storm met us upon the mountain; but this did not hinder such a congregation as the church could not contain. I suppose we had near a thousand communicants, and scarce a trifler among them. In the afternoon, the church not containing more than a third of the people, I was constrained to be in the churchyard. The rain began as soon as I began to speak: but they regarded it not; for God sent into their hearts

"The former and the latter rain;
The love of God, and love of man."

Mon. 23.—I took horse at four. It rained till noon without any intermission: and we had heavy showers in the afternoon: however, we reached Ambleside in the evening.

Wed. 25.—I was surprised to see, not only hedges and shrubs without a green leaf upon them, but abundance of trees likewise naked as in the depth of winter. Upon inquiring, I found that some time before, a violent wind had gone through all these parts, which not only threw down chimneys, walls, and barns, and tore up trees by the roots, but scorched every green thing it touched as with fire, so that all the leaves immediately

fell off, and not only bushes and fruit-trees, but elms, oaks, and firs, withered away to the very roots.

Fri. 27.—I preached at Branthwait about noon. Many of the congregation came from far. The rain was suspended from ten till evening, so that they had opportunity both of coming and returning. This also was an answer to prayer: and is any such too little to be remembered?

Mon. 30.—I rode to Wigton, a neat, well-built town, on the edge of Cumberland. I preached in the market-place at twelve. The congregation was large and heavily attentive. Between four and five we crossed the Solway Frith; and before seven reached an ill-looking house, called the Brow, which we came to by mistake, having passed the house we were directed to. I believe God directed us better than man. Two young women, we found, kept the house, who had lost both their parents; their mother very lately. I had great liberty in praying with them and for them. Who knows but God will fasten something upon them, which they will not easily shake off?

Tues. 31.—I breakfasted at Dumfries, and spent an hour with a poor backslider of London, who had been for some years settled there. We then rode through an uncommonly pleasant country (so widely distant is common report from truth) to Thornyhill, two or three miles from the Duke of Queensborough's seat; an ancient and noble pile of building, delightfully situated on the side of a

pleasant and fruitful hill. But it gives no pleasure to its owner; for he does not even behold it with his eyes. Surely this is a sore evil under the sun; a man has all things, and enjoys nothing.

We rode afterward partly over and partly between some of the finest mountains, I believe, in Europe; higher than most, if not than any, in England, and clothed with grass to the very top. Soon after four we came to Leadhill, a little town at the foot of the mountains, wholly inhabited by miners.

Wed. June 1.—We rode on to Glasgow; a mile short of which we met Mr. Gillies, riding out to meet us.

In the evening the tent (so they call a covered pulpit) was placed in the yard of the Poor-house, a very large and commodious place. Fronting the pulpit was the Infirmary, with most of the patients at or near the windows. Adjoining to this was the Hospital for Lunatics: several of them gave deep attention. And cannot God give them also the spirit of a sound mind? After sermon, they brought four children to baptize. I was at the kirk in the morning while the minister baptized several immediately after sermon. So I was not at a loss as to their manner of baptizing. I believe this removed much prejudice.

Fri. 3.—At seven the congregation was increased, and earnest attention sat on every face. In the afternoon we walked to the College, and saw the new library,

with the collection of pictures. Many of them are by Raphael, Rubens, Vandyke, and other eminent hands; but they have not room to place them to advantage, their whole building being very small.

Sat. 4.—I walked through all parts of the old cathedral, a very large and once beautiful structure; I think, more lofty than that at Canterbury, and nearly the same length and breadth. We then went up the main steeple, which gave us a fine prospect, both of the city and the adjacent country. A more fruitful and better cultivated plain is scarce to be seen in England. Indeed nothing is wanting but more trade (which would naturally bring more people), to make a great part of Scotland no way inferior to the best counties in England.

I was much pleased with the seriousness of the people in the evening; but still I prefer the English congregation. I cannot be reconciled to men sitting at prayer, or covering their heads while they are singing praise to God.

Mon. 6.—We took horse early: and in three hours reached the Kirk of Shotts, where the landlord seemed to be unusually affected by a few minutes' conversation; as did also the woman of the house where we dined. We came to Musselburgh at five. I went to an inn, and sent for Mr. Bailiff Lindsey, whom I had seen several years ago. He came immediately, and desired me to make his house my home. At seven I preached

in the Poorhouse, to a large and deeply-attentive congregation; but the number of people making the room extremely hot, I preached in the morning before the door. Speaking afterwards to the members of the society, I was agreeably surprised to find more than two-thirds knew in whom they had believed. And the tree was known by its fruits. The national shyness and stubbornness were gone, and they were as open and teachable as little children. At seven five or six and forty of the fifty dragoons, and multitudes of the townspeople, attended. Is the time come that even these wise Scots shall become fools for Christ's sake?

Thur. 9.—To-day *Douglas*, the play which has made so much noise, was put into my hands. I was astonished to find, it is one of the finest tragedies I ever read. What pity, that a few lines were not left out; and that it was ever acted at Edinburgh!

Fri. 10.—I found myself much out of order. Being still weak, and the sun shining extremely hot, I was afraid I should not be able to go round by Kelso. Vain fear! God took care for this also. The wind, which had been full east for several days, turned this morning full west; and blew just in our face: and about ten the clouds rose, and kept us cool till we came to Kelso.

At six William Coward and I went to the market-house. We stayed some time, and neither man, woman, nor child came near us. At length I began singing a Scotch psalm, and fifteen or twenty

people came within hearing ; but with great circumspection, keeping their distance, as though they knew not what might follow. But while I prayed, their number increased ; so that in a few minutes there was a pretty large congregation. I suppose the chief men of the town were there ; and I spared neither rich nor poor. I almost wondered at myself, it not being usual with me to use so keen and cutting expressions : and I believe many felt that, for all their form, they were but heathens still.

Mon. 13.—I proclaimed the love of Christ to sinners, in the market-place at Morpeth. Thence we rode to Placey. The society of colliers here may be a pattern to all the societies in England. No person ever misses his band or class : they have no jar of any kind among them ; but with one heart and one mind “provoke one another to love and to good works.” After preaching I met the society in a room as warm as any in Georgia : this, with the scorching heat of the sun, when we rode on, quite exhausted my strength. But after we came to Newcastle I soon recovered, and preached with as much ease as in the morning.

Thur. 16.—In the evening I preached at Sunderland. I then met the society, and told them plain, none could stay with us, unless he would part with all sin ; particularly, robbing the King, selling or buying run goods ; which I could no more suffer than robbing on the highway. This I enforced on every member the next day. A few would not promise

to refrain : so these I was forced to cut off. About two hundred and fifty were of a better mind.

Sat. 18.—The desk was placed in the evening just opposite the sun, which, when I began, was covered with a cloud : but it broke out in a few minutes, and shone full in my face, for three-quarters of an hour. But it was no inconvenience at all ; nor were my eyes any more dazzled, than if it had been under the earth.

Sun. 19.—I preached at eight to the usual congregation ; and hastened to Shields, lest I should be too late for the church. Between twelve and one I preached in a kind of square. But here we had a new kind of inconvenience ; every four or five minutes a strong wind covered us over with a shower of dust ; so that it was not easy to look up, or to keep one's eyes open. But not long after the rain began, which constrained me to preach within, at Newcastle. I took the opportunity of making a collection for the poor, many of whom can very hardly support life in the present scarcity.

Wed. 22.—In the evening and the following morning I preached at Chester-on-the-Strate. Observing some very fine, but not very modest pictures, in the parlour where we supped, I desired my companion, when the company was gone, to put them where they could do no hurt. He piled them on an heap in a corner of the room, and they have not appeared since.

Thur. 30.—I read Mr. Baxter's account of his own *Life and Times*. It seems to be the most

impartial account of those times which has yet ever appeared. And none that I have seen so accurately points out the real springs of those public calamities.

Mon. July 4.—I took my leave of Newcastle, and about noon preached at Durham, in a pleasant meadow, near the riverside. The congregation was large, and wild enough; yet, in a short time, they were deeply attentive. Only three or four gentlemen put me in mind of the honest man at London, who was so gay and unconcerned while Dr. Sherlock was preaching concerning the day of judgment: one asked, "Do you not hear what the Doctor says?" He answered, "Yes; but I am not of this parish!" Toward the close I was constrained to mention the gross ignorance I had observed in the rich and genteel people throughout the nation. On this they drew near, and showed as serious an attention as if they had been poor colliers.

Thur. 7.—I rode through one of the pleasantest parts of England to Hornby. Here the zealous landlord turned all the Methodists out of their houses. This proved a singular kindness: for they built some little houses at the end of the town, in which forty or fifty of them live together. Hence with much ado I found my way to Robin Hood's Bay, and preached on the quay, to the greatest part of the town: all (except one or two, who were very wise in their own eyes) seemed to receive the truth in love.

This day, between Helmsley and Kirkby Moorside, we rode

over a little river, which suddenly disappears; and, after running a mile underground, rises again and pursues its course.

Sun. 10.—I preached at seven, on, "Repent and believe the gospel." At the church, which stands on the hill, a mile from the town, we had a sound, useful sermon. Afterwards I preached at a little village called Normanby; and about five on the quay. In the evening, talking with the society, I saw more than ever the care of God over them that fear Him. What was it which stopped their growing in grace? Why, they had a well-meaning preacher among them, who was inflaming them more and more against the clergy. Nor could he advise them to attend the public ordinances; for he never went either to church or sacrament himself. This I knew not; but God did; and by His wise providence prevented the consequences which would naturally have ensued. William Manuel was pressed for a soldier; so the people go to church and sacrament as before.

Mon. 11.—We set out early. This and the three next days were the hottest I ever knew in England. A gentleman, who formerly traded to Guinea, assured me, that the spirits in his thermometer (the same he had when abroad) rose as high as they did within a few degrees of the line. About nine we should have been glad to bait; but there being no inn to be found, we lay down for a quarter of an hour under some trees, and then rode on to Slingsby. The minister,

an old acquaintance of my father's, having desired to see me, I called at his house before I preached: and I could gladly have stayed longer with him, but I knew the congregation 'waited. One poor drunkard made a little disturbance; but after he was silenced all were still, and steadily attentive.

It continued intensely hot; but having the wind in our faces (as we generally had, all along from Newcastle; and that, which way soever we rode), we received no hurt till we came to York. But the difficulty was, how to preach there, in a room which in winter used to be as hot as an oven. I cut the knot, by preaching in Blake's Square; where (the mob not being aware of us) I began and ended my discourse to a numerous congregation, without the least disturbance.

Tues. 12.—I set a subscription on foot for building a more commodious room.

Sun. 24.—As we rode over Haxey Car towards Misterton, one was relating a surprising thing that happened lately:—"A woman of Stockwith told her sister who lived with her, 'I do not think to go to market to-day, for I dreamed that I was drowned in riding across one of the drains on Haxey Car.' But she was soon laughed out of it, and went. She rode over the Car with many other market-folks, and in crossing one of the drains, where the water was scarce a yard deep, slipped off her horse. Several looked on, but none once thought of pulling her out till she was past recovery."

Mon. 25.—I left Epworth with great satisfaction, and about one preached at Clayworth. I think none was unmoved, but Michael Fenwick, who fell fast asleep under an adjoining hayrick. From thence we rode to Rotherham. When I came in, I had no strength and no voice left. However, in an hour I was able to preach to the largest congregation that I suppose was ever seen there.

Thur. 28.—I received a strange account from Edward Bennet's eldest daughter:—

"On Tuesday, the 12th of this month, I told my husband in the morning, 'I desire you will not go into the water to-day; at least, not into the deep water, on the far side of the town; for I dreamed I saw you there out of your depth, and only your head came up just above the water.' He promised me he would not, and went to work. Soon after four in the afternoon, being at John Hanson's, his partner's house, she was on a sudden extremely sick, so that for some minutes she seemed just ready to expire. Then she was well in a moment. Just at that time, John Hanson, who was an excellent swimmer, persuaded her husband to go into the water on the far side of the town. He objected,—the water was deep, and he could not swim; and, being much importuned to go in, stood some time after he was undressed, and then kneeling down, prayed with an earnest and loud voice. When he rose from his knees, John, who was swimming, called him again, and treading the water,

said, 'See, it is only breast high.' He stepped in, and sunk. A man who was near, cutting fern, and had observed him for some time, ran to the bank, and saw his head come up just above the water. The second or third time he rose, he clasped his hands, and cried aloud, 'Lord Jesus, receive my spirit.' Immediately he sunk, and rose no more."

One might naturally inquire, What became of John Hanson? As soon as he saw his partner sink, he swam from him to the other side, put on his clothes, and went straight home.

About noon I preached at Woodseats; in the evening at Sheffield. I do indeed live by preaching!

How quiet is this country now, since the chief persecutors are no more seen! How many of them have been snatched away in an hour when they looked not for it! Some time since, a woman of Thorpe often swore she would wash her hands in the heart's blood of the next preacher that came. But before the next preacher came she was carried to her long home. A little before John Johnson settled at Wentworth, a stout, healthy man, who lived there, told his neighbours, "After May-day we shall have nothing but praying and preaching: but I will make noise enough to stop it." But before May-day he was silent in his grave. A servant of Lord R—— was as bitter as him, and told many lies purposely to make mischief: but before this was done, his mouth was stopped. He was drowned in one of the fish-ponds.

Fri. 29.—I preached at Nottingham. We want nothing here but a larger house.

Mon. Aug. 8.—I took a walk in the Charter House. I wondered that all the squares and buildings, and especially the schoolboys, looked so little. But this is easily accounted for. I was little myself when I was at school, and measured all about me by myself. Accordingly, the upper boys being then bigger than myself, seemed to me very big and tall; quite contrary to what they appear now when I am taller and bigger than them. I question if this is not the real ground of the common imagination, that our forefathers, and in general men in past ages, were much larger than now: an imagination current in the world eighteen hundred years ago. So Virgil supposes his warrior to throw a stone that could scarce be wielded by twelve men—

*"Qualia nunc hominum producit corpora tellus."*¹

So Homer, long before—

*"Οἱσι νῦν βροτοὶ εἰσι."*²

Whereas, in reality, men have been, at least ever since the Deluge, very nearly the same as we find them now, both for stature and understanding.

Mon. 22.—I set out in the machine, and the next evening reached Bristol.

Fri. Sept. 2.—I rode to St.

¹ "Men that, in size of body, are like those whom the earth now produces."—ED.

² "Such as are the men of these our days."—ED.

Agnes. We found the great man, Mr. Donythorne, was dead. His mother and sister sent to invite me to their house. After preaching I went thither, and was received into a comfortable lodging, with the most free and cordial affection. So in this place the knowledge of God has already travelled "from the least unto the greatest."

Sat. 3.—Some who live here gave me an account of the earthquake on July 15. There was first a rumbling noise under the ground, hoarser and deeper than common thunder. Then followed a trembling of the earth, which afterward waved once or twice to and fro so violently that one said he was obliged to make a back step, or he should have fallen down; and another, that the wall against which he was leaning seemed to be shrinking from him.

This morning I talked at large with old Mrs. Donythorne, who has her understanding entire, reads without spectacles, walks without a staff, and has scarce a wrinkle, at ninety years of age. But what is more than all this, she is teachable as a child, and groaning for salvation. In the afternoon I spent an hour with Mr. Vowler, curate of the parish, who rejoices in the love of God, and both preaches and lives the gospel.

Sun. 4.—I. T. preached at five. I could scarce have believed if I had not heard it, that few men of learning write so correctly as an unlearned tinner speaks extempore. Mr. V. preached two such

thundering sermons at church as I have scarce heard these twenty years. Oh how gracious is God to the poor sinners of St. Agnes! In the church and out of the church they hear the same great truths of the wrath of God against sin, and His love to those that are in Christ Jesus.

Mon. 5.—I rode on to Illogan; but not to the house where I used to preach: indeed his wife promised Mr. P., before he died, that she would always receive the preachers; but she soon changed her mind. God has just taken her only son, suddenly killed by a pit falling upon him; and on Tuesday last, a young, strong man, riding to his burial, dropped off his horse stone dead. The concurrence of these awful providences added considerably to our congregation.

Tues. 6.—I went on to Camborne, and rejoiced to hear that the gentleman who pressed Mr. Maxfield no longer persecutes the Methodists, nor will suffer anyone else to do it: and in the late dearth he relieved great numbers of the poor, and saved many families from perishing. I preached, at six, on, "I will heal their backsliding"; and God applied His Word. Several who had left the society for some years, came after sermon, and desired to be readmitted.

Wed. 7.—I observed more and more the effects of that burning wind which was in these parts on Sunday, the 28th of last month. It not only scorched all the leaves of the trees, so as to bring mid-

winter upon them in two hours, but burned up all the leaves of potatoes and cabbage, and every green thing which it touched. What a mercy that it did not come a month sooner! Then it would have left little work for the reapers.

Thur. 8.—As we rode through Gwithian parish, Mr. Harris pointed out the place where his father and many of his ancestors lived: it is now only a mountain of sand. Within a few years this so increased as to bury both the church and the whole town.

I preached, at six, to a numerous congregation in Ludgvan. Some years since, when there was a flourishing society in Gulval (the parish adjoining), there was none at all here. But how is the scene changed! In Gulval not one class, not one member, remains: in Ludgvan there is a lively society!

Fri. 9.—I preached in the new house at St. Just, the largest and most commodious in the county.

Sat. 10.—We rode to the Land's End. I know no natural curiosity like this. The vast ragged stones rise on every side, when you are near the point of land, with green turf between as level and smooth as if it were the effect of art. And the rocks which terminate the land are so torn by the sea, that they appear like great heaps of ruins.

Fri. 16.—I looked over Mr. Borlase's *Antiquities of Cornwall*. He is a fine writer, and quite master of his subject, who has distinguished, with amazing accuracy, the ancient Saxon monu-

ments from the more ancient Roman, and from those of the Druids, the most ancient of all.

Sun. 18.—At eight, many of the French prisoners were mixed with the usual congregation. This was doubled at one; but still came nothing near to that which assembled at Gwennap in the evening. It rained all the time I preached; but none went away. A shower of rain will not fright experienced soldiers.

Here I learned a remarkable occurrence:—A few days ago, some hundred English, who had been prisoners in France, were landed at Penzance, by a cartel ship. Many of these passed through Redruth, going home; but in a most forlorn condition. None showed more compassion to them than the French: they gave them food, clothes, or money, and told them, "We wish we could do more; but we have little for ourselves here." Several, who had only two shirts, gave a naked Englishman one. A French boy, meeting an English boy who was half naked, took hold of him, and stopped him, cried over him a while, and then pulled off his own coat, and put it upon him!

Mon. 19.—In the evening both the house and court at Penryn were more than filled; so that I willingly embraced the offer of Mr. H., and preached before his door at twelve on *Tuesday*. It was an extremely pleasant place, on the side of an hill, commanding a fruitful vale, the opposite hills, and Falmouth Harbour. Tall trees hung over me, and sur-

rounded a bowling-green which was behind me. A wide door is now open at Penryn also. Oh that none may shut it!

At six in the evening I reached Bezore, and began preaching immediately. It was a season of uncommon refreshment, particularly to some of Truro. Afterwards I met the society in the house: a young man was cut to the heart, and cried aloud, then another, and another, till my voice was quite lost. But I continued crying to God, and He heard, and gave an answer of peace. Many were filled with consolation; and four who had wandered for some years resolved to set out anew.

Yet I was not quite reconciled to my lodging. Not but the grotto itself was very venerable, but I did not like the circumstance of having a man and his wife in the same room. I therefore willingly accepted an invitation from Mr. Painter, and walked over with him to Truro.

Wed. 21.—I walked to Bezore, and preached at five. Afterwards I spoke to each member of the society. They surprised me much. So lively and tender-hearted a people I have not lately seen. After spending an hour with a few friends in Truro, I rode forward to Grampound, a mean, inconsiderable, dirty village. However, it is a borough town! Between twelve and one I began preaching in a meadow, to a numerous congregation. While we were singing, I observed a person in black on the far side of the meadow, who said, "Come down; you

have no business there." Some boys who were on a wall, taking it for granted that he spoke to them, got down in all haste. I went on, and he walked away. I afterwards understood that he was the minister and the Mayor of Grampound. Soon after two constables came, and said, "Sir, the Mayor says you shall not preach within his borough." I answered, "The Mayor has no authority to hinder me. But it is a point not worth contesting." So I went about a musket-shot farther, and left the borough to Mr. Mayor's disposal.

A large congregation was at St. Ewe in the evening, many of whom were in Mr. Walker's societies. Some of them came from St. Columb, twelve miles off. And they did not come in vain. The flame of love ran from heart to heart; and scarce any remained unmoved.

Thur. 22.—I rode to Mevagissey, which lies on the south sea, just opposite to Port Isaac on the north. When I was here last, we had no place in the town: I could only preach about half a mile from it. But things are altered now: I preached just over the town, to almost all the inhabitants; and all were still as night. The next evening a drunken man made some noise behind me. But after a few words were spoken to him, he quietly listened to the rest of the discourse.

On the south side of the town, there is an extremely fine walk, broad and smooth, over the top of high rocks, from whence is a view

of the main sea at a vast distance below, and all the coast, east and west.

Sat. 24.—At half-hour after twelve I preached once more, and took my leave of them. All the time I stayed, the wind blew from the sea, so that no boat could stir out. By this means all the fishermen (who are the chief part of the town) had opportunity of hearing.

At six I preached at St. Austle, a neat little town on the side of a fruitful hill.

Sun. 25.—The whole church service was performed by a clergyman, above ninety years of age. His name is Stephen Hugo. He has been vicar of St. Austle between sixty and seventy years. Oh what might a man full of faith and zeal have done for God in such a course of time!

At two I preached in St. Stephen's, near a lone house, on the side of a barren mountain; but neither the house nor the court could contain the people; so we went into a meadow, where all might kneel (which they generally do in Cornwall), as well as stand and hear. And they did hear, and sing, and pray, as for life. I saw none careless or inattentive among them.

About five I preached at St. Austle to an exceeding civil people. But when will they be wounded, that they may be healed?

Mon. 26.—I rode to Medros, in Luxulian parish.

I have not seen so stately a room in Cornwall, as either this

hall, or the chamber over it. The place likewise where the gardens were, the remains of the terrace walk, the stately trees still left, with many other tokens, show that grand men lived here once. But they are vanished like smoke, their estates torn in pieces, and well-nigh their memory perished.

Tues. 27.—We rode to Liskeard, I think one of the largest and pleasantest towns in Cornwall. I preached about the middle of the town, in a broad, convenient place. No person made any noise at all. At six in the morning I had nearly the same congregation. Afterwards I examined the society, and was agreeably surprised to hear that every one of them had found peace with God; and (what was still more remarkable) that none of them has left their first love; that at this day, not one is in darkness!

Wed. 28.—We rode on to the Dock, which gave us a very different prospect. Of those whom I joined several years ago, hardly one-half remained. Such is the fruit of disputing! And yet the congregations are more numerous than ever; and as deeply attentive as any in the kingdom. So there is hope God will yet revive His work.

Mon. Oct. 10.—I rose at my usual hour; but the soreness and swelling of my face, occasioned by my taking cold on Saturday, made it impracticable for me to preach. In the evening I applied boiled nettles: they took away the pain in a moment; and the swelling in a few hours.

Fri. 21.—Being at dinner, in a moment I felt as if a small bone had stuck in the palate of my mouth. Nothing was to be seen ; but the swelling and inflammation increased till toward evening (notwithstanding all means that could be used), and then spread to both the tonsils. In the morning I was rather worse than better, till about half an hour after eight. Then, as the disorder came in a moment, it went in a moment, and I was as well as ever.

Mon. 24. — I preached about noon at Bath, and in the evening at Escot, near Lavington.

Tues. 25.—In my return, a man met me near Hannam, and told me the schoolhouse at Kingswood was burned down. I felt not one moment's pain, knowing that God does all things well. When I came thither, I received a fuller account : about eight on Monday evening, two or three boys went into the gallery, up two pair of stairs. One of them heard a strange crackling in the room above. Opening the staircase door, he was beat back by smoke, on which he cried out, "Fire! Murder! Fire!" Mr. Baynes, hearing this, ran immediately down, and brought up a pail of water. But when he went into the room, and saw the blaze, he had not the presence of mind to go up to it, but threw the water upon the floor. Meantime one of the boys rung the bell ; another called John Maddern from the next house, who ran up, as did James Burges quickly after, and found the room all in a flame.

The deal partitions took fire immediately, which spread to the roof of the house. Plenty of water was now brought ; but they could not come nigh the place where it was wanted, the room being so filled with flame and smoke that none could go into it. At last a long ladder, which lay in the garden, was reared up against the wall of the house. But it was then observed, that one of the sides of it was broke in two, and the other quite rotten. However, John How (a young man, who lived next door) ran up it, with an axe in his hand. But he then found the ladder was so short, that, as he stood on the top of it, he could but just lay one hand over the battlements. How he got over to the leads none can tell : but he did so, and quickly broke through the roof, on which a vent being made the smoke and flame issued out as from a furnace : those who were at the foot of the stairs with water, being able to go no farther, then went through the smoke to the door of the leads, and poured it down through the tiling. By this means the fire was quickly quenched, having only consumed a part of the partition, with a box of clothes, and a little damaged the roof and the floor beneath.

It is amazing that so little hurt was done ; for the fire, which began in the middle of the long room (none can imagine how ; for no person had been there for several hours before), was so violent, that it broke every pane of glass but two in the window,

both at the east and west end. What was more amazing still, was, that it did not hurt either the beds (which, when James Burges came in, seemed all covered with flame), nor the deal partitions on the other side of the room, though it beat against them for a considerable time. What can we say to these things, but that God had fixed the bounds which it could not pass?

We observed *Friday*, the 28th, as a solemn fast: and from this time the work of God revived in Bristol. We were indeed brought very low. A society of nine hundred members was shrunk to a little more than half the number. But God now began to turn our captivity, and put a new song in our mouth.

Mon. Nov. 7.—Leaving the flame just kindling in Bristol, I rode to Newbury; and on *Tuesday* to London. I found the same fire kindled here also, and increasing more and more.

In the Christmas week I rode down to Bristol; where, *Sunday*, January 1, 1758, we began the year with the great congregation at four, rejoicing and praising God.

Wed. 4.—I rode to Kingswood, and rejoiced over the school, which is at length what I have so long wished it to be,—a blessing to all that are therein, and an honour to the whole body of Methodists.

Fri. 13.—Having ended my business at Bristol, I rode to Newbury, and the next day to London. Now if it be the will of God, I should be glad of a little

rest: if not, let me rejoice to be without it.

Tues. 17.—I preached at Wands-worth. A gentleman, come from America, has again opened a door in this desolate place. In the morning I preached in Mr. Gilbert's house. Two negro servants of his and a mulatto appear to be much awakened. Shall not His saving health be made known to all nations?

Fri. Feb. 3.—Mr. Parker (last year Mayor of Bedford) preached at the Foundery. A more artless preacher I never heard; but not destitute of pathos. I doubt not he may be of much use among honest, simple-hearted people.

Mon. 27.—Having a sermon to write against the Assizes at Bedford, I retired for a few days to Lewisham.

Hence, on *Thursday*, March 9, I rode to Bedford, and found the sermon was not to be preached till Friday. Had I known this in time, I should never have thought of preaching it; having engaged to be at Epworth on Saturday.

Fri. 10.—The congregation at St. Paul's was very large and very attentive. The judge, immediately after sermon, sent me an invitation to dine with him. But having no time, I was obliged to send my excuse, and set out between one and two. The north-east wind was piercing cold, and, blowing exactly in our face, soon brought an heavy shower of snow, then of sleet, and afterwards of hail. However, we reached Stilton at seven, about thirty miles from Bedford.

Rest was now the more sweet,

because both our horses were lame. However, resolving to reach Epworth at the time appointed, I set out in a post-chaise between four and five in the morning: but the frost made it so bad driving, that my companion came with the lame horses into Stamford as soon as me. The next stage I went on horseback; but I was then obliged to leave my mare, and take another post-chaise. I came to Bawtry about six. Some from Epworth had come to meet me, but were gone half an hour before I came. I knew no chaise could go the rest of the road; so it remained only to hire horses and a guide. We set out about seven, but I soon found my guide knew no more of the way than myself. However, we got pretty well to Idlestop, about four miles from Bawtry, where we had just light to discern the river at our side, and the country covered with water. I had heard that one Richard Wright lived thereabouts, who knew the road over the moor perfectly well. Hearing one speak (for we could not see him), I called, "Who is there?" He answered, "Richard Wright." I soon agreed with him, and he quickly mounted his horse, and rode boldly forward. The north-east wind blew full in our face; and I heard them say, "It is very cold!" But neither my face, nor hands, nor feet were cold, till between nine and ten we came to Epworth: after travelling more than ninety miles, I was little more tired than when I rose in the morning.

Sun. 12.—I was much comforted

at church, both morning and afternoon, by the serious behaviour of the whole congregation, so different from what it was formerly. After evening service I took my stand in the market-place, with a multitude of people from all parts. Toward the end of the sermon the rain was heavy; but it neither lessened nor disturbed the congregation.

I was apprehensive, having been at an uncommon expense, of being a little straitened for money: but after preaching, one with whom I had never exchanged a word, put a letter into my hand, in which was a bill for ten pounds. Is not "the earth the Lord's, and the fulness thereof"?

Tues. 28.—We went on board, and set sail for Dublin. The wind was fair, and the day extremely fine. Seven or eight miles from the town a small boat overtook us, which brought me letters from London. Some of these earnestly pressed me to return to London, or, however, not to go to Ireland. I consulted my friends, and just as we began our little debate, the wind which till then was fair and small, turned from east to west, and blew harder and harder. But the point was soon decided. For upon inquiry, we found the boat was gone back, and no other was to be had. Presently after the wind returned to the east, and we saw the hand of God.

The Liverpool boat went away in such haste that it left a young man, James Glassbrook, behind; so we were five in all. We had seven more cabin passengers, and

many common ones. So good-natured a company I never met with in a ship before. The sea was as smooth as glass, the sun shone without a cloud, and the wind was small and quite fair. So we glided on; till, about nine, I went to prayers with them, and then quietly lay down.

Wed. 29.—We were even with the great Welsh mountain, Penmaen Mawr, at five in the morning. But it then fell calm, so that we were scarce abreast of Holyhead in the evening. This gave us time to speak to all our fellow-passengers. And some fruit quickly appeared; for no oath, no immodest or passionate word, was any more heard in the ship while we were on board.

Thur. 30.—Having no wind still, I desired our brethren to come upon the quarter-deck; where we no sooner began singing an hymn, than both passengers and sailors gladly assembled. The wind sprung up almost as soon as I began, and about nine the next day we entered Dublin Bay, after so smooth and pleasant a passage as the captain declared he had not had at that time of year for forty years.

All the evenings of the following week we had numerous congregations. Nothing is wanting here but rigorous discipline, which is more needful in this than in any other nation; the people in general being so soft and delicate, that the least slackness utterly destroys them.

Tues. April 18.—Among the letters I read in public last week,

was one from Mr. Gillies, giving an account of a society lately formed at Glasgow, for promoting Christian knowledge among the poor, chiefly by distributing Bibles among them, and other religious books. I could not then help expressing my amazement, that nothing of this kind had been attempted in Ireland, and inquiring if it were not high time that such a society should be formed in Dublin. This morning Dr. Tisdale showed me a paper, which the archbishop had just sent to each of his clergy, exhorting them to erect a society for the distribution of books among the poor. Thanks be to God for this! Whether we or they, it is all one, so God be known, loved, and obeyed.

Thur. 20.—In the evening I met all the married men and women of the society. I believe it was high time. For many of them seemed to know very little of relative duties: so that I brought strange things to their ears, when I enlarged on the duties of husbands, and wives, and parents.

Fri. 21.—I dined at Lady ——'s. We need great grace to converse with great people! From which, therefore (unless in some rare instances), I am glad to be excused. *Hora fugiunt et imputantur*¹ Of these two hours I can give no good account.

Sun. 23.—I was much concerned to see two gentlemen, who were close to me at St. Patrick's church, fall a-talking together, in the most trifling manner, immediately after

¹ "The moments fly away, and are all computed in the grand account."—ED.

they had received the Lord's Supper. Indeed one who sat by could not but reprove them, whom I seconded in strong terms. And so far (at least) we gained; they talked no more till the service was ended.

Mon. 24.—I left Dublin. But our chaise-horse tired before we had drove eight miles. So I went into another chaise, and reached Killcock between eleven and twelve. We were agreeably surprised to hear the maid of the inn singing one of our hymns, and to find that her mistress had, the evening before, been at the preaching in Dublin. This accounted for the profound civility with which all the servants behaved. About one I took horse, and rode on with Robert Swindells to Edin-derry.

On the road I read Mr. Walker's *Account of the Siege of Londonderry*, and the relation of that of Drogheda, by Dr. Bernard; a vain, childish, affected writer. Sir Henry Titchburn's account of that siege is wrote in a strong and masculine manner, and is worthy to be joined with Mr. Walker's plain and clear account of that other amazing scene of Providence.

Tues. 25.—I read an account of the Irish Rebellion wrote by Dr. Curry, a Papist, of Dublin, who labours to wash the Ethiop white by numberless falsehoods and prevarications. But he is treated according to his merit by Mr. Harris, in a tract entitled, "Fiction Unmasked."

In the evening I preached under the castle-wall, to a very numerous

congregation, though some of the Quakers (so called) had laboured much to dissuade their people from coming; and one poor man, lately reclaimed, by hearing our preachers, from a course of open, scandalous sin, they did persuade to stay at home. When he turns back to his vomit, who shall answer for his blood?

Wed. 26.—I walked round the poor remains of the castle. The situation is extremely fine. It stands on the top of a gently-rising hill, commanding the prospect all four ways, and having rows of tall trees reaching down to the vale on three sides, with a grove covering it on the north-east. But the house, as well as the gardens round about it, are now utterly run to ruin. I wonder none has rebuilt it; unless there is a curse on the place for the sins of its former inhabitants!

Thur. 27.—I finished Mr. Spearman's *Inquiry*, an ingenious, sensible book; but I cannot at all agree with his scheme: I still think Mr. Hutchinson's whole system is not only quite unsupported by Scripture, but loaded with insuperable difficulties. I cannot yet see the possibility of any motion, without so much as a *vacuum disseminatum*.¹ Is it not flatly impossible, if all be full, and all matter be impenetrable? Much less can I conceive, how the streams of light and air can move continually in opposite directions, and that in space absolutely full, without jostling with each other!

¹ "A vacuum diffused through different parts of the universe."—ED.

In the evening I preached at Portarlington. Both this day and the next I was much concerned for my rich, gay hearers ; and God gave me such a word for them, as I scarce ever had before.

Hence, at his earnest request, I rode over to Mr. L——y, who said he could not die in peace till he had seen me. For some time he had been quite distracted ; but he spoke quite sensibly yesterday, while Mr. Swindells was there, saying, with many tears, he had never prospered in anything since he used Mr. W. so ill. That night he had sound and refreshing sleep, which he had not had for many weeks before ; and, when we called, most of what he said was reasonable and connected. Perhaps God may put an end to the troubles which have lately encompassed him on every side.

Sat. 29.—I preached in the market-place at Mount-Melick in the evening, and at eight in the morning. At eleven I went to church. Soon after, seven or eight troopers came into the same pew. Several were in the next pew, and others scattered up and down the church. In the middle of the service a person came in, and whispered to one of them in our pew : soon after another person came in, and whispered to the corporal. Several of them then whispered together ; after which four went out, but quickly returned with many swords and pistols. After whispering together again, they all rose up from all parts, and went out of the church in a body. This put the whole

congregation in an uproar, and many ran out in all haste. Afterwards the secret appeared to be this :—Three weeks ago a man of the town grossly abused a trooper, whose patience at length being worn out, he gave him a cut across the head. A report now came that the man was dead. On this the mob gathered to seize the trooper ; but the others resolved not to give him up to a mob, but to the Peace officer.

I suppose most of the Protestants in the town were present at the evening sermon. Many Papists also stood in the skirts of the congregation, though liable to heavy penance for it. I preached much longer than I am accustomed, finding it an acceptable time. Well might Kempis say, “He rides easily, whom the grace of God carries.”

Mon. May 1.—I strove to put an end to the bitter contentions which had well-nigh torn the society in pieces. I heard the contending parties face to face, and desired them to speak at large. God gave His blessing therewith ; the snare was broken, and they were cordially reconciled. Only one person was out of all patience, and formally renounced us all. But within an hour God broke her heart also, and she asked pardon with many tears. So there is reason to hope they will, for the time to come, “bear one another’s burdens.”

In the evening I preached at Tullamore, not only to a large number of Protestants, but to many Papists, and almost all the troopers in the town.

Tues. 2.—I wrote a short answer to Dr. Free's weak, bitter, scurrilous invective against the people called Methodists. But I doubt whether I shall meddle with him any more : he is 'too dirty a writer for me to touch.

Wed. 3.—I preached at four in the afternoon at Coolylough, and at eight in the morning ; after which I rode on to Tyrrel's Pass. The letters which I received here were seasonable as rain in drought. I had before found much weariness ; but God thereby gave a check to my faintness of spirit, and enabled me to "gird up the loins of my mind."

In the evening, the weather being calm and mild, I preached on the side of a meadow, the people standing before me, one above another, on the side of a gently-rising hill. And many did, indeed, at that hour, "taste and see that the Lord is gracious."

Fri. 5.—In the evening I preached at Drumcree, in the new room, built in the taste of the country. The roof is thatch, the walls mud ; on which a ladder was suspended by ropes of straw. Hence we rode to Rosmead. The congregation here was not large, but deeply serious.

Sun. 7.—I preached at eight and at five. Afterward I was desired to make a collection for a distressed family. Mr. Booker, the minister of the parish, willingly stood at the door to receive it ; and encouraged all that went by to be merciful after their power.

Mon. 8.—I rode to Newry, and

preached at seven to a large and serious congregation.

Tues. 9.—We rode by the side of the canal, through a pleasant vale, to Terryhugan. The room built on purpose for us here is three yards long, two and a quarter broad, and six foot high. The walls, floor, and ceiling are mud ; and we had a clean chaff bed. At seven I preached in a neighbouring ground, having a rock behind me, and a large congregation sitting on the grass before me. Thence we retired to our hut, and found it true—

*"Licet sub paupere tecto
Reges et regum vitâ præcurrere amicos."*¹

Wed. 10.—I suppose all the inhabitants of the village, with many others, were present at five in the morning. Among these was a poor woman, brought to bed ten days before, who had walked four Irish miles (seven English) with her child in her arms, to have it baptized by me. Another, who lived at Terryhugan, had earnestly desired the same thing, if she was delivered before I left the country. She was delivered two or three hours before the preaching. So God gave her what she asked of Him.

In riding to Lisburn I read Mr. Rollin's *Ancient History*. Could so masterly a writer make so palpable blunders ! Or are they owing to the translator ? I have observed many as gross as that in the fourth volume : "A revered

¹ "Under a lowly roof a poor man may have more real enjoyment of life, than even monarchs and their friends."—Ed.

old age was the fruit of Gelon's wisdom.—He was succeeded by Hiero, his eldest brother. This young Prince"—How? If Gelon enjoyed revered old age, could his eldest brother be young after his death?

Abundance of people attended the preaching in the evening as well as in the morning.

Fri. 12.—I preached about noon at Comber, and then rode on to Newtown. This seems to have been a place of strength, large fragments of walls still remaining. I preached at seven on the green, to the largest congregation I have seen since I came into the kingdom. All were quietly attentive, and, when I had done, went away in deep silence.

Sat. 13.—We went into the church, the burial-place of Mr. Colvin's father and ancestors. The choir, turned into a chapel many years ago, is grand, and finely finished. But as no man cares for it, since the estate was sold, it is swiftly running to ruin.

In the evening we had a larger congregation than before. I was afraid my voice would not reach them all; but God gave me strength, so that I believe every one present might hear distinctly.

Sun. 14.—I preached in the market-house at Belfast about one, and in the court-house at Carrickfergus in the evening.

Mon. 15.—I rode over the mountains to Larn, a small seaport, ten miles north of Carrickfergus. The sun shone bright and exceeding hot, and the wind was pretty high. They fixed the

table just fronting the midday sun, and where an eddy of wind poured in continually. And it was well they did; for the sun tempered the wind, so that I could bear both better than either. I suppose most of the town were present, rich and poor; and I believe the Word of God did not return empty.

In the evening I preached at Carrick again. The old Earl of Donegal, one of the richest Peers in Ireland, took much pleasure here in his stately house surrounded by large and elegant gardens. But his only son proved an idiot, and the present heir regards them not. So the roof of the house is fallen in, and the horses and sheep, which feed in the gardens, make wild work with the parterres and curious trees which the old lord so carefully planted!

Tues. 16.—We rode to Lurgan. In the morning I walked to Lough Neagh, the most beautiful lake I ever saw. On the south-east shore stands a small mount, supposed to be raised by the Danes; on the top of which is a kind of arbour, benched round with turf, which might contain twenty or thirty people.

This was the hottest day I ever felt in Ireland: near as hot as any I remember in Georgia. The next morning I was desired to see the house of an eminent scholar near the town. The door into the yard we found nailed up; but we got in at a gap which was stopped with thorns. I took the house, at first, for a very old barn, but was assured he had built it within five

years; not indeed by any old, vulgar model, but purely to his own taste. The walls were part mud, part brick, part stone, and part bones and wood. There were four windows, but no glass in any, lest the pure air should be kept out. The house had two stories, but no staircase, and no door. Into the upper floor we went by a ladder, through one of the windows; through one of the lower windows, into the lower floor, which was about four foot high. This floor had three rooms—one three square, the second had five sides, the third, I know not how many. I give a particular description of this wonderful edifice, to illustrate the great truth:—There is no folly too great even for a man of sense, if he resolve to follow his own imagination!

Mon. 22.—I rode through a barren, dreary country, and by a miserable road, to Castleblaney. The morning was extremely hot; but we had a cooler ride in the afternoon to Coothill. I preached, at seven, in an open place near the street, to a tolerably serious congregation. At six in the morning there were more rather than fewer, who then seemed to feel as well as hear. I walked afterward to the German House, about as large as the chapel in Snowfields. They have pitched upon a delightful situation, laid out a garden by it, planted trees round the ground, and every way approved themselves “wise in their generation.” They often put me in mind of the monks of old, who had picked out the pleasantest spots in our nation;

but when their time was come, God swept them away in an hour they looked not for it.

Wed. 24.—I preached in the morning at Granard, in the barrack-yard. I have rarely seen a congregation in a new place so much affected. About one I preached at Edgeworthstown, to a very genteel congregation, extremely different from that which gathered at Longford, in the yard of the great inn, — the rudest, surliest, wildest people that I have found since I came into the kingdom: however, they stood pretty quiet, till some pieces of turf were thrown among them over the houses; and when they had recovered from the hurry it put them into, they behaved decently till I concluded.

Sat. 27.—I rode through James's Town, once a strong place, now an heap of ruins, and through Carrick and Boyle, both enclosed by a pleasant and fruitful country. Soon after, we entered the county of Sligo, the best peopled that I have seen in the kingdom. Eight villages we counted within seven miles: the town itself, I think, is little less than Limerick. The country round it is fertile and well improved; even the mountains, to the very top. It lies two miles from the sea, having a large harbour, covered by mountains on each side.

The mob had been in motion all the day. But their business was only with the forestallers of the market, who had bought up all the corn far and near, to starve the poor, and load a Dutch ship, which lay at the quay; but the mob brought it all out into the market,

and sold it for the owners at the common price. And this they did with all the calmness and composure imaginable, and without striking or hurting anyone.

I preached, in the evening, near the main street, to a small, quiet, serious company ; at nine, *Sunday*, 28, in the market-house, to a numerous congregation. But they

were doubled at five in the afternoon ; and God made His Word quick and powerful. Even the rich and genteel part of the audience appeared to be deeply affected. Oh for labourers, for a few *γνησια τέκνα*,¹—desirous only to spend and be spent for their brethren.

¹ "Genuine sons." The allusion is to 1 Tim. i. 2.—ED.

CHAPTER XI

THE PREACHER

FROM JUNE 17, 1758, TO MAY 5, 1760

"He was not only in his conduct always the gentleman; he was always, both in conduct and appearance, the clergyman, the calm and scholarly clergyman. It was his custom to preach in his gown and cassock, and his deportment and language in preaching were devout and becoming."—DR. J. H. RIGG.

Saturday, June 17.—I met Thomas Walsh once more in Limerick, alive, and but just alive. Three of the best physicians in these parts have attended him, and all agree that it is a lost case; that by violent straining of his voice, added to frequent colds, he has contracted a pulmonary consumption, which is now in the last stage, and consequently beyond the reach of any human help. Oh what a man, to be snatched away in the strength of his years! Surely Thy judgments are a great deep!

Wed. 21.—Our little Conference began, at which fourteen preachers were present. We settled all things here, which we judged would be of use to the preachers or the societies, and consulted how to remove whatever might be an hindrance to the work of God.

Fri. 23.—I rode over to Court

Mattress, a colony of Germans, whose parents came out of the Palatinate, about fifty years ago. Twenty families of them settled here; twenty more at Killiheen, a mile off; fifty at Ballygarane, about two miles eastward; and twenty at Pallas, four miles farther. Each family had a few acres of ground, on which they built as many little houses. They are since considerably increased in number of souls, though decreased in number of families. Having no minister, they were become eminent for drunkenness, cursing, swearing, and an utter neglect of religion. But they are washed since they heard and received the truth which is able to save their souls. An oath is now rarely heard among them, or a drunkard seen in their borders. Court Mattress is built in the form of a square, in the middle of which they have placed a pretty large

preaching-house : but it would not contain one-half of the congregation ; so I stood in a large yard. The wind kept off the rain while I was preaching. As soon as I ended, it began.

Sun. 25.—About six I preached in the island in a square, green inclosure, which was formerly Oliver Cromwell's camp. I have not seen such a congregation since we left London. To how much better purpose is this ground employed than it was in the last century !

Thur. 29.—I rode to Clare, and at six preached in the street to many poor Papists, and rich Protestants, almost all the gentry in the country being assembled together. Thence I went on to Ennis, and at ten the next morning had another genteel congregation in the court-house. In Ennis, many suppose there are not less than fifty Papists to one Protestant. They would have been very ready to show their goodwill ; but the sight of Mr. B—— kept them in awe. A report, however, was spread of some terrible things they were to do in the evening ; and many were surprised to observe, that more than nine in ten of the congregation were Papists : but none spoke an unkind or uncivil word, either while I preached or after I had done.

How unspeakable is the advantage, in point of common sense, which middling people have over the rich ! There is so much paint and affectation, so many unmeaning words and senseless customs, among people of rank, as fully justify the remark made seventeen hundred years ago—

*"Rarus enim ferme sensus communis in illâ Fortunâ."*¹

Sun. July 2.—I preached in the island near Limerick, both morning and evening, standing on the side of a large hollow, adjoining to the old camp. The ground on the sides of it sloped upward, so that the people sat on the grass, row above row. Such an amphitheatre I never saw before, in which thousands of hearers were so commodiously placed ; and they seemed earnestly to attend to our Lord's invitation, "Come, for all things are now ready !"

I did not then observe that I strained myself ; but in the morning I was extremely hoarse. This increased all day, together with a load and stoppage in my breast. On *Tuesday* morning I began spitting blood, found a pain in my left side, a sensible decay of strength, and a deep wheezing cough, just the symptoms which I had some years since. I immediately applied a brimstone plaster to my side, and used a linctus of roasted lemon and honey. *Wednesday*, 5. My side was quite easy, and my hoarseness much abated : so in the evening I made shift to preach again, though not without difficulty. I had purposed preaching the next day at Shronill, about twenty-four English miles from Limerick ; and at Clonmell, about the same distance from Shronill ; but perceiving my strength would not suffice, and yielding to the advice of my friends, I rested another day.

¹ "For in such an elevated condition of life, common sense is generally very rare."
—ED.

Fri. 21.—I met with a tract which utterly confounded all my philosophy: I had long believed that microscopic animals were generated like all other animals, by parents of the same species; but Mr. Needham makes it highly probable that they constitute a peculiar class of animals, differing from all others in this, that they neither are generated or generate, nor subsist by food, in the ordinary way.

Tues. 25.—In the evening I assisted the society in renewing their covenant with God. It was to many a season of great refreshment, and the fear of God was upon all.

Tues. Aug. 1.—The captain with whom we were to sail was in great haste to have our things on board; but I would not send them while the wind was against us. On *Wednesday* he sent message after message: so in the evening we went down to the ship, near Passage; but there was nothing ready, or near ready for sailing. Hence I learned two or three rules, very needful for those who sail between England and Ireland. 1. Never pay till you set sail: 2. Go not on board till the captain goes on board: 3. Send not your baggage on board till you go yourself.

Tues. 8.—I preached not far from the beach, to a very decent and serious congregation. Presently after, a vessel sailed by, bound for Wales. We went on board without delay, got out of the harbour by eleven, and by *Wednesday* noon were abreast of the Isle of Lundy. But we had not yet done our work; for the

wind fell, and we did not get into the river till near sunset. Observing three or four sailors standing together, I began explaining to them the nature of religion. In a few minutes all within the ship came together; and without the ceremony of naming a text, I enlarged on, "The kingdom of heaven is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." About eleven we landed at Penklawr, and in the morning rode to Swansea.

Thur. 10.—We rode through a pleasant country to Pile. We were setting out from thence when a violent shower drove us into the house again, and constrained us to talk with two or three travellers. I believe our labour was not lost; for they appeared to be greatly affected. I preached at Cardiff in the evening and the next morning. We reached the New Passage about noon. But they did not tell us till half-hour after five, that the boat would not pass that night. With much difficulty I procured a small boat to carry us over, leaving our horses behind. Landing soon after six, we walked on, and between nine and ten came to Bristol.

Here I met with a trial of another kind: but this also shall be for good. On the following days was our yearly Conference, begun and ended in perfect harmony. *Thursday, 17.* I went to the cathedral to hear Mr. Handel's *Messiah*. I doubt if that congregation was ever so serious at a sermon as they were during this performance. In many parts,

especially several of the choruses, it exceeded my expectation.

Sun. 27.—We reached Swansea at seven, and were met by one who conducted us to his house, and thence to a kind of castle, in which was a green court, surrounded by high old walls. A large congregation assembled soon, and behaved with the utmost decency. A very uncommon blessing was among them, as uses to be among them that are simple of heart.

Mon. 28.—After preaching at Swansea in the evening, I met those who desired to join in a society, and explained to them the nature and design of it; with which they were quite unacquainted.

Tues. 29.—I rode back to Neath, in order to put the society there (an unlicked mass) into some form. This on *Saturday* they had begged me to do; but they seemed now to have quite forgotten it. Mr. Evans, the Presbyterian minister, had turned them upside down. They looked as if they had never seen me before; all but five or six, who were much ashamed of their brethren.

Wed. 30.—I rode on to Margam. There used to be preaching here, till Lord Mansel, dying without children, left the estate to Mr. Talbot. He forbade all his tenants to receive the preachers, and so effectually put a stop to it. But he did not glory in it long. A few months after, God called him home.

Sat. Sept. 2.—We rode to the New Passage, crossed over in half an hour, and about five came to Bristol.

Sat. 9.—I wrote the account of an extraordinary monument of divine mercy,—Nathaniel Othen, who was shot for desertion at Dover Castle, in October 1757. In the following week I met Mr. Fletcher, and the other preachers that were in the house, and spent a considerable time in close conversation on the head of Christian Perfection. I afterwards wrote down the general propositions wherein we all agreed.

Wed. 20.—I rode over to Bath; but the room would ill contain the congregation: so I encouraged them in their design of taking a piece of ground, and building without delay. In the evening I preached at Shepton; and several of the rich and honourable took it into their mind to come. But they came too late; for the house was already thoroughly filled with the poor. *Thursday, 21.* As we rode homeward, we saw a sight indeed,—a woman in the extremity of pain, rotting away piecemeal by the king's-evil, full of sores from head to foot, with several of her bones appearing through the skin, and continually praising God, with tears of joy, for "dealing so mercifully" with her.

Sun. 24.—The famous Roger Balls had planted himself in Stoke's Croft before I came. However, as there was a large congregation, I did not think it right to leave them to him, but began as usual, and preached till near six o'clock, without paying any regard to him.

Sun. Oct. 1.—I took my leave of the congregation and of the

children in Kingswood ; and God gave us a parting blessing.

Thur. 5.—I rode by Redbridge and Fareham to Portsmouth ; where at seven I preached in Mr. Whitefield's Tabernacle, to a small, serious congregation.

Fri. 6.—I designed to go in a wherry to the Isle of Wight ; but the watermen were so extravagant in their demands, that I changed my mind, and went in the hoy : and it was well I did ; for the sea was so high, it would not have been easy for a small boat to keep above water. We landed at two, and walked on, five little miles, to Newport. The neighbouring camp had filled the town with soldiers, the most abandoned wretches whom I ever yet saw. Their whole glorying was in cursing, swearing, drunkenness, and lewdness. How gracious is God, that He does not yet send these monsters to their own place !

At five I preached in the corn-market, and at six in the morning. A few even of the soldiers attended. One of these, Benjamin Lawrence, walked with us to Wotton Bridge ; where we intended to take boat. He was in St. Philip's Fort during the whole siege, concerning which I asked him many questions.

Mon. 9.—I set out for Sussex, and in the evening reached Rottingdean, a village four miles east of Brightelmstone. The next day we rode over the Downs to Rye, lying on the top of a round fruitful hill. I preached at seven to a crowded audience, with great enlargement of spirit.

Fri. 13.—In the evening we had

a solemn season. After I had concluded my sermon, I read over the Rules of the Society in the open congregation. The number of those who came at five in the morning showed that God had touched many hearts. On *Saturday* evening many were obliged to stand without, though the wind was high and extremely cold.

Mon. 16.—I rode to Canterbury. As we came into the city, a stone flew out of the pavement and struck my mare upon the leg with such violence that she dropped down at once. I kept my seat, till, in struggling to arise, she fell again and rolled over me. When she rose I endeavoured to rise too, but found I had no use of my right leg or thigh. But an honest barber came out, lifted me up, and helped me into his shop. Feeling myself very sick, I desired a glass of cold water, which instantly gave me ease.

Tues. 17.—I found reason to rejoice over this little flock, now free from all divisions and offences. And on *Saturday* I cheerfully returned to London, after an absence of near eight months.

Here I rested four days ; and, on *Wednesday*, 25, went partly by coach, partly on horseback, to Malden. *Friday*, 27. I rode on, through an extremely pleasant and fruitful country, to Colchester. I have seen very few such towns in England. It lies on the ridge of an hill, with other hills on each side which run parallel with it, at a small distance. The two main streets, one running east and west, the other north and south, are quite straight, the whole length of

the town, and full as broad as Cheapside.

Mon. 30.—Though I was not quite recovered from the lameness occasioned by the fall of my horse, I made shift to ride to Norwich, where, on the following days, I had the satisfaction to observe that the society had not lessened (as I had feared), but rather increased, since I left them. And there is a probability they will increase still, as they are far more established in grace.

Fri. Nov. 3.—James Wheatley called upon me, and offered me the Tabernacle. But whether to accept the offer or not I cannot tell: this must be maturely considered. I found all this week great liberty of spirit; and the congregations were large and attentive. It seems the time is come when our labour even at Norwich will not be in vain.

Sun. 5.—We went to St. Peter's church, the Lord's Supper being administered there. I scarce ever remember to have seen a more beautiful parish church: the more so, because its beauty results not from foreign ornaments, but from the very form and structure of it. It is very large, and of an uncommon height, and the sides are almost all window; so that it has an awful and venerable look, and, at the same time, surprisingly cheerful.

Mr. Parker [of Bedford] informing me that Mr. Berridge desired I would come to him as soon as possible, I set out for Everton on *Thursday, 9.* I found Mr. B. just taking horse, with whom I rode

on, and in the evening preached at Wrestlingworth, in a large church, well filled with serious hearers.

We lodged at Mr. Hickeys's, the vicar, a witness of the faith which once he persecuted. The next morning I preached in his church again. In the middle of the sermon, a woman before me dropped down as dead, as one had done the night before. In a short time she came to herself, and remained deeply sensible of her want of Christ.

Hence we rode to Mr. Berridge's at Everton. For many years he was seeking to be justified by his works: but a few months ago, he was thoroughly convinced that "by grace" we "are saved through faith." Immediately he began to proclaim aloud the redemption that is in Jesus; and God confirmed His own word exactly as He did at Bristol, in the beginning, by working repentance and faith in the hearers, and with the same violent outward symptoms.

I preached at six in the evening and five in the morning, and some were struck, just as at Wrestlingworth. One of these was brought into the house, with whom we spent a considerable time in prayer. I then hastened forward, and a little before it was dark, reached the Foundry.

Sun. 26.—I was well pleased to have some conversation with Mrs. A——t, lately come from Barbadoes. She gave me an account of her poor husband (first a red-hot Predestinarian, talking of God's

"blowing whole worlds to hell," then a Quaker, now a Deist); as also of the narrow escape which Mr. H. lately had:—"Ten negroes broke into his house, one of whom was upon the point of cutting his throat, when E. R. knocked him down with a pewter pot; which put the rest into such confusion, that she had time to secure herself and her children, and Mr. H. to leap out of a balcony."

Wed. 29.—I rode to Wandsworth, and baptized two negroes belonging to Mr. Gilbert, a gentleman lately come from Antigua. One of these is deeply convinced of sin; the other rejoices in God her Saviour, and is the first African Christian I have known. But shall not our Lord, in due time, have these heathens also "for His inheritance"?

Mon. Dec. 4.—I was desired to step into the little church behind the Mansion House, commonly called St. Stephen's, Walbrook. It is nothing grand; but neat and elegant beyond expression. So that I do not wonder at the speech of the famous Italian architect, who met Lord Burlington in Italy: "My Lord, go back and see St. Stephen's in London. We have not so fine a piece of architecture in Rome."

Fri. 8.—Poor Mr. Goudicheau called upon me, formerly a Romish priest, now ready to perish for want of bread, though of an unblemished character. Can anyone wonder that we have not many converts from the Church of Rome?

Mon. 11.—Most of this week I

spent in preparing materials for *A Survey of the Wisdom of God in the Creation*; or a full, plain, and correct system of Natural Philosophy.

Tues. 19.—I rode on to Lakenheath. How surprising a providence has been over this little village! Forty years ago a poor man lived here who walked with God, and was the means of awakening a few others. When these were nearly extinct, Charles Skelton came, awakened a few more, and forsook them. A year ago, one of Lakenheath, seeing me pass through Thetford, desired me to come and preach there. I did so; and occasionally mentioned to them Mr. Madan, then at Thetford. They went over, and invited him to Lakenheath, where, soon after, he preached in the church. The rector desired he would help him to a curate: so now they have one that both preaches and lives the gospel.

Wed. 20.—I rode to Norwich. James Wheatley now repeated his offer of the Tabernacle. But I was in no haste. I wanted to consult my friends, and consider the thing thoroughly. One glaring objection to it was, "The congregation there will not hear me." He replied, "Sir, you cannot tell that, unless you will make the trial." I consented so to do, on *Thursday, 21.* But many declared, "No, he shall never come into that pulpit"; and planted themselves in the way to prevent it. Hitherto only could they go. I went up and preached to a large congregation, without any let or

hindrance. I preached there again on *Saturday* evening; and again God stopped the mouths of the lions. *Sunday, 24.* I preached in the Tabernacle at eight, to a very serious congregation, and at the Foundry between four and five. About six the Tabernacle was thoroughly filled, and mostly with quiet hearers. I saw none who behaved amiss, but two soldiers, who struck some that desired them to be silent. But they were seized and carried to the commanding officer, who ordered them to be soundly whipped.

Mon. 25.—Our service began in the Foundry at four; in the Tabernacle at eight. God was now especially pleased to make bare His arm. There was a great cry among the people. Stony hearts were broke; many mourners comforted; many believers strengthened. Prejudice vanished away: a few only kept their fierceness till the afternoon. One of these, still vehemently angry, planted himself just over against me. But before I concluded, he cried out, "I am overcome! I am overcome!"

Having now weighed the matter thoroughly, I yielded to the importunity of our brethren. So in the evening the copy of the lease was perfected, which was executed the next morning. A whole train of providences so plainly concurred thereto, that all might clearly see the hand of God.

Tues. 26.—I took my leave of Norwich for the present; about noon preached at Kenninghall; and in the evening came to Laken-

heath. Being informed some of the gentry in the town were very desirous to hear me preach if I would preach in the church, I sent them word, I had designed to be at Colchester the next day; but, as they desired it, I would delay my journey, and preach at ten the next morning.

Wed. 27.—I was so much out of order that I knew not how I should get to church. Between nine and ten I was informed that some hot men in the parish would not consent to my preaching there. I saw the hand of God, and was thankful, having now a little more time to rest. In the afternoon the sun broke out through the fog, and we had a pleasant ride to Bury; but I was so extremely sick, soon after I came in, that I knew not how I should be able to preach. An hour's sleep, however, refreshed me much; so that I found no want of strength in preaching. Indeed my disorder increased during the night: but while I was preaching in the morning, I felt myself well; and I found no more sickness or complaint of any kind. In the evening I reached Colchester.

Fri. 29.—I found the society had decreased since L— C— went away; and yet they had had full as good preachers. But that is not sufficient: by repeated experiments we learn, that though a man preach like an angel, he will neither collect, nor preserve a society which is collected, without visiting them from house to house.

To-day I walked all over the famous castle, perhaps the most

ancient building in England. A considerable part of it is, without question, fourteen or fifteen hundred years old. It was mostly built of Roman bricks, each of which is about two inches thick, seven broad, and thirteen or fourteen long. Seat of ancient kings, British and Roman, once dreaded far and near! But what are they now? Is not "a living dog better than a dead lion"? And what is it wherein they prided themselves, as do the present great ones of the earth?

"A little pomp, a little sway,
A sunbeam in a winter's day,
Is all the great and mighty have
Between the cradle and the grave!"

Tues. Feb. 27, 1759.—I walked with my brother and Mr. Maxfield to L——H——'s. After breakfast, came in Mr. Whitefield, Madan, Romaine, Jones, Downing, and Venn, with some persons of quality, and a few others. Mr. Whitefield, I found, was to have administered the sacrament; but he insisted upon my doing it: after which, at the request of L——H——, I preached on 1 Cor. xiii. 13. Oh, what are the greatest men, to the great God? As the small dust of the balance.

Tues. Mar. 6.—I rode to Norwich.

Wednesday, 7. I inquired into the state of affairs at the Tabernacle, and found the society, once consisting of many hundred members, was mouldering into nothing. Of the fifteen or sixteen hundred subscribers, not twenty, not one, was left; but every one that pleased went into the galleries without any

questions asked. So that everything was to be wrought out of the ore, or rather out of the cinders. Surely whatever help is done here, God must do it Himself.

In the evening I desired that those who were willing to join in a society, would speak with me the next evening. About twenty did so; but the greater part of these appeared like frightened sheep: and no marvel, when they had been so long accustomed to hear all manner of evil of me.

Fri. 9.—I preached morning and evening at the Foundery. How pleasing would it be to flesh and blood, to remain in this little, quiet place, where we have at length weathered the storm! Nay, I am not to consult my own ease, but the advancing the kingdom of God.

On *Saturday* and *Sunday* about forty more gave in their names. On *Sunday*, in the afternoon, I met the society, after ordering the doors to be shut, which they had not been for two years before. Thirty or forty more spoke to me on *Monday*. I think two-thirds of those I have yet seen have had a clear sense of God's pardoning love. Doth He not "send by whom He will send?"

Sun. 18.—I administered the Lord's Supper to near two hundred communicants: so solemn a season I never remember to have known in the city of Norwich. As a considerable part of them were Dissenters, I desired every one to use what posture he judged best. Had I required them to kneel, probably half would have

sat. Now all but one kneeled down.

Sun. 25.—I rode to Forncet, twelve miles from Norwich, where also was a building of James Wheatley's, which, without my desire, he had included in the lease. We found William Cudworth had preached there in the morning. It was exceeding good for my sense of honour to come just after him. The people looked as direful upon me, as if it had been Satan in person. However, they flocked from all parts, so that the Tabernacle would not near contain them. I preached about two: God bare witness to His truth, and many were cut to the heart. After preaching I found Mr. Cudworth sitting in the pulpit behind me, whom I quietly and silently passed by. About six I preached at the Tabernacle in Norwich, crowded with attentive hearers. Perhaps these too will be brought into order by and by: hitherto there has been no King in Israel.

Monday and Tuesday I spoke to as many of both societies, now united together, as had leisure and inclination to come. The whole number is about four hundred and twenty; of whom I do not think it improbable two hundred may continue together.

Thur. 29.—I divided the Norwich society into classes, without any distinction between them who had belonged to the Foundery or the Tabernacle.

Sun. April 1.—I met them all at six, requiring every one to show his ticket when he came in: a

thing they had never heard of before. I likewise insisted on another strange regulation, that the men and women should sit apart. A third was made the same day. It had been a custom ever since the Tabernacle was built, to have the galleries full of spectators while the Lord's Supper was administered. This I judged highly improper; and therefore ordered none to be admitted, but those who desired to communicate. And I found far less difficulty than I expected, in bringing them to submit to this also.

The society now contained above five hundred and seventy members; an hundred and three of whom were in no society before, although many of them had found peace with God. I believe they would have increased to a thousand, if I could have stayed a fortnight longer. Which of these will hold fast their profession? The fowls of the air will devour some; the sun will scorch more; and others will be choked by the thorns springing up. I wonder we should ever expect that half of those who "hear the Word with joy" will bring forth fruit unto perfection.

Mon. 2.—I left Norwich, and about seven o'clock came to Cross-keys Wash.

Tues. 3.—We came to Fossdyke Wash, just time enough to pass. At three in the afternoon I preached at Boston. A rude multitude quickly ran together, to a paddock adjoining to the town. A more unawakened congregation I have not seen for some years.

However, the far greater part were attentive; nor did any interrupt, or offer the least rudeness.

Hence we rode over the Fens, fifteen miles broad, and near thirty miles long, to Coningsby, where we found a numerous congregation, of a far different spirit. Scarce one of these but had "tasted," more or less, "of the powers of the world to come." After a comfortable opportunity here, we rode on to Horncastle. We were but roughly saluted at our entrance; and the mob increased more and more till six. I then began to preach in a yard near the market-place, to a large concourse of people. But their behaviour quite disappointed us; for there was no tumult, no noise, but an earnest attention through the whole congregation.

Fri. 6.—We rode over the Wolds (a chain of hills) to North Elkington, three miles from Louth. The congregation was large, notwithstanding the rain, which drove full in our face till we came to Grimsby.

Sun. 8.—The house was pretty well filled at eight. At two I was obliged to go into the old churchyard, where was such a concourse of people as had hardly ever, they said, been seen at Grimsby before. As many as the room would well contain were present at the watch-night; and at seven in the morning. I then commended them to the grace of God.

Mon. 9.—I preached in the evening at Laseby; the next afternoon at Ferry (after riding through much water and continued rain);

and in the evening in the new house at Epworth.

Sun. 15.—(Being *Easter Day.*) I preached at Epworth at eight, and then rode to Haxley church, where I was much refreshed by the decency and seriousness of the congregation.

Wed. 18.—I set out for Selby. We were in hopes the roads would now be passable: and they were tolerable, till we came near the town; but here the late flood had carried away the bank over which we were to ride, and left a great hole in its place. However, we made shift to lead our horses over a narrow path, where the water was fordable. The congregation at Selby obliged me to stand in the garden, though the north wind was exceeding high. At seven in the evening I preached at York.

Thur. 19.—I visited two prisoners in the castle, which is, I suppose, the most commodious prison in Europe. Both of them seemed to be much convinced, and not far from the kingdom of God. At six I preached in the shell of the new house, to a numerous and serious audience.

Fri. 20.—The master of the inn at Tadcaster offering us the use of his garden, I preached to a well-behaved congregation; and about five found Mr. Grimshaw and many of our brethren at Leeds. *Saturday, 21.* At half-hour past ten we reached Stainland chapel, near Elland. It is an handsome building, near the top of a mountain, and surrounded with mountains on all sides. It was filled from end to end. Mr. Grimshaw read

prayers, and I preached on part of the second lesson. In the room where I dressed myself were a young man and his sister, both ill of a fever. I know not that ever they heard the preaching; however, I desired we might go to prayers. They presently melted into tears. Oh may God preach His gospel to their hearts!

I preached at Manchester in the evening, where we had at length a quiet audience. Wretched magistrates, who, by refusing to suppress, encouraged the rioters, had long occasioned continued tumults here: but some are now of a better spirit: and wherever magistrates desire to preserve the peace, they have sufficient power to do it.

Tues. 24.—I rode over to Maxfield. Abundance of people ran together, but wild as colts untamed. Their noise quite drowned my voice at first; but in a while they were tolerably quiet: and before I had done, all but four or five lubberly men seemed almost persuaded to be Christians.

Sun. 29.—I rode to Stockport, designing to preach at one o'clock: but we were at a loss for a place. We fixed at length on a green, near the town's end; and we had a quiet and solemn opportunity.

Mon. 30.—We had a numerous congregation at Acton Bridge, two or three miles from Norwich. Some large trees screened us both from the sun and wind. In the afternoon I rode on to Chester. It was well the wind was pretty high; for the sun shone as hot as it uses to do in the dog-days.

Wednesday, May 2. I rode over

to Mould, in Flintshire, about twelve miles from Chester. The sun was very hot, and the wind very cold; but as the place they had chose for me was exposed both to the sun and the wind, the one balanced the other: and notwithstanding the Chester races, which had drawn the rich away, and the market-day, which detained many of the poor, we had a multitude of people; the serious part of whom soon influenced the rest: so that all but two or three remained uncovered, and kneeled down as soon as I began to pray.

Thur. 3.—We crossed over from Chester to Liverpool. The congregations here were exceeding large; but many of them seemed to be like wild asses' colts. Yet God is able to make them wise unto salvation.

Sun. 6.—I received much comfort at the old church in the morning, and at St. Thomas's in the afternoon. It was as if both the sermons had been made for me. I pity those who can find no good at church. But how should they, if prejudice come between—an effectual bar to the grace of God?

Wed. 9.—I rode to Downham Green, near Wigan, a town wicked to a proverb. We had a specimen of the manners of its inhabitants, in the behaviour of a man that met us, and accosted us with such language as would have become an inhabitant of the bottomless pit. One would have thought, from their looks, that a good part of the congregation was of the same spirit: but in a short time

the Word of God prevailed, and all their fierceness melted away.

In the evening I preached at Bolton, and on *Friday*, 11, about nine, at Lower Darwent, a small village near Blackburn. At Lancaster we were informed it was too late to cross the sands. However, we resolved to make the trial. We passed the seven-mile sand without difficulty, and reached Fluckborough about sunset.

Sat. 12.—Setting out early we came to Bottle, about twenty-four measured miles from Fluckborough, soon after eight, having crossed the Millam Sand, without either guide or difficulty. Here we were informed that we could not pass at Ravenglass before one or two o'clock; whereas, had we gone on (as we afterward found) we might have passed immediately. About eleven we were directed to a ford, near Manchester Hall, which they said we might cross at noon. When we came thither, they told us we could not cross; so we sat still till about one: we then found we could have crossed at noon. However, we reached Whitehaven before night. But I have taken my leave of the sand road. I believe it is ten measured miles shorter than the other; but there are four sands to pass, so far from each other, that it is scarce possible to pass them all in a day: especially as you have all the way to do with a generation of liars, who detain all strangers as long as they can, either for their own gain or their neighbours. I can advise no stranger to go this way: he may go round by Kendal and Keswick,

often in less time, always with less expense, and far less trial of his patience.

Thur. 17.—I inquired into a signal instance of Providence. When a coal-pit runs far under the 'ground, it is customary here to build a partition-wall, nearly from the shaft to within three or four yards of the end, in order to make the air circulate, which then moves down one side of the wall, turns at the end, and then moves briskly up on the other side. In a pit two miles from the town, which ran full four hundred yards under the ground, and had been long neglected, several parts of this wall were fallen down. Four men were sent down to repair it. They were about three hundred yards from the shaft, when the foul air took fire. In a moment it tore down the wall from end to end; and, burning on till it came to the shaft, it then burst and went off like a large cannon. The men instantly fell on their faces, or they would have been burned to death in a few moments. One of them, who once knew the love of God (Andrew English), began crying aloud for mercy. But in a very short time his breath was stopped. The other three crept on their hands and knees, till two got to the shaft and were drawn up; but one of them died in a few minutes. John M'Combe was drawn up next, burned from head to foot, but rejoicing and praising God. They then went down for Andrew, whom they found senseless: the very circumstance which saved his life. For, losing his

senses, he lay flat on the ground, and the greatest part of the fire went over him; whereas, had he gone forward on his hands and knees, he would undoubtedly have been burned to death. But life or death was welcome; for God had restored the light of His countenance.

Sat. 19.—One was showing us the improvements begun by Sir William Lowther. He had marked out places for new walks, and for tufts of trees, laid out a new plan for his gardens, begun to alter the house, and was preparing to make a little paradise round about it. But death came between. And how little loss was this, if it removed him to the paradise of God?

Mon. 21.—After making a short bait at Rothwell, we came to Dumfries before six o'clock. Having time to spare, we took a walk in the churchyard, one of the pleasantest places I ever saw. A single tomb I observed there, which was about an hundred and thirty years old; but the inscription was very hardly legible.

*"Quandoquidem remanent ipsis quoque fata sepulchris!"*¹

So soon do even our sepulchres die! Strange, that men should be so careful about them! But are not many self-condemned therein? They see the folly, while they run into it. So poor Mr. Prior, speaking of his own tomb, has those melancholy words, "For this last piece of human vanity, I bequeath five hundred pounds."

¹ "For even tombs themselves are doomed to accidents, age, and decay."—ED.

Tues. 22.—We rode through a pleasant country to Thornyhill, near which is the grand seat of the Duke of Queensborough. How little did the late Duke imagine that his son would plough up his park, and let his house run to ruin! But let it go! In a little time the earth itself, and all the works of it, shall be burned up.

Hence we rode through, and over, huge mountains, green to the very top, to Leadhills; a village containing five hundred families, who have had no minister for these four years. So in Scotland, the poor have not the gospel preached! Who shall answer for the blood of these men?

Early in the evening we came to Lesmahagow, a village not so large as Leadhills. It has, however, two ministers. Here also we walked down to the churchyard, by the side of which a little clear river runs, near the foot of an high and steep mountain. The wood which covers this makes the walks that run on its sides pleasant beyond imagination. But what taste have the good people of the town for this? As much as the animals that graze on the river-bank.

Wed. 23.—We took horse soon after four, and did not stop before we came to Glasgow; having hardly seen a cloud in the sky since we set out from Whitehaven.

I preached at seven in the Poor-house; and at seven in the morning, *Thursday, 24.* But in the evening we were obliged to be abroad, and I used great plainness of speech. All suffered the word

of exhortation ; some seemed to be a little affected.

Sat. 26.—I found the little society which I had joined here two years since had soon split in pieces. In the afternoon I met several of the members of the praying societies ; and showed them what Christian fellowship was, and what need they had of it. About forty of them met me on *Sunday*, 27, in Mr. Gillies's kirk, immediately after evening service. I left them determined to meet Mr. Gillies weekly, at the same time and place. If this be done, I shall try to see Glasgow again : if not, I can employ my time better.

Mon. 28. — I rode through Edinburgh to Musselburgh, and preached in the evening to a deeply - attentive congregation.

Wednesday, 30. I rode on to Dunbar, and at six in the evening preached in a large, open place. (As also the next day.) Both poor and rich quietly attended, though most of them shivering with cold ; for the weather was so changed within a few days, that it seemed more like December than May.

Mon. June 4.—I rode on to Newcastle. Certainly if I did not believe there was another world, I should spend all my summers here ; as I know no place in Great Britain comparable to it for pleasantness. But I seek another country, and therefore am content to be a wanderer upon earth.

Wed. 6.—I preached at Gateshead Fell to a numerous congregation. In earnestness the colliers

of Gateshead utterly shame the colliers of Kingswood ; scarce thirty of whom think it worth while to hear the Word of God on a week-day, not even when I preach : and here the house will scarce contain the week-day congregation of a local preacher.

Sat. 9.—I rode to Sunderland, and preached in the shell of their house. The people of this town likewise are hungry for the Word, and receive it with all gladness. *Sunday*, 10. The house contained us at eight, but at one I was obliged to stand in the great street, and declare to an attentive multitude, "Ye must be born again." In the evening I preached to some thousands at Newcastle, near the Keelmen's Hospital : if haply God might bring back some of them who ran well many years ago.

On *Monday* and *Tuesday* evening I preached abroad, near the Keelmen's Hospital, to twice the people we should have had at the house. What marvel the devil does not love field - preaching ? Neither do I : I love a commodious room, a soft cushion, an handsome pulpit. But where is my zeal, if I do not trample all these under foot, in order to save one more soul ?

Mon. July 2.—I rode to Durham, and went at one to the meadow by the riverside, where I preached two years ago. The congregation was now larger by one-half ; but the sun was so scorching hot upon my head, that I was scarce able to speak. I paused a little, and desired God would provide us a covering, if it was for His glory. In a moment it was done ; a cloud

covered the sun, which troubled us no more. Ought voluntary humility to conceal these palpable proofs, that God still heareth the prayer?

Between two and three we took horse. The sun now shone again, and with so intense an heat, that I know not how we could have endured it, but that the wind came in our face, by the help of which we got pretty well to Hartlepool. I suppose we had all the town with us in the evening, either in the street or the adjoining houses. And God was pleased to touch the hearts of many, even among this dull, heavy, sleepy people.

Wed. 4.—Mr. Jones preached at five, I at eight. Toward the close of the sermon, a queer, dirty, clumsy man, I suppose a country wit, took a great deal of pains to disturb the congregation. When I had done, fearing he might hurt those who were gathered about him, I desired two or three of our brethren to go to him, one after the other, and not say much themselves, but let him talk till he was weary. They did so, but without effect, as his fund of ribaldry seemed inexhaustible. W. A. then tried another way. He got into the circle close to him, and, listening a while, said, "That is pretty; pray say it over again." "What! are you deaf?" "No; but for the entertainment of the people. Come; we are all attention." After repeating this twice or thrice, the wag could not stand it; but with two or three curses, walked clear off.

In the evening I began near Stockton market-place as usual.

I had hardly finished the hymn, when I observed the people in great confusion, which was occasioned by a lieutenant of a man-of-war, who had chosen that time to bring his press-gang, and ordered them to take Joseph Jones and William Alwood. Joseph Jones telling him, "Sir, I belong to Mr. Wesley," after a few words he let him go; as he did likewise William Alwood, after a few hours, understanding he was a licensed preacher. He likewise seized upon a young man of the town; but the women rescued him by main strength. They also broke the lieutenant's head; and so stoned both him and his men, that they ran away with all speed.

Fri. 6.—I rode on to Yarm. The heat of the day was hardly to be borne; but in the evening was extremely pleasant; and the whole congregation were deeply serious.

Sat. 7.—At one I was at Hutton-Rudby, six miles south of Yarm, where they have just built a preaching-house; but it would not contain a fourth of the congregation; and what place to choose I could not tell, no shade being at hand, and the sun shining near as hot as it used to do in Georgia. Finding no other way, I stood in the street, near an house, which sheltered some of the people; the rest seemed not to know whether it was hot or cold, God so plentifully refreshed their souls. Much the same congregation was at Potto in the evening; and with the same blessing.

Having preached considerably longer, both at noon and night,

than I am accustomed to do, I was so hoarse in the morning, *Sunday*, 8, that I knew not what I should do to go through the work of the day. However, I began it by preaching on the green at Stokesley to a multitude of people. Thence I rode to Guisborough, at the foot of the mountains. The sun would have been insupportable, but that we had a strong wind full in our face, for the greatest part of the day. At twelve we had a lovely congregation, in a meadow near the town, who drank in every word that was spoken, as the thirsty earth the showers. The sixteen miles, so called, from hence to Robin Hood's Bay, took us between five and six hours riding; so that when I came thither I was quite exhausted. However, I went to the quay, where a large congregation was waiting; and all behaved well, but an honest tar, who was much disturbed at my saying, "No man is delivered from the fear of death, but he that fears God."

Tues. 10.—I rode to York, where I thought to rest a few days, being almost worn out; but it was judged quite necessary I should go to Hull, lest the little flock should be discouraged: so, on *Friday*, 13, I set out early, and reached Pocklington between eight and nine. The last time I was here they rung the bells, in order to drown my voice. But he who then paid the ringers is run away; so I had a quiet and serious audience. I had a far finer congregation at Hull: so, for once, the rich have the gospel preached!

At night Charles Delamotte called upon me, and seemed to be the same loving, simple man still. I should not repent my journey to Hull, were it only for this short interview.

Sat. 14.—I preached at eight in Mr. Hilton's yard, near the great street in Beverley;—and was surprised to see so quiet and civil a congregation, where we expected nothing less. All the men were uncovered, and the whole audience was attentive, from beginning to end; nor did one person give us a rude word, while we rode from one end of the town to the other. This, with the large and earnest congregation at York in the evening, made me forget all my labour.

Sun. 15.—I began reading to the society an account of the late work of God at Everton; but could not get through. At first there were only silent tears on every side; but it was not long before several were unable to refrain from weeping aloud: and quickly a stout young man dropped down, and roared as in the agonies of death. I did not attempt to read any further, but began wrestling with God in prayer. We continued herein till near nine o'clock. What a day of jubilee was this!

Fri. 20.—We went on to Colne (formerly, I suppose, a Roman colony), situate on the top of a high round hill, at the edge of Pendle Forest. I preached at eleven in an open space, not far from the main street; and I have seldom seen a more attentive or decently-behaved congregation

How is the scene changed, since the drunken mob of this town used to be a terror to all the country!

We rode to Broad Clough in the afternoon, a lone house, in the midst of the Lancashire mountains. The people came in from all quarters, and it was a season of great refreshment. Among the rest was Mr. M——r, who gave us an account of his late trials. I wonder the butcher (Doctor, so called) to whom he was committed, did not murder him: he took true pains so to do; but his chain did not reach so far.

Sat. 21.—Mr. Grimshaw led us to Gawksham, another lone house, on the side of an enormous mountain. The congregation stood and sat, row above row, in the sylvan theatre. I believe nothing on the postdiluvian earth can be more pleasant than the road from hence, between huge, steep mountains, clothed with wood to the top, and washed at the bottom by a clear, winding stream. At four I preached to a very large congregation at Heptonstall, and thence rode on to Haworth.

Sun. 22.—At ten Mr. Milner read prayers; but the church would not near contain the congregation: so, after prayers, I stood on a scaffold close to the church, and the congregation in the churchyard. The communicants alone filled the church. In the afternoon the congregation was nearly doubled; and yet most of these were not curious hearers, but men fearing God.

Fri. Aug. 3.—I preached at Gainsborough, in Sir Nevil Hick-

man's great hall. It is full as large as the Weaver's Hall, in Bristol. At two it was filled with a rude, wild multitude (a few of a better spirit excepted). Yet all but two or three gentlemen were attentive, while I enforced our Lord's words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" I was walking back through a gaping, staring crowd, when Sir Nevil came and thanked me for my sermon, to the no small amazement of his neighbours, who shrunk back as if they had seen a ghost. Thence I rode to North Scarle, the last village in Lincolnshire, ten miles short of Newark. Here a great multitude assembled from various parts, most of them wholly unacquainted with the ways of God; indeed to such a degree, that though I spoke as plain as I could, on the first principles of religion, yet it seemed very many understood me no more than if I was talking Greek. Oh what a condition is the bulk of Reformed Christians in to this day!

Sat. 4.—As we took horse, the rain began, and accompanied us till we alighted in the evening. *Sunday, 5.* Between eight and nine I reached Everton, faint and weary enough. During the prayers, as also during the sermon, and the administration of the sacrament, a few persons cried aloud; but it was not from sorrow or fear, but love and joy. The same I observed in several parts of the afternoon service. In the evening I preached in Mr. Hicks's church. Two or three persons fell to the ground, and were ex-

tremely convulsed ; but none cried out. One or two were filled with strong consolation.

Mon. 6.—I talked largely with Ann Thorn, and two others, who had been several times in trances. What they all agreed in was : 1. That when they went away, as they termed it, it was always at the time they were fullest of the love of God. 2. That it came upon them in a moment, without any previous notice, and took away all their senses and strength. 3. That there were some exceptions ; but in general, from that moment, they were in another world, knowing nothing of what was done or said, by all that were round about them.

I preached at eight, on, "The wicked shall be turned into hell, and all the people that forget God." The whole congregation was earnestly attentive ; but not above one or two cried out ; and I did not observe any that fainted away, either then or in the morning. I have generally observed more or less of these outward symptoms to attend the beginning of a general work of God : so it was in New England, Scotland, Holland, Ireland, and many parts of England ; but after a time they gradually decrease, and the work goes on more quietly and silently. Those whom it pleases God to employ in His work ought to be quite passive in this respect : they should choose nothing, but leave entirely to Him all the circumstances of His own work.

Tues. 7. — After preaching at four (because of the harvest) I

took horse, and rode easily to London. Indeed I wanted a little rest ; having rode, in seven months, above four-and-twenty hundred miles.

Wed. 8.—Our Conference began, the time of which was almost entirely employed in examining whether the spirit and lives of our preachers werē suitable to their profession. On *Saturday*, in the afternoon, we concluded. Great was the unanimity and love that reigned among us ; and if there were any who hoped or feared the contrary, they were happily disappointed.

Sun. 12.—I was afraid to look forward to the work of the day, knowing my strength was not sufficient for it : but God looked to that ; for though I was exceeding weak at Snowfields in the morning, I was stronger at noon ; and after preaching in the afternoon in the fields, and meeting the society, I felt no weakness at all.

Mon. 13.—I took a little ride to Croydon, one of the seats of the archbishops of Canterbury. Was it one of these who ordered, many years ago (for the characters are of old standing), that dreadful inscription to be placed just over the communion table ? "And now, ye priests, this commandment is for you. If ye will not hear, if ye will not lay it to heart, to give glory unto My name, saith the Lord, I will even send a curse among you, and I will curse your blessings : yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon

your faces, even the dung of your solemn feasts, and one shall take you away with it."

The archbishop's palace is an ancient, venerable pile, and the gardens are extremely pleasant. The late archbishop had improved them at a large expense; but continual illness prevented his enjoying them; till after four years' constant pain, he was called away,—one may hope to the garden of God.

I dined at Mr. B.'s, in Epsom, whose house and gardens lie in what was once a chalk-pit. It is the most elegant spot I ever saw with my eyes; everything, within doors and without, being finished in the most exquisite taste. Surely nothing on earth can be more delightful. Oh, what will the possessor feel, when he cries out,

"Must I then leave thee, paradise? then
leave

These happy shades, and mansions fit
for gods?"

Fri. 17.—I spent an hour pleasantly and profitably at ——'s. How gracious is God, who still preserves him unconsumed in fire! How plain, that with God all things are possible! He can draw the string either of wealth or death.

Sun. 19.—I preached in the afternoon to an huge multitude in the fields, on, "Now God commandeth all men everywhere to repent." *Monday, 27.* I rode to Bedford; and, about six, preached on St. Peter's Green. None of the numerous congregation stood with their heads covered except the Germans. Blessed be

God, that I have not so learned Christ! If they know no better, I cannot help it!

Tues. 28.—I rode on to Mr. Berridge's, at Everton; and in the evening went to the church, but unusually heavy, and hardly expecting to do any good there. I preached on those words in the second lesson, "We know that we are of God." One sunk down, and another, and another. Some cried aloud in agony of prayer. I would willingly have spent some time in prayer with them; but my voice failed, so that I was obliged to conclude the service, leaving many in the church, crying and praying, but unable either to walk or stand. One young man, and one young woman, were brought with difficulty to Mr. B.'s house, and continued there in violent agonies, both of body and soul. When I came into the room, the woman lay quiet, wrestling with God in silent prayer. But even the bodily convulsions of the young man were amazing: the heavings of his breast were beyond description; I suppose, equal to the throes of a woman in travail. We called upon God, to relieve his soul and body: and both were perfectly healed. He rejoiced in God with joy unspeakable, and felt no pain, or weakness, or weariness. Presently after, the woman also was delivered, and arose, rejoicing in God her Saviour.

Wed. 29.—I rode to Lakenheath, and spoke exceeding plain to an honest, drowsy people. *Thursday, 30.* I preached at the Tabernacle in Norwich, to a large,

rude, noisy congregation. I took knowledge what manner of teachers they had been accustomed to, and determined to mend them or end them. Accordingly, the next evening, after sermon, I reminded them of two things: the one, that it was not decent to begin talking aloud as soon as service was ended; and hurrying to and fro, as in a bear-garden. The other, that it was a bad custom to gather into knots just after sermon, and turn a place of worship into a coffee-house. I therefore desired, that none would talk under that roof, but go quietly and silently away. And on *Sunday*, September 2, I had the pleasure to observe, that all went as quietly away as if they had been accustomed to it for many years.

Mon. 3.—I met the society at five, and explained the nature and use of meeting in a class. Upon inquiry, I found we have now about five hundred members. But an hundred and fifty of these do not pretend to meet at all. Of those, therefore, I make no account. They hang on but a single thread.

Mon. 10.—We took horse at half-hour after four. Before eight it was as warm as it is usually at midsummer. And from ten we had the sun in our face all the way to Colchester. But we had the wind in our face too, or the heat would have been insupportable. I was in a fever from the moment I came into the house. But it did not hinder me from preaching on the green, and afterwards meeting the society. I then

lay down as soon as possible, but could not sleep a quarter of an hour, till between two and three in the morning. I do not know that I have lost a night's sleep before, sick or well, since I was six years old. But it is all one: God is able to give strength, either with sleep or without it. I rose at my usual time, and preached at five, without any faintness or drowsiness.

Thur. 13.—We set out between four and five, and rode to Dunmow, about four-and-twenty miles. But here we were at a full stop. None could direct us any farther. So we were to cross the country as well as we could. But whenever we were at a loss (eight or ten times) we met someone to help us out. So about half an hour past one we were come within sixteen miles of Sundon.

An honest blunderer then undertook to direct us a nearer way. By his help we wandered up and down, till our sixteen miles grew into six-and-twenty. However, we got to Sundon before seven, where a considerable number of people soon met, to whom I explained (what they seemed to know very little of) "the grace of our Lord Jesus Christ."

Fri. 14.—I returned to London. *Saturday, 15.* Having left orders for the immediate repairing of West Street chapel, I went to see what they had done, and saw cause to praise God for this also. The main timbers were so rotten, that in many places one might thrust his fingers into them. So that probably, had we delayed till

spring, the whole building must have fallen to the ground.

Mon. 17.—I went to Canterbury. Two hundred soldiers, I suppose, and a whole row of officers, attended in the evening. Their number was increased the next evening, and all behaved as men fearing God. *Wednesday, 19.* I preached at Dover, in the new room, which is just finished. Here also the hearers increase, some of whom are convinced and others comforted daily. *Thursday, 20.* I strongly applied at Canterbury, to the soldiers in particular, "He that hath the Son hath life, and he that hath not the Son of God hath not life." The next day, in my return to London, I read Mr. Huygens's *Conjectures on the Planetary World*. He surprised me. I think he clearly proves that the moon is not habitable: that there are neither

"Rivers nor mountains on her spotty globe":

that there is no sea, no water on her surface, nor any atmosphere: and hence he very rationally infers, that "neither are any of the secondary planets inhabited." And who can prove that the primary are? I know the earth is. Of the rest I know nothing.

Sun. 23.—A vast majority of the immense congregation in Moorfields were deeply serious. One such hour might convince any impartial man of the expediency of field-preaching. What building, except St. Paul's church, would contain such a congregation? And if it would, what human

voice could have reached them there? By repeated observations I find I can command thrice the number in the open air, that I can under a roof. And who can say the time for field-preaching is over, while: 1. Greater numbers than ever attend; 2. the converting, as well as convincing, power of God is eminently present with them?

Mon. 24.—I preached about eight at Brentford; and in the evening at Basingstoke, to a people slow of heart and dull of understanding. *Tuesday, 25.* I preached in the new house at Whitchurch; and at Salisbury in the evening. The new room there is, I think, the most complete in England. It strikes every one of any taste that sees it; not with any single part, but an inexpressible something in the whole.

The militia from Hampshire being in town, a large number of them were at the preaching. But it was as music to an horse: such brutish behaviour have I seldom seen. The next evening they behaved, if possible, worse than before. However, many of them, I believe, were struck; for they came again in the morning, and then appeared to be of quite another spirit, earnestly attending to what was spoken. *Thursday, 27.* I had appointed to preach at seven in the evening at Bradford. But when I came, I found Mr. Hart was to preach at six. So I delayed till the church service was ended, that there might not appear (at least on my part) even the shadow of opposition between us.

Fri. 28.—I reached Bristol.

Sunday, 30. The weather being fair and calm, I preached in the new square, for the sake of many people who do not choose to come to the room. My text was, "Him that cometh unto Me, I will in no wise cast out." I believe many found desires of coming to Him. Oh that they may be brought to good effect!

Mon. Oct. 1. — All my leisure time, during my stay at Bristol, I employed in finishing the fourth volume of *Discourses*; probably the last which I shall publish.

Monday, 15. I walked up to Knowle, a mile from Bristol, to see the French prisoners. Above eleven hundred of them, we were informed, were confined in that little place, without anything to lie on but a little dirty straw, or anything to cover them but a few foul thin rags, either by day or night, so that they died like rotten sheep. I was much affected, and preached in the evening on (Ex. xxiii. 9), "Thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." Eighteen pounds were contributed immediately, which were made up to four-and-twenty the next day. With this we bought linen and woollen cloth, which were made up into shirts, waistcoats, and breeches. Some dozen of stockings were added; all which were carefully distributed, where there was the greatest want. Presently after, the Corporation of Bristol sent a large quantity of mattresses and blankets. And it was not long before contributions were set

on foot at London, and in various parts of the kingdom; so that I believe from this time they were pretty well provided with all the necessities of life.

Mon. 22.—I left Bristol, and having preached at Shepton, Coleford, Frome, and Salisbury in my way, on *Thursday, 25*, determined to try if I could do any good at Andover. The congregation at ten in the morning was small; in the evening their number was increased, and I think some of them went away crying out, "God be merciful to me a sinner!"

Fri. 26.—I rode to Basingstoke. I was extremely tired when I came in, but much less so after preaching. I then sent to inquire if there was a vacant place in any of the coaches which were going to London the next day; but they were all full; and I had promised to send back my mare to Bristol. The only way that remained was, to take Joseph Jones's horse, and let him ride behind one of the coaches. So I ordered the horse to be brought soon after four in the morning, and was waiting for the coach, when a post-chaise drove by. I rode close after it, though it was so dark, I could not see my horse's head; but I could hear, which was enough. About daybreak, it drove away; but then I could see the road. It rained without intermission, from the time I took horse, till I came to the Foundry; so that I was wet through a great part of the day. But it did me no hurt at all.

Sun. 28.—I found the ancient spirit in the congregation, both at

Spitalfields and the Foundry. *Tuesday*, 30. I preached at Deptford, and rejoiced to find an increasing work there also. *Wednesday* and *Thursday* I spent in revising and perfecting a *Treatise of Electricity*. *Friday*, November 2. I spent an hour with that miracle of mercy, Miss —; a clear proof that God can, even without external means, preserve a bush in the midst of the fire.

Sun. 4.—As I was applying those words, "They neither marry, nor are given in marriage: neither can they die any more; for they are equal to angels," the power of God fell upon the congregation in a very uncommon manner. How seasonable! Oh how does God sweeten whatever cross we may bear for His sake!

Mon. 12.—I talked with J—D—, a gentleman's coachman, an uncommon monument of mercy. Last year he was a violent persecutor of the truth, and of his wife, for the sake of it. But the second or third time he heard for himself, he was thoroughly convinced. Soon after he entered into the society, and in six weeks found peace with God. Yet his natural tempers quickly revived, which made him restless after a thorough change. In spring this restlessness so increased, that he was crying to God day and night, till on Sunday, May 27, he was utterly broken in pieces, and ready to cast away the hope of it. But just as he received the bread in the Lord's Supper, the love of God filled his heart; and from that moment he had no doubt, but has

continued always rejoicing, always praying, and praising God.

Sat. 17.—I spent an hour agreeably and profitably with Lady G— H—, and Sir C— H—. It is well a few of the rich and noble are called. Oh that God would increase their number! But I should rejoice (were it the will of God), if it were done by the ministry of others. If I might choose, I should still (as I have done hitherto) preach the gospel to the poor.

Mon. 19.—I spent an hour with Mr. B., who has escaped from Guadaloupe, as with the skin of his teeth. He informed me that all the water they had in the voyage, stunk intolerably; that the biscuit was full of maggots; and the beef mere carrion; so that none could bear to stand near a cask when it was opened. What wonder that the poor men died in troops! Who shall answer for their blood?

Thur. 22.—I took horse between six and seven in one of the coldest mornings I ever remember. We reached St. Albans without much difficulty; but then the roads were all covered with snow. However, there was a beaten path, though slippery enough, till we turned into the by-road to Sundon. What we could have done there I cannot tell, for the snow lay deeper and deeper, had not a waggon gone a while before us, and marked the way for six miles, to Mr. Cole's gate.

Fri. 23.—The roads were so extremely slippery, it was with much difficulty we reached Bed-

ford. We had a pretty large congregation; but the stench from the swine under the room was scarce supportable. Was ever a preaching-place over a hog-sty before? Surely they love the gospel, who come to hear it in such a place.

Wed. 28.—I returned to London; and on *Thursday*, 29, the day appointed for the general thanksgiving, I preached again in the chapel near the Seven Dials, both morning and afternoon. I believe the oldest man in England has not seen a thanksgiving-day so observed before. It had the solemnity of the General Fast. All the shops were shut up: the people in the streets appeared, one and all, with an air of seriousness: the prayers, lessons, and whole public service, were admirably suited to the occasion. The prayer for our enemies, in particular, was extremely striking: perhaps it is the first instance of the kind in Europe. There was no noise, hurry, bonfires, fireworks in the evening; and no public diversions. This is indeed a Christian holiday, a "rejoicing unto the Lord." The next day came the news that Sir Edward Hawke had dispersed the French fleet.

Sun. Dec. 9.—I had, for the first time, a love-feast for the whole society. *Wednesday*, 12. I began reading over the Greek Testament and the notes, with my brother and several others; carefully comparing the translation with the original, and correcting or enlarging the notes as we saw occasion.

The same day I spent part of the afternoon in the British Museum. There is a large library, a great number of curious manuscripts, many uncommon monuments of antiquity, and the whole collection of shells, butterflies, beetles, grasshoppers, etc., which the indefatigable Sir Hans Sloane, with such vast expense and labour, procured in a life of fourscore years.

Fri. 14.—I was at a Christian wedding, to which were invited only two or three relations, and five clergymen, who spent part of the afternoon in a manner suitable to the solemn occasion.

Wed. 19.—I was desired to read over a Chancery bill. The occasion of it was this:—A. B. tells C. D. that one who owed him thirty pounds wanted to borrow thirty more, and asked whether he thought the eighth part of such a ship, then at sea, was sufficient security. He said he thought it was. On this A. B. lent the money. The ship came home: but, through various accidents, the eighth part yielded only twenty pounds. A. B. on this commenced a suit, to make C. D. pay him the residue of his money.

This worthy story is told in no less than an hundred and ten sheets of paper! C. D. answers, he advised to the best of his judgment; not foreseeing those accidents whereby the share which cost two hundred pounds yielded no more than twenty. This answer brought on fifteen sheets of exceptions, all which a quarter of a sheet might have contained.

I desired the plaintiff and defendant to meet me the next day ; both of whom were willing to stand to arbitration : and they readily agreed that C. D. should pay half his own costs, and A. B. the rest of the expense.

Fri. 21.—I inquired into the particulars of a very remarkable story :—A ship laden with wheat, and having no other ballast, about one in the morning on Sunday, November 18, the wind blowing hard, shifted her cargo, and in half an hour sunk. Mr. Austin, the mate, leaped off her side, as she sunk ; and, being an excellent swimmer, kept above water till he saw something floating toward him, which proved to be the capstern of the ship. He got upon it ; and although washed off several times, yet still recovered his seat, and floated all day and all the following night. But on Monday morning he was quite exhausted, and faint, almost to death, with thirst ; having swallowed abundance of salt water. In this extremity he saw some apples floating toward him. He took up three, ate them, and was much strengthened. About noon Admiral Saunders's fleet came in sight ; one of whose ships saw and took him up. He could not stand ; but being blooded, and put into a warm bed, and fed with small broth, a spoonful or two at a time, he recovered strength apace, and in a few days was as well as ever.

Mon. Jan. 7, 1760.—I returned to London, and finished, on the road, the celebrated *Telemachus*. Certainly it is wrote with admirable

sense. But is it without fault? Is there not abundantly too much machinery? Are not the gods (such as they are) continually introduced without why or wherefore? And is not the work spun out too long ; drawn into mere French wire? Would not twelve books have contained all the matter much better than four-and-twenty?

Sun. 13.—I preached again in West Street chapel, now enlarged, and thoroughly repaired. When I took this, eighteen years ago, I little thought the world would have borne us till now. But the right hand of the Lord hath the pre-eminence ; therefore we endure unto this day.

Wed. 16.—One came to me, as she said, with a message from the Lord, to tell me, I was laying up treasures on earth, taking my ease, and minding only my eating and drinking. I told her, God knew me better ; and if He had sent her, He would have sent her with a more proper message.

Fri. 18.—I desired those who believed they were saved from sin (sixteen or seventeen in number) to meet me at noon, to whom I gave such cautions and instructions as I judged needful. Nor did any of these pretend to be above man's teaching, but received it with all thankfulness.

Thur. 24.—I rode to Brentford, where, after a stop of ten or twelve years, the work of God is broke out afresh. I preached in a large place, newly fitted up. It was supposed there would be much disturbance, as a considerable

number of rude, boisterous people were gathered together for that purpose. But God overruled, and they all calmly and silently attended to His Word. Surely "the times and seasons" of sending His Word effectually to any place, "God hath reserved in His own power."

Mon. 28.—I began visiting the classes in London, and that with more exactness than ever before. After going through them, I found the society now contained about three-and-twenty hundred and fifty members: few of whom we could discern to be triflers, and none, we hope, live in any wilful sin.

Tues. Feb. 5.—I baptized a gentlewoman at the Foundery; and the peace she immediately found was a fresh proof, that the outward sign, duly received, is always accompanied with the inward grace. *Tuesday, 12.* After preaching at Deptford, I rode on to Welling, where I received (what few expected) an exceeding comfortable account of the death of Mr. Mason, of Bexley. For many years he seemed to be utterly senseless; neither justified, nor even convinced of sin. But in his last sickness, the God that heareth prayer broke in upon his soul: and the nearer death came, the more did he rejoice, to the astonishment of all that saw him.

Fri. 29.—A great number of us waited upon God, at five, at nine, and, at one, with fasting and prayer; and at six in the evening we met at the church in Spitalfields, to renew our covenant with God. It was a blessed time: the

windows of heaven were open, and the skies poured down righteousness.

Mon. Mar. 3.—I left London. It rained great part of the day, but so gently, that we were not wet through, when, about seven, we came to Towcester. One person we found here whose soul God keeps alive, though he has scarce any in the town to converse with. Perhaps he is an earnest of a people that shall be born here, and "counted to the Lord for a generation."

Tues. 4.—We came to Birmingham, where I rejoined several who had been long separated from their brethren; and left upwards of fifty resolved to stand together in the good old path.

In the evening I preached in the new house at Wednesbury. Few congregations exceed this either in number or seriousness. At five in the morning the congregation far exceeded the morning congregation at the Foundery. Indeed, hunger after the Word has been from the beginning the distinguishing mark of this people.

Fri. 7.—I rode over to Dudley, formerly a den of lions. I was constrained to preach abroad. But no one opened his mouth, unless to pray and praise God. I believe the steady behaviour of the society has made an impression on most of the town.

Sat. 8.—I was surprised at coming into Wolverhampton, which is what Dudley was, to find the people so still; many gaping and staring, but none speaking an uncivil word. "Ay,"

said a well-meaning man, "we shall not find them so civil by and by." I wish these croakers would learn to hold their peace. I desire to hear no prophecies of evil. What do they do but weaken the hands both of preachers and people, and transfuse their own cowardice into others?

But this prophet of evil was a false prophet too. For neither while I was preaching, nor after I had done, did anyone offer the least rudeness whatsoever: and we rode as quietly out of the town, as we could have done out of London or Bristol.

Hence we went on to Burslem, near Newcastle-under-Line, a scattered town, on the top of a hill, inhabited almost entirely by potters; a multitude of whom assembled at five in the evening. Deep attention sat on every face, though as yet accompanied with deep ignorance. But if the heart be toward God, He will, in due time, enlighten the understanding.

Sun. 9.—I preached at eight to near double the number, though scarce half as many as came at five in the evening. Some of these seemed quite innocent of thought. Five or six were laughing and talking till I had near done; and one of them threw a clod of earth, which struck me on the side of the head. But it neither disturbed me nor the congregation.

Mon. 10.—About nine I preached at Biddulph, about eight miles north of Burslem. The earnestness of the whole congregation well rewarded me for my labour. Hence we had an ex-

tremely pleasant walk, three or four miles, to Congleton. Here we were accosted in a very different manner, almost as soon as we entered the town, which caused some of our brethren to apprehend we should have rough treatment before we got out of it. That I left to God. They had procured the use of a meadow adjoining to the preaching-house, in a window of which they had fixed a kind of scaffold. Most of the congregation were deeply serious; so that three or four who took much pains to disturb them, entirely lost their labour.

About seven in the evening I preached at Stockport, where more and more hear the Word of God and keep it. In the morning we took horse at five, but could find none to tell us which was the road to Leeds; so we rode on to Mottram. Following the directions we received there, we rode up a mountain, and our path ended. We made toward a large house, and the gentleman sent a servant, who pointed out the way we were to take. But soon after it divided; and an honest man bidding us keep to the right (meaning the left), we did so, till we came to the top of another high mountain, among several old stone quarries. Here that road ended. However, we went straight forward, till we came to the brow. With great difficulty we led our horses down, and rode up a path on the opposite mountain. But at the top this likewise ended. Still we thought it best to push forward. But my horse was

quickly embogged. After he had thrown me on one side, and scrambled out himself, we endeavoured to walk down the mountain; but such a walk I never had before, for steepness, and bogs, and large stones intermixed. That we got to the bottom without hurt, either to man or beast, was little less than a miracle. But we were still at a loss, till we met a sensible man, who directed us to Saddleworth. In our inn here we found one who had frequently heard me preach at Builth, in Brecknockshire, I fear to little purpose; for on my speaking a few words, he ran away in haste. But the whole family seemed to fear God. So we did not repent of our clambering up and down the mountains.

At six we reached Leeds, sufficiently tired: but I forgot it as soon as I began to preach; and the spirit of the congregation comforted us over all our labour.

Wed. 12.—Having desired that as many as could of the neighbouring towns, who believed they were saved from sin, would meet me, I spent the greatest part of this day in examining them one by one. The testimony of some I could not receive; but concerning the far greatest part, it is plain (unless they could be supposed to tell wilful and deliberate lies): 1. That they feel no inward sin; and to the best of their knowledge commit no outward sin. 2. That they see and love God every moment, and pray, rejoice, give thanks evermore. 3. That they have constantly as clear a

witness from God of sanctification as they have of justification. Now in this I do rejoice, and will rejoice, call it what you please; and I would to God thousands had experienced thus much: let them afterward experience as much more as God pleases.

Thur. 13.—We rode over the mountains, through furious wind and rain, which was ready to overthrow both man and beast. However, in the afternoon, we came well to Manchester. On *Friday*, the 14th, being the National Fast Day, we had service at five, at seven, and at five in the evening; but I did not observe here anything of that solemnity with which the public fasts are observed in London. I was much out of order on *Saturday*, and not well on *Sunday*. However, having appointed to preach in Stockport at noon, I determined not to break my word. As it rained, our friends provided a post-chaise. When we were gone half a mile, one of the horses began to kick and rear, and would go no farther; so we got out, and walked on: but another driver brought the chaise after, and carried me to Stockport. A large congregation was waiting, and received the Word with all readiness of mind. For some years the seed seemed to be here sown in vain; but at length it yields a good increase.

On the following days I preached in several neighbouring towns, and on *Wednesday* evening at Liverpool. *Thursday, 20.* I had a good deal of conversation with Mr. N——n. His case is very

peculiar. Our Church requires that clergymen should be men of learning, and, to this end, have an University education. But how many have an University education, and yet no learning at all! Yet these men are ordained! Meantime, one of eminent learning, as well as unblamable behaviour, cannot be ordained *because he was not at the University!* What a mere farce is this! Who would believe that any Christian bishop would stoop to so poor an evasion?

Mon. 24. — About noon I preached at Warrington. Many of "the beasts of the people" were present; but the bridle from above was in their teeth, so that they made not the least disturbance. At seven in the evening I preached at Chester; but I was scarce able to open my eyes. They were much inflamed before I set out; and the inflammation was much increased by riding forty miles with a strong and cold wind exactly in my face: but in the evening I applied the eye-water made with *lapis calaminaris*, which removed the disorder before morning.

Tues. 25. — I rode to Mould, in Flintshire. The wind was often ready to bear away both man and horse; but the earnest, serious congregation rewarded us for our trouble. *Wednesday, 26.* About nine I preached at Little Lee, a mile or two from Northwich. Many of the congregation scarce ever heard a Methodist before: but I trust they did not hear in vain.

Thur. 27. — I rode to Liverpool, in order to embark for Dublin. We were desired to be on board by nine on *Saturday* morning: but the wind falling, and a fog coming on, we gained a little more time: so we had one more solemn opportunity in the evening. *Sunday, 30.* The fog was gone, and the wind fair. We took ship about nine, and got under sail at noon, having only eight cabin passengers, seven of whom were our own company; so we prayed, and sung, and conversed at our own discretion. But a poor woman whom we permitted to come into the cabin gave us some uneasiness. She had been tapped for the dropsy in the infirmary but two days before. When I spoke to her concerning her soul, she gave but little answer, appearing to be serious and willing to hear, but totally uninstructed. She would eat nothing, but willingly accepted a dish or two of tea, and two or three glasses of wine. The next morning she was extremely restless, continually moving from place to place, till the captain put a bed for her in the fore-castle, on which she lay down about eight o'clock. A little after, she grew light-headed, and began shrieking dreadfully. This she continued to do till about noon, and then died. At night, the captain and all the sailors being present, we committed her body to the deep. On *Tuesday* noon, April 1, we landed safe at Dublin.

I never saw more numerous or more serious congregations in Ire-

land than we had all this week. On *Easter Day*, April 6, I introduced our English custom, beginning the service at four in the morning.

Mon. 7. — I began speaking severally to the members of the society, and was well pleased to find so great a number of them much alive to God. One consequence of this is, that the society is larger than it has been for several years: and no wonder; for where the real power of God is, it naturally spreads wider and wider.

Thur. 10. — I was sitting with a friend when poor Mr. Cook came in. His eyes, his look, his hair standing

“Like quills upon the fretful porcupine,”

his tattered gown, his whole person, as well as his speech, immediately bewrayed him. But he is quite an original, and has so much vivacity, with touches of strong sense, that I do not wonder the gentlemen of the college, as he told me, had given him an apartment there. What a noble fabric lies here in ruins! What pity that when he first found himself a sinner, he had not one to speak to that understood his case, and could teach him the only method of cure!

Sun. 13. — At three in the afternoon, I preached in the Barrack Square, another kind of place than Ormondstown Green. No mob must show their heads here; for the soldiers would give them no quarter.

Tues. 15. — I preached there

again; but on *Thursday*, it being a rainy day, an offer was made me of the riding-house; a very large commodious building, designed by Lord Chesterfield for a church, but never used as such till now. A troop of soldiers was exercising there when I came; but this was clear gains; for the officers forbade any of them to go away before the sermon was ended.

Fri. 18. — I went with Miss F—— to see the French prisoners sent from Carrickfergus. They were surprised at hearing as good French spoke in Dublin as they could have heard in Paris, and still more at being exhorted to heart-religion, to the “faith that worketh by love.”

Sun. 20. — I appointed those of the society who desired to renew their covenant with God, which I had several times before explained, to meet me in the evening; and, I believe, of the five hundred and twelve members, hardly twelve were wanting.

Mon. 21. — In riding to Rosmead, I read Sir John Davis's *Historical Relations concerning Ireland*. None who reads these can wonder, that, fruitful as it is, it was always so thinly inhabited; for he makes it plain: 1. That murder was never capital among the native Irish; the murderer only paid a small fine to the chief of his sept. 2. When the English settled here, still the Irish had no benefit of the English laws. They could not so much as sue an Englishman. So the English beat, plundered, yea murdered them, at pleasure. Hence, 3.

Arose continual wars between them, for three hundred and fifty years together; and hereby both the English and Irish natives were kept few, as well as poor. 4. When they were multiplied during a peace of forty years, from 1600 to 1641, the general massacre, with the ensuing war, again thinned their numbers; not so few as a million of men, women, and children being destroyed in four years' time. 5. Great numbers have ever since, year by year, left the land merely for want of employment. 6. The gentry are continually driving away hundreds, yea thousands, of them that remain, by throwing such quantities of arable land into pasture, which leaves them neither business nor food. This it is that now dispeoples many parts of Ireland, of Connaught in particular, which, it is supposed, has scarce half the inhabitants at this day which it had fourscore years ago.

Wed. 23.—I rode to Newry, and preached at seven in the evening to a numerous congregation.

Sunday, 27. We had a useful sermon at church; but they told me few attended the prayers in the afternoon: however, I resolved to set them the example, and the church was as full as in the forenoon. Of what importance is every step we take, seeing so many are ready to follow us!

Mon. 28.—I rode to Rathfriland, seven Irish miles from Newry, a small town built on the top of a mountain, surrounded first by a deep valley, and at a small distance by higher mountains. The

Presbyterian minister had wrote to the Popish priest, to keep his people from hearing. But they would not be kept: Protestants and Papists flocked together to the meadow where I preached, and sat on the grass, still as night, while I exhorted them to "repent, and believe the gospel." The same attention appeared in the whole congregation at Terryhugan in the evening, where I spent a comfortable night in the Prophet's chamber, nine feet long, seven broad, and six high. The ceiling, floor, and walls were all of the same marble, vulgarly called clay.

Thur. May 1.—I rode to Moira. Soon after twelve, standing on a tombstone, near the church, I called a considerable number of people to "know God, and Jesus Christ whom He hath sent." We were just opposite to the Earl of Moira's house, the best finished of any I have seen in Ireland. It stands on a hill, with a large avenue in front, bounded by the church on the opposite hill. The other three sides are covered by orchards, gardens, and woods, in which are walks of various kinds.

General Flaubert, who commanded the French troops at Carrickfergus, was just gone from Lord Moira's. Major Brajelon was now there, a man of a fine person and extremely graceful behaviour. Both these affirmed, that the French were all picked men out of the King's Guards: that their commission was, to land either at Londonderry or Carrickfergus, while Monsieur Conflans landed in the south; and if they

did not do this within three months, to return directly to France.

Fri. 2.—In the evening, and morning and evening on *Saturday*, I preached at Lisburn. The people here (as Mr. Boston said) are “all ear”: but who can find a way to their heart?

Sun. 4.—After preaching to a large congregation at seven, I hastened to Cumber, in order to be at church in time. As soon as service was ended, I began; and four in five of the people behaved well. About six in the evening I preached at Newtown, where there is usually the largest congregation in Ulster. But what avails the “hearing ear,” without the “understanding heart?”

Mon. 5.—After preaching in the market-place at Belfast to a people who care for none of these things, we rode on, with a furious east wind right in our face, to Carrickfergus, where I willingly accepted of an invitation from a merchant in the town, Mr. Cobham, to lodge at his house: the rather, when I understood that Mr. Cavenac, the French Lieutenant-General, was still there. I now received a very particular account of what had been lately transacted here. Mrs. Cobham said, “My daughter came running in, and said, ‘Mamma, there are three Indiamen come into the bay, and I suppose my brothers are come in them.’ (Who had been in the East Indies for some time.) An hour after she came in again, and cried, ‘Oh, mamma, they say they are Frenchmen; and they are landing; and

their guns glitter in the sun.’” Mr. Cavenac informed me, that Mr. Thurot had received a thousand men out of the King’s Guards, with orders to land in the north of Ireland, at the same time that Monsieur Conflans landed in the south: that a storm drove him up to Bergen, in Norway, from whence he could not get out, till his ships were much damaged, and his provisions consumed; nor could he there procure a supply at any price: that another storm drove him to 66 degrees north latitude; from whence he did not get back to Carrick Bay till all on board were almost famished, having only an ounce of bread per man daily: that they then landed merely to procure provisions. I asked, “Is it true, that you had a design to burn the town?” He cried out, “Jesu, Maria! We never had such a thought! To burn, to destroy, cannot enter into the heart or head of a good man.”

After they had landed (Mrs. Cobham and others informed me), they divided into two bodies. One of these marched up to the east gate, the other to the north. Twelve soldiers and a corporal were there on the wall, who fired upon them when they came near. Immediately General Flaubert fell, having his leg broke by a musket-ball. The next in command, a young Marquis, then led them on. When the English had fired four rounds, having no more ammunition, they retired, and the French entered the town, and at the market-place met those who had come in at the east gate. When

they had joined, they marched up to the castle (though the English there, who were an hundred and sixty-two in number, kept a constant fire), the gate of which was not barred, so that the Marquis thrust it open and went in. Just then he was shot dead. Mr. Cavenac immediately took his place, and drew up his men again. The English then desired a parley, and articulated to furnish them with provisions in six hours. But they could not perform it, there being little in the town. On this Mr. Cavenac sent for Mr. Cobham, and desired him to go up to Belfast and procure them, leaving his wife with the General, as an hostage for his return. But the poor Frenchmen could not stay for this. At the time prefixed they began to serve themselves with meat and drink, having been in such want that they were glad to eat raw oats to sustain nature. They accordingly took all the food they could find, with some linen and wearing-apparel. But they neither hurt nor affronted man, woman, or child, nor did any mischief for mischief's sake; though they were sufficiently provoked; for many of the inhabitants affronted them without fear or wit, cursed them to their face, and even took up pokers, or other things to strike them.

While Mrs. Cobham was with the General, a little plain-dressed man came in, to whom they all showed a particular respect. It struck into her mind, Is not this Mr. Thurot? Which was soon confirmed. She said to him,

"Sir, you seem much fatigued. Will you step to my house and refresh yourself?" He readily accepted the offer. She prepared a little veal, of which he ate moderately, and drank three glasses of small warm punch; after which he told her, "I have not taken any food before, nor slept, for eight-and-forty hours." She asked, "Sir, will you please to take a little rest now?" Observing he started, she added, "I will answer, life for life, that none shall hurt you under my roof." He said, "Madam, I believe you: I accept the offer." He desired that two of his men might lie on the floor by the bedside, slept about six hours, and then, returning her many thanks, went aboard his ship.

Five days he was kept in the bay by contrary winds. When he sailed, he took the Mayor of Carrick, and another gentleman, as hostages for the delivery of the French prisoners. The next morning, as he was walking the deck, he frequently started, without any visible cause, stopped short, and said, "I shall die to-day." A while after he said, to one of the English, "Sir, I see three ships: pray take my glass, and tell me freely what you think they are." He looked some time, and said, "I think they are English; and I guess they are about forty-gun ships." He called his officers, and said, "Our ships are too foul to fight at a distance: we must board them." Accordingly, when they came up, after a short fire, he ran up close to

Captain Elliot : and Captain Scoredeck, with his four-and-twenty hussars, immediately leaped on board. Almost instantly, nine of them lay dead : on which he was so enraged, that he rushed forward with his sabre among the English, who seized his arms, and carried him away. Meantime, his men that were left retired into their own ship. Thurot, seeing this,

cried out, " Why should we throw away the lives of the poor men ? " and ordered to strike the colours. A man going up to do this, was shot dead, as was likewise a second ; and before a third could do it, Mr. Thurot himself was shot through the heart. So fell a brave man ; giving yet another proof, that " there is no counsel or strength against the Lord."

END OF VOLUME 1.

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